[CONFIDENTIAL.] No. 1 of 1905.

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NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Gup	Allahabad	P. N. Yogishwar	...
3	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád	1,200 copies.
	Twice a month.			
4	Cochrane	Allahabad	S. B. Sarbadhikari	200 copies.
	Weekly.			
5	Citizen	Allahabad	Babu Jotindra Náth Sen	500 copies.
6	Express	Lucknow	Munshi Siddiq Ahmad	600 „
	Twice a week.			
7	Advocate	Lucknow	Gangá Parshád Varmá	1,000 copies.
8	Indian People	Allahabad	Mahbúb Ali Khán	600 „
	Three times a week.			
9	Hindosthán	Kálákánkar (Partábgarh)	P. N. Chatarji	200 copies.
	ANGLO-URDU.			
	Monthly.			
10	Aligarh Monthly	Aligarh	Wiláyat Husain	130 copies.
	Weekly.			
11	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din	120 copies.
	URDU.			
	Monthly.			
12	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah	500 copies.
13	Al Islám	Allahabad	Hakim Ahmad Husain	400 „
14	Al Nadwah	Sháhjahánpur	Saiyid Abdul Hai	...
15	Al Nazír	Meerut	Munshi Nazír Husain	300 copies.
16	Árya Bandhu	Meerut	Dr. Ram Chand	500 „
17	Árya Patra	Bareilly	Raghubir Sahái	3,000 „
18	Árya Samáchár	Meerut	Pandit Murli Dhar	500 „
19	Asr-i-Jadid	Meerut	Khwája Ghulám-us-Saqlain	300 „
20	Dil Árám	Bulandshahr	Naubat Rái	300 „
21	Gurukul Samáchár	Sikandarabad (Bulandshahr)	Pandit Nardeo Sharmá	300 „
22	Háfiz-ul-Mulk	Hapur (Meerut)	Háfiz Abdul Qádir	...
23	Hamdard	Kara (Allahabad)	Munshi Jamál Ahmad	...
24	Hamdard-i-Islám	Agra	Muhammad Abdul Hamid	...
25	Hamdard-i-Qaum	Meerut	Raghubir Singh	1,000 copies.
26	Khátún	Aligarh	Shaikh Abdullah, B.A., LL.B.	...
27	Magazine-i-Hind	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	1,000 copies.
28	Mazhar-ul-Islám	Moradabad	Qázi Mazhar Qayúm	200 copies.
29	Muraqqa-i-Álam	Hardoi	Hakím Muhammad Ali Khán	300 „
30	Mushír-i-Rozgár	Meerut	Muhammad Abdul Wáhid	500 „
31	Satopkári	Bareilly	Thákur Parshád	1,500 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
32	Tohfa-i-Muhammadia	Meerut	Maulvi Sháh Muhammad Fázil	...
33	Urdu-i-Mualla	Aligarh	Saiyid Fazl-ul Hasan, B.A.	...
34	Vaishya Hitkárí	Meerut	Mohan Lál	800 copies.
35	Yádgár-i-Jashan-i-Tájposhi	Moradabad	Pandit Bhagwán Sahái	200 „
36	Zamánah	Bareilly	Munshi Maháráj Parshád	1,000 „
37	Zamíndár-wa-Káshtkár	Bijnor	Sher Ali	600 „
	Twice a month.			
38	Akhbár-i-Imámia	Lucknow	Mir Ábid Ali	300 copies.
39	Anjan Akhbár	Moradabad	Hakim Mendhai Lal	...
40	Ittihád	Lucknow	Maulvi Muhammad Abdul Halim	...
41	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	130 copies.
	Three times a month.			
42	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	400 „
43	Najm-i-Bázigh	Moradabad	Muhammad Ismail Khan	...
44	Rafiq Punch	Moradabad	Qázi Mahmúd-ul-Hasan	...
	Weekly.			
45	Agra Akhbár	Agra	Khwájá Siddiq Husain	150 copies.
46	Al Aziz	Agra	Muhammad Abdul Aziz Khan	...
47	Al Bashír	Etáwah	Muhammad Bashír-ud-din	850 copies.
48	An-Najm	Lucknow	Abdush Shákúr	...
49	Áwáza-i-Khalq	Benares	Lálá Guláb Chand	450 copies.
50	Cawnpore Gazette	Cawnpore	Harnám Singh	300 „
51	Colonel	Moradabad	Pandit Sheo Parshád	200 „
52	Dabdaba-i-Sikandari	Rámpur	Muhammad Husain Khán	300 „
53	Edward Gazette	Sháhjahánpur	Saiyid Mukhtár Ahmad	500 „
54	Fitnah	Gorakhpur	Hakim Abdul Karim Khan	350 „
55	Hindustáni	Lucknow	Gangá Parshád Varmá	1,100 „
56	Jádu	Jaunpur	Háfiz Abdur Rahman Khán	250 „
57	Jám-i-Jamshed	Moradabad	Qázi Jamshed Ali	150 „
58	Káyasth Hitkári	Agra	Ahmad Husain	400 „
59	Khurshed-i-Nánpára	Nánpára (Bahraich)	Bádullah	200 „
60	Mufíd-i-Ám	Agra	Qádir Ali Khan	100 „
61	Mukhbir-i-Álam	Moradabad	Qazi Abdul Ali	300 „
62	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	300 „
63	Nasím-i-Hind	Fatehpur	Muhammad Karim Bakhsh	100 „
64	Nizám-ul-Mulk	Moradabad	Qázi Fahim-ud-din	200 „
65	Oudh Punch	Lucknow	Shaikh Sajjád Husain	300 „
66	Rahbar	Moradabad	Brij Lál	500 „
67	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand	280 copies.
68	Rohilkhand Gazette	Bareilly	Shaikh Abdul Aziz	500 „
69	Sahífa	Bijnor	Munshi Faiz-ul-Hasan	300 „
70	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat	200 „
71	Sitára-i-Hind	Moradabad	Pandit Sheo Parshád	150 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
72	Soldier	Moradabad	Pandit Bansi Dhar ...	...
73	Surma-i-Rozgár ...	Agra	Itrat Husain	175 copies.
74	Tafríh	Lucknow	Rámji Dás Bhárgava ...	500 „
75	Tohfa-i-Hind	Bijnor	Sajjád Husain	300 „
76	Urúj	Bijnor	Naím-ul-lah	250 „
77	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	400 „
	Twice a week.			
78	Nasim-i-Agra ...	Agra	Biseshwar Sanyál ...	200 copies.
79	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riáz Ahmad ...	325 „
	Daily.			
80	Oudh Akhbár... ...	Lucknow	Munshi Sheo Parshád ...	700 copies.
81	Sulahkul	Gorakhpur	Bhagwati Parshád ...	400 „
	URDU-ARABIC.			
	Monthly.			
82	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wáli	300 copies.
	PERSIAN.			
	Monthly.			
83	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	...
	HINDI.			
	Monthly.			
84	Anand Kádambini ...	Mirzapur	Pandit Badri Náráin ...	Very small.
85	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád ...	300 copies.
86	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	100 „
87	Chhátra Hitaishi ...	Aligarh	Sheo Charan Lal	...
88	Hindi Pradíp... ...	Allahabad	Bálkishan Bhat ...	140 copies.
89	Jásús	Gahmar (Gházipur) ...	Gopál Rám	400 „
90	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	900 „
91	Mitra	Bithur (Cawnpore) ...	Ráj Kishor	500 „
92	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	3,000 „
93	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	300 „
94	Sanátan Dharm ...	Benares	...	...
95	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,000 copies.
96	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	600 „
97	Shri Gopál Patriká ...	Lucknow	Pandit Murli Dhar ...	200 „
98	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	500 „
99	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	700 „
100	Vyápár Engine ...	Farrukhabad	Sádh Amar Singh ...	500 „
	Twice a month.			
101	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
102	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
103	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Weekly.			
104	Árya Mitra	Agra	Raghunandan Lál... ...	500 copies.
105	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
106	Khichri Samáchár	Mirzapur	Mádho Parshád	Very small.
107	Prayág Samáchár	Allahabad	Rám Gopál	500 copies.
108	Sipáhi	Cawnpore	Babu Síta Rám	100 „
	Daily.			
109	Hindosthán	Kálákánkar (Partábgarh)	Babu Sheo Narain Singh	250 copies.
	HINDI-URDU.			
	Monthly.			
110	Arya Darpan	Sháhjahánpur	Munshí Bakhtáwar Singh	800 copies.
111	Dharm Punch	Meerut	Shri Narsingh Sanskrit Pustakálaya Sanatan Dharm Rakshini Sabha.	...
	GUJRÁTI.			
	Monthly.			
112	Panch Patriká	Benares	Pandit Baldeo Dat Sharmá	250 copies.
	Twice a month.			
113	Gujráti Patriká	Lucknow	Pandit Baldeo Rám	300 copies.

I.—POLITICS.

(a).—Foreign.

INDIAN PEOPLE,
5th January, 1905.

Fall of Port Arthur.

1. THE *Indian People* (Allahabad), of the 5th January, says :—So at last Port Arthur has fallen. It reflects great credit on those who designed and constructed the fortress that it should have taken the Japanese such a long time to take it. It reflects still greater credit on the heroic General Stoessel and his army who have immortalized themselves by their gallant persistent defence of it in face of the greatest odds, that they should have held out so long and so stubbornly for the honour of their Sovereign and Fatherland. But of course the most brilliant lustre is shed on the singular military prowess of the invincible Japanese that they should have been able to capture a place as nearly impregnable as we can think of. The capture of Port Arthur is a much more brilliant feat than even the magnificent victories of Liao-yang and the Sha-ho, and it is of so important a character that one may without rashness venture the prophecy that the issue of the war is no longer very doubtful.

(b).—Home.

CITIZEN,
2nd January, 1905.

Rumour regarding Lord Curzon pursuing a new policy during his second term of administration of India.

2. The *Citizen* (Allahabad), of the 2nd January, says :—We cannot persuade ourselves to believe that the rumour is reliable that Lord Curzon is going to turn over a new leaf as regards his policy, and that he will act henceforth with an eye not to giving serious offence to the educated communities in this country. It is said that this advice has been imparted to His Excellency by the members of the British Cabinet, and that Lord Curzon has accepted it without much reluctance. We fervently hope that all these rumours are not unfounded, but, as we have said, we can hardly induce ourselves to believe them. Lord Curzon would be acting most wisely by paying due regard to the opinions of the real leaders of the Indian people, *viz.*, their educated members. The first thing that His Excellency should do in order to conciliate the Indian public is to bring about the separation of executive and judicial functions, and then to abandon his pet scheme of the partition of Bengal, and to carry out police reform in a manner that would meet with the approval of that great representative assembly, the Indian National Congress. All other acts and measures of His Lordship must also show that he is not perversely inclined to ignore the advanced Indian public opinion on political and administrative reform.

CITIZEN,
2nd January, 1905.

The coming Darbar at Calcutta.

3. The *Citizen* (Allahabad), of the 2nd January, says :—We hope the rumour is true that it is the intention of Lord Curzon to make the coming Darbar in Calcutta as cheap an affair as possible. If the Darbar is held in the Throne Room of the Government House, that would save the cost of a temporary Darbar Pavilion, of which there seems to be no necessity. Moreover, the Throne Room will make as imposing a Darbar Hall as any temporary Darbar Hall that can be erected. Some Feudatory Princes are expected to be present at the ceremony, and as they, according to a regulation introduced by Lord Curzon, are to be guests of the Government of India, the hospitality to be shown to them will cost a good round sum. Besides, the entertaining of Sirdar Inayat Ullah will be answerable for at least a lakh of rupees. This is after all an item of expense which should be classed under "Imperial." If the advice of the Royal Commission of Indian Expenditure were respected, this item would be met conjointly by the Home Government and the Government of India. But this suggestion of that great Commission has up to this time been set at naught, and we do not know if it will ever come to be recognized as a principle of the financial administration of India.

CITIZEN,
2nd January, 1905.

Sir Henry Cotton's Presidential speech at the Bombay Congress.

4. The *Citizen* (Allahabad), of the 2nd January, says :—The speech of Sir Henry Cotton is unquestionably one of the grandest speeches delivered from the Congress platform. Rich in sympathy and teeming in sound political observations, simplicity and earnestness are not its least charms. He dwelt at length on some of the important subjects on the Congress programme, *viz.*, the necessity of increased representation of Indian affairs in the House of Commons; the economic drain of India and the desirability of the conservation of its resources by indigenous industry; the

reconstitution of the Civil Service; and the separation of Executive and Judicial functions. "The keynote of administrative reform is the gradual substitution of Indian for European official agency." The ideal of India's future is its growth and expansion as a federated State under the autonomy (suzerainty) of Great Britain. The seeds of growth have already been cast, and the object of the Congress has in certain respects come to a partial fruition; but the Congress has still a good deal to accomplish. He warned the Congress people of the risks they were exposed to by reason of "petty internal bickerings and dissensions, by unworthy jealousies and ignoble depreciation of the life-long labours of the foremost men of your generation."

INDIAN PEOPLE,
5th January, 1905.

Sir Henry Cotton's Presidential speech at the Bombay Congress.

5. The *Indian People* (Allahabad), of the 5th January, says:—Sir Henry Cotton's Presidential address is cast in different mould. It gained in weight by the sober style in which it was written, and is bound to receive wide attention. It was said by some one that a pronouncement to be received with respect outside most proceed with authority from its author. Sir Henry Cotton is a perfect master of all the subjects with which he dealt in his address. He was for thirty-five years a member of the Indian Civil Service, and filled from the lowest to all but the highest positions its members are entitled to. He thus knows the true inwardness of Indian administration. Having been himself engaged in the practical work of administration he knows its difficulties, and is thus not apt to belittle the worth of the services rendered to India by British rule. At the same time he has a native sympathy for people of India, understands their feelings and aspirations, and is anxious for their political and economic regeneration. He has also, as he himself said, been a watchful observer of the growth of the Congress movement from its very inception, and has an exalted conception of its future possibilities. Such a man was bound to make a weighty pronouncement, and Congressmen were not disappointed in their expectation. They are profoundly grateful to him for his address which they will ardently treasure as one of the landmarks in the history of their great movement, and will cherish the honoured name of its author as one of their great friends. Three other speeches delivered at the Congress calling for special mention are those of Babu Surendranath Banerji on the Public Service Resolution, the Hon'ble Mr. L. A. Govinda Raghava Iyer on the Land question, and Mr. V. Krishnaswami Iyer on Representation.

In one and all respects the Bombay Congress was so singularly successful that Congressmen could wish for nothing better than that the rulers of the country should read full and impartial accounts of it with a view to form their own independent opinion on its merits. The verdict is then sure to go in their favour. At any rate, let us hope that when Sir Henry Cotton will personally place the Resolutions of the Congress before his Excellency the Viceroy, he will not fail to get a respectful and sympathetic hearing on behalf of the Congress.

II.—AFGHANISTAN AND TRANS-FRONTIER.

HINDOSTHAN,
3rd January, 1905.

The Kabul Mission and the Amir.

6. The Hindi *Hindosthán* (Kalakankar), of the 3rd January, says that it is reported that the Amir of Kabul intends laying three proposals before the British-Indian Mission recently sent there, *viz.*, (1) that His Highness should be allowed to keep an envoy in England, (2) that the annual subsidy of 18 lakhs granted him by the Indian Government should be increased, and (3) that he should be free to hold intercourse with Russia or any other foreign Power. As regards the first proposal, it was made by the late Amir, but it was not granted by the British Government at that time, and there is little chance of its receiving any better response now, the Amir not having the status of an altogether independent sovereign. The second proposal must be summarily rejected: the grant of Rs. 18 lakhs to the Amir could be justified so long as there was some dread of Russia; but now that Japan has so crippled her power, the subsidy should, properly speaking, be stopped altogether, rather than increased. The third proposal is simply absurd, and the Amir is not well-advised, if he really makes it.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

AKHBAR-I-IMAMIA,
20th December, 1904.

Indictment of the Aligarh College by certain Muhammadan theologians.

7. The *Akhbár-i-Imámia* (Lucknow), of the 20th December, publishes a verdict of certain Muhammadan theologians that it is unlawful and improper for Musalmans to give any kind of help in the spread of such education as is inconsistent with their religious tenets and injunctions, and that anybody who does so is an enemy to God and the prophet, and is doomed to severe punishment in the next world. Such deleterious education, the theologians contend, is given in the Aligarh College, the students turned out by it generally refusing to believe in the traditions of the prophet, &c.; and hence true Musalmans should not have any concern with that institution, or subscribe funds for its up-keep, &c., if they desire to save themselves from spiritual sufferings in future.

SHAHNA-I-HIND,
1st January, 1905.

The *Shahna-i-Hind* on the opposition of certain Muhammadan theologians to the Aligarh College.

8. The *Shahna-i-Hind* (Meerut), of the 1st January, states that a verdict has recently been published, bearing the seals of ten Shia and Sunni *ulemás* (learned men or theologians), in which they first lay down that it is not proper to render any aid to an educational institution—in which religious education be given only nominally, and the (principal) education given be opposed to the religious beliefs (of the Muhammadans); whose scholars make comments on the Qoran according to their own opinions, refuse to believe in the traditions relating to the prophet, his descendants and companions, and reject miracles altogether; and so forth—and then add in the end that all these disqualifications exist in the Muhammadan College at Aligarh. The above verdict, the editor observes, is a very serious indictment of the Aligarh College, amounting almost to a libel, so that each and every trustee of the College can, if he is so minded, institute a criminal prosecution, for the same, against the signatories of the verdict. Moreover, to question the propriety of the kind of education given in the Aligarh College and thereby deter Muhammadan boys from receiving English education, is surely a great disadvantage to the Muhammadan community: why, it is to destroy it, considering in what reduced condition the Muhammadans generally are, and how all their worldly progress depends on the spread of English education among them. The Muhammadan *ulemás* should therefore reconsider what suicidal policy they have adopted in condemning the Aligarh College.

SHRI GOPAL PATRIKA,
November, 1904.

Question of promoting female education in India.

9. The *Shri Gopál Patrika* (Lucknow), for November, referring to the agitation which educated Indians have set up in every part of the country for giving education to Indian girls, says that as only a very small percentage of the male population receive any education at all, there is little hope of the agitation meeting with any considerable success, so long as special efforts are not made both by the people and Government to make male education much more general and wide-spread, and thereby largely increase the number of literate men, who may be able to appreciate the benefits of education and withdraw their opposition to the education of their girls. But to effect this desideratum, it is very necessary that the tuition fees that have lately been raised so high should be reduced, and the courses of studies made easier, so that not only rich men, whose number is very small in this country, but also other classes may be able to give education to their boys. The editor then dilating upon the need and advantages of giving education to woman also, who is the better half of man, and on whose sagacity, intelligence, &c., largely depend the well-being, happiness and prosperity of a family, calls upon the people to give at least as much education to the female members as will enable them to keep their household accounts and to attend satisfactorily to their other domestic affairs.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

HINDOSTHAN, 3rd January, 1905.

Certain Postal proposals to the Government of India.

10. The Hindi *Hindosthán* (Kalakankar), of the 3rd January, states that the *Vaishya Sabha* at Calcutta has made a representation to the Government of India urging (1) that letters weighing not more than three-quarters of a tola be carried for half an anna postage, (2) that daily newspapers weighing not more than 2 tolas be carried for half a pice stamp (made for the purpose), and (3) that postage charged on parcels up to 10 tolas be one anna. All these proposals, the editor thinks, are very reasonable and fair, and will greatly benefit the people if they are adopted.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 9*th January*, 1905.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 2 OF 1905.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 14th January, 1905.

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Nil.

(b)—*Police:*

Nil.

(c)—*Finance and Taxation:*

Nil.

(d)—*Municipal and Cantonment Affairs:*

Nil.

(e)—*Education:*

Nil.

(f)—*Agriculture and questions affecting the land:*

Nil.

(g)—*General:*

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

INDIAN PEOPLE,
8th January, 1905.

The fall of Port Arthur, and a suggestion to the Czar to make peace with Japan.

1. THE *Indian People*, (Allahabad), of the 8th January, says:—Now that by repeated victories Japan has proved herself to be something more than Russia's equal in land warfare, that Port Arthur has fallen, that Russia's Pacific Fleet has been destroyed and her Baltic Fleet either cannot go to the front at all or will be useless if it succeeds in going there, and that on either land or sea the chances of Russian victory are remote in the extreme, should not the great Czar reconcile himself to the immediate termination of hostilities for the sake of his own people and of humanity? Even in the improbable contingency of his army winning in the end, the loss of reputation that has so far been suffered cannot be made good as the defeats received have been so crushing and decisive. The finances of his kingdom are in no good condition, and the mood of his people seems to be the reverse of favourable to the continuance of the war. If Emperor Nicholas be a statesman, he will be well-advised in accepting the mediation of neutral Powers with a view to stop the war, and in devoting himself to such reform in the methods of his government as will allay popular irritation and produce contentment. Has he not paid dearly enough in all conscience for the maintenance of the present vicious autocratic form of rule? Where is now his favourite Minister M. de Plehve? Let the war with Japan act as an eye-opener to him and his evil geniuses.

ADVOCATE,
8th January, 1905.

The fall of Port Arthur, and a suggestion to the Government of India to increase the Indian army.

2. The *Advocate* (Lucknow), of the 8th January, says:—The inevitable has taken place. Port Arthur has fallen, and the entire civilised world is glad that the impregnable fort has fallen; glad not so much in the discomfiture of Russia, as in the hope that the fall of Port Arthur means the beginning of the end. It is now likely that the butchery which has been going on for months together might come to an end. There is difference of opinion as to whether the war will be continued or come to an end with the closing chapter of Port Arthur. There is the opinion that Russia will fight more doggedly in Mukden, and will prevent the attempt of the Japanese in getting Manchuria vacated. There is another party which feels that Japan having gained the object she had in view, namely, mastery of the Yellow Sea, will herself bring the war operations to an end. We take the last view, and think that the war will come to an end as soon as Japan is able to convince the Czar's Ministers, if they require further proofs of the earnestness of Japan, that the moment the Baltic Fleet encounters the victorious fleet of Admiral Togo, it will sink like paper boats. The story of the defeat of the Russians by the Japanese will be repeated in all parts of Asia, and nowhere will it be heard with greater attention than in India. It is no exaggeration to say that if ever any war roused enthusiasm in India, it is the present war, and the majority of Indians have been on the side of the Japanese. It is true that the late Russo-Turkish War roused great enthusiasm in India, but that was confined to Muhammadans only. In the present war all sections of Indians are interested, and the rejoicings with which the news of the fall of Port Arthur has been received have been general. The assaults on the besieged army, the bombardment of fort after fort, the repulses with which the Japanese met, the studied indifference with which General Stoessel's army looked on its own fate, its intention to burn itself to death in a sortie, and the perseverance of General Nogi and his brave army, have all been watched with deep interest in this country, and admired by all sections of the people. This admiration for bravery of both Russian and Japanese soldiers is natural, and if it is accompanied by a pang that Indians have no longer field open to them to distinguish themselves in the manner in which these Japanese soldiers have done, it is no fault of theirs. The fault is of the short-sighted policy which has killed all military ambition in the people. The very eagerness with which the events in Manchuria have been followed, the keenness with which the news of the fall of Port Arthur has been received even when Indians are in no way directly or indirectly concerned, ought to open the eyes of the rulers of the land, and should induce them to avail themselves of the material near at hand. Two articles have recently appeared in the London *Times* dealing with the effect of the Manchurian war on the defence of India. The writer finds in the defeat of the Russian arms in Manchuria cause for lament. If Russia with a base at a distance of five thousand miles could flood Manchuria

with troops, could on one single line send five hundred thousand men at the rate of 25,000 men a week, what achievements may she not perform on the Afghan frontier to which she has two lines of railway instead of one, on both of which from every side two trains can run and flood Herat with Cossacks? The writer laments over the inadequate military preparations of India. Without going into the question which can only be discussed by experts, whether the present British and Indian army can defend India from the attack of Russians if they are of the stubborn nature as we have witnessed them in Manchuria, what a pity that even now it does not occur to the rulers of the land that the best policy at the present moment which they should adopt is to replace the policy of suspicion by that of confidence. Instead of laying down that there should be one British soldier for every two Indian soldiers in North India, and for every three in Bombay, Bengal and Bombay (Madras) Presidencies, they should increase the number of the Indian garrison. The fear that by increasing the reserves of the Indian army they would be increasing the armed population should give place to the confidence that as Russia and Japan could in the present war draw upon an indefinite number of reserves, the Indian Government should have armed people to fall back upon in case of need. The present occasion is most suitable for the inauguration of a new military policy in India. The fall of Port Arthur has witnessed expression of a strong feeling in the country against a nation which means ill to India; it has roused fervour and enthusiasm for a military career in the people; it has strengthened the belief that Asiatics if properly trained can compete with trained European soldiers, and if given equal opportunities will fight face to face with the bravest soldiers in the world. Indians believe that if a military career were opened to them in the manner it is open to the Japanese, they would be able to render Russian attacks, real or imaginary, impossible. Will the Government of India avail itself of the outburst of the popular feeling by inaugurating a policy of confidence in place of that of suspicion?

HINDUSTANI,
11th January, 1905.

The fall of Port Arthur, and a suggestion to the Government of India to increase the Indian army.

3. The *Hindustani* (Lucknow), of the 11th January, referring to the fall of Port Arthur, endorses the views of the *Advocate* that if Indians are given military training and the native army increased, the British Government will find in them as tough a match for Russian soldiers as the Japanese have proved themselves to be. It is high time that Government ceased to pursue its present policy of distrust, and fear of increasing the armed population of the country.

HINDOSTHAN,
11th January, 1905.

The fall of Port Arthur, and its probable effect on the system of government in Russia.

4. The English *Hindosthan* (Kalakankar), of the 11th January, says:—The fall of Port Arthur marks the close of a stirring chapter in the Russo-Japanese war. A new chapter now opens; but whether by a decisive engagement with the Russian troops near Mukden, or by a naval engagement with the Baltic Fleet in the Pacific, remains to be seen. Of one thing, however, we may be sure: the surrender of the fortress has created consternation among the people in Russia. The Boer War revealed many defects in British military organisation and a lamentable state of British military inefficiency. The present war has similarly opened the eyes of Russia to the weak points of her administration, and she now stands unmasked before the world and discloses the ugly spots in her system of government. If, therefore, the present war leads to healthy internal reforms and secures more rights and privileges to the Russian people, it will not have been waged in vain.

INDIAN PEOPLE,
8th January, 1905.

Comments on the paper recently read by the Earl of Ronaldshay on Russian progress in Asia before the Central Asian Society in London.

5. The *Indian People*, (Allahabad), of the 8th January, says:—The Earl of Ronaldshay, who read a paper before the Central Asian Society in London on the 14th December on Russian progress in Asia, seems to be one of those easily misled alarmists who if they had their way would plunge this country in ruin and bankruptcy by their forward schemes. Having said 'that we, whose interest in the preservation of equilibrium in the East could scarcely be exaggerated, had every right to keep such a watch upon the progress of events amongst the peoples of Central Asia as would enable us at all times to preserve from possible danger the sacred trust of the East,' the Earl proceeded: 'As guardians of the Indian frontier we should be guilty of neglecting our duty if we shut our eyes to the fact that a harmful intrigue had only too often accompanied Russian commercial activity in Asia in the past.' He thought that the blue-book on Tibet was hardly calculated

to reassure them (Englishmen) as to the disinterestedness of Russia's motives. Sir West Ridgeway, who as an experienced administrator might have been more cautious in his statements, said that Russia could with much facility and quickness 'convey an army of hundreds of thousands of men to the frontier of Afghanistan and feed them when there. It would be unwise to close our eyes to the fact that that frontier was at the mercy of Russia, and he was certain that the day would come when the frontiers of the two great Empires would be conterminous.'

The above calculation coolly forgets that there is the entire length of Afghanistan to traverse even when Russia gets to its western frontier. And Afghanistan, as Colonel Hanna has said more than once, is a very difficult country to conquer and nearly impossible to hold. Then, if Russia will actually succeed in subjugating Afghanistan, how will she fare with the warlike tribes through whose difficult and inhospitable country her troops shall have to pass to come to India? And what will be her reception at the hands of the Sikhs and the Rajputs? The readers will remember that it was only recently, in discussing General Kuropatkin's alleged scheme for the invasion of India, that the *Spectator* said that the Russians would have to pass through lakes of fire in this region. Is it likely that after her experience in the present war in the Far East, Russia can think of an invasion of India at least for ten years to come? Will she even then be so demented as to undertake the perilous enterprise certain to land her in destruction? If she actually will do so, are not the existing Indian troops sufficient to crush her? Sane and responsible thinkers and military men who are also statesmen answer these questions in a way different from the jingo fire-eaters, those afflicted by the K. C. B. and other manias, and the people of India agree with them.

(b).—*Home.*

INDIAN PEOPLE,
8th January, 1905.

Comments on Lord Curzon's refusal to permit Sir Henry Cotton to personally present to His Lordship a copy of the resolutions passed by the Bombay Congress

6. The *Indian People* (Allahabad), of the 8th January, referring to Lord Curzon's refusal to accord an interview to Sir Henry Cotton to personally present to His Lordship a copy of the resolutions passed at the recent session of the Congress in Bombay, says:—The reasons given for declining to see Sir Henry Cotton in his capacity of President of the Congress are as cogent as those advanced by Lord George Hamilton against receiving a deputation from the Indian Famine Union, and by Lord Curzon's Government against the institution of the village economic enquiry recommended by that body. If it be inconvenient for the head of the Government *as distinct from the Government*, to discuss problems of administration, then how are Viceroys and Governors able to do so in their tours? Besides, Lord Curzon's objection would be conclusive if he were asked to arrive at definite decisions on those problems. But nobody is so foolish as to make that demand of him. When, again, Lord Curzon is afraid of creating a precedent, he is unnecessarily fastidious. Does every Viceroy follow the example of every one of his predecessors on every matter? If so, Lord Curzon himself might have followed the example of Lord Dufferin and given a party at Government House to the distinguished Congress leaders who were at Calcutta in December 1901. For ourselves we are sorry that a unique opportunity should have been thrown away by Lord Curzon of knowing at first hand something about the great Congress—the greatest of all its sessions—held at Bombay, from the mouth of its illustrious President whose worth could not be belittled as an amateur politician, and whose pronouncement was a piece of constructive criticism of the highest value.

ADVOCATE,
12th January, 1905.

Attitude of Lord Curzon towards the Indian National Congress and the Indian Commercial Conference respectively.

7. The *Advocate* (Lucknow), of the 12th January, says:—The National Congress and the Commercial Conference, both Indian, affect the nerves of Lord Curzon differently: the Viceroy is almost afraid to accept personally from its President the resolutions passed by the Congress; His Excellency not only expresses his sympathy with the objects of the Conference unresevedly, but allows a member of the Government to open the proceedings. While he invites Sir Henry Cotton, with the Congress stain on his mind and dress still, gingerly to a luncheon and treats the conversation as table-talk, he gives a dinner to the commercial delegates right royally. Yet, one is at a loss to make out what differentiates the Congress from the Conference. Both aim at improvement—the Congress political, and the Conference commercial; both criticise the measures of the Government, condemn some, eulogise a few and suggest others; both broad-base their opinion on loyalty to the British throne. Why then is scant courtesy shown towards the one and flowing

kindness towards the other? There is, however, one difference, very plain; it consists in the fact that while the Congress represents all sections of people living in India, the Conference only those engaged in commerce, and of such, only Anglo-Indians who form the majority of members of the several provincial Chambers. In this case, then, sympathy is based on the very old but powerful sentiment, blood is thicker than water.

II.—AFGHANISTAN AND TRANS-FRONTIER.

ADVOCATE,
12th January, 1905.

Alleged objects of the Kabul Mission.

8. The *Advocate* (Lucknow), of the 12th January, says:—The objects of the Kabul Mission ooze out gradually. Apart from the outstanding questions about the relations between the Amir and the Viceroy, it is now plain that the defence of Afghanistan is itself one great topic for discussion. The Amir is to be induced to earmark the subsidy for military purposes in order to strengthen the defensive works on Herat side and improve the lines of communication with India, so that the British Government may practically be within beck and call in case of emergency.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

Nil.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 16th January, 1905.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

kindness towards the other. There is [illegible]
in the [illegible]
Confid[illegible]
from the [illegible]
them, [illegible]
them [illegible].

[*CONFIDENTIAL.*] No. 3 OF 1905.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE,
12th January, 1905.

Comments on Lord Curzon's attitude towards the Indian National Congress and the Indian Commercial Conference respectively.

1. The *Indian People* (Allahabad), of the 12th January, says:—It has been one of our chief complaints against Lord Curzon that while he maintains an attitude of aloofness and distance from Indian national movements, he has nothing but rosewater and kisses for his British exploiting friends and comrades. This has received fresh illustration during the last few days in connection with the Indian National Congress and the Conference of Chambers of Commerce respectively. He would not so much as grant an interview to the President of the Congress, nor accept at his hands personally the Resolutions of that great convention of the empire, but he entertained the delegates of the Chambers of Commerce at dinner at Government House. He who has violated the spirit of the constitution more than any of his predecessors had a pious horror of personally, dissociated from his colleagues of the Government, discussing the subjects of the Congress Resolutions with Sir Henry Cotton; but he had no such scruple in entering into an elaborate explanation of certain acts of his Government before the commercial representatives, who also talked politics in their Conference.

Sir Henry Cotton, *qua* President of the Congress, was carefully kept at arm's length, but the commercial delegates 'I cannot deny myself the privilege of welcoming... here, and of saying how greatly I esteem the honour that you confer upon me by coming as my guests to-night.' 'The interests that are represented by the gentlemen,' who represent the microscopic minority of the Anglo-Indian Chambers of Commerce, but not those represented by the Indian National Congress, 'are commensurate with the whole field of economic development upon which the future prosperity of this country so largely depends,' and 'they affect the vital interests of the country at large!' The responsible head of the Government of India, charged with the onerous duty of safeguarding and advancing the material and moral interests of the people of India, saw nothing incongruous in openly proclaiming the 'community of interest between Government and (Anglo-Indian) commerce in this country,' and in saying 'that by an inevitable and mutual approximation both Government and commerce recognise the identity of their common interest'—we suppose against the people of the country.

ADVOCATE,
15th January, 1905.

Mr. Chamberlain's preferential duties scheme considered from the standpoint of India's interest.

2. The *Advocate* (Lucknow), of the 15th January, says:—Mr. Chamberlain has been asked to consider the position of India in relation to his fiscal solution proposed for England. In presenting his case to the British public he altogether ignored India, while the British Government cannot do so for the simple reason that India is the only paying concern in the British Empire. Mr. Balfour's Government asked for the opinion of our Governor-General in Council. Considering the fact that India enjoys a large measure of the advantages of the free exchange of imports and exports, and that she may have something to offer to the Empire but little to get in return, rather she has a great deal to lose or risk, the Government of India replied "that we should not be justified in embarking on any new policy of the kind unless assured of the benefits greater and more certain than any which so far presented themselves to our mind." With this view many sensible men have reason to agree, including the writer of the *Times'* articles on Indian affairs. The Government has also the Indian public on its back. The Congress supports the position taken up by the Government; the Chambers of Commerce do the same. The unanimity of opinion in this matter is of great importance.

The reason for the above attitude is fear of loss by exchange. India is a debtor nation. Her net obligations are some 16 millions sterling per annum, and it is essential to her financial stability that her exports should exceed her imports by at least 16 millions sterling per annum. India accomplishes this by exporting some 11 millions worth of goods to the Far East, receiving thence only two millions' worth of merchandise. She thus secures half the balance. Great Britain deflects the balance. She enjoys two-thirds of India's import trade, but only takes one-fourth of her exports, and if the British Empire as a whole be considered, there is a balance of 7½ millions against India. To secure her object India must, therefore, at present look to foreign countries. We find that Great Britain has the lion's share in import trade, but that her hold is relaxing year after year owing principally to German activity in India. The apprehension of the Government is therefore very well-founded. But the writer of the *Times'* article has a lurking desire to see some change made in our fiscal policy. Says he:

"Whatever there is of trade and prosperity is due to the efforts of the British, and provided that nothing be done to retard the future development of this magnificent estate, to add to the burdens of the tenants, to increase the cost of living, or to restrict them—a relatively poor people—in the enjoyment of cheap import, Great Britain has the first claim to India's produce and to India's custom. And if, coincidentally, a change be made in Indian taxation, consonant and congenial to the peculiar prejudices of the people, many administrative difficulties in the future will be prevented."

Then he shows the way to bring about the change. In thinking of it the German bogey appears to him a real demon. It has been calculated, he says, that a discriminating tariff in favour of the United Kingdom affecting a trade of ten millions sterling could be framed; but this estimate was based on figures which gave the import trade of India as £50,000,000. The trade of India is growing. Surely there must be possibilities of mutual usefulness which will present themselves to the mind of the Indian authorities. Cotton import and excise duties should not be disturbed. He is afraid Lancashire cannot continue to hold the Indian market for ever. The time is fast approaching when Indian mills shall have to be seriously reckoned with. The hand-looms have not only a vitality unsuspected by many, but efforts are being made to introduce improved looms. Then there are experts working hard to introduce Egyptian and American varieties of cotton. The endeavours of the British Cotton-growing Association will also be helpful towards spinning finer counts and weaving finer cloths in India. Thus, it would be well for England, opines the writer, to safeguard her industries other than cotton from foreign competition in India. The idea sought to be induced is that India has nothing to fear from foreign countries as far as her cotton industry is concerned.

The export trade is a source of strength to India and through this department, the *Times'* writer thinks, India can be of possible help to the United Kingdom. The question is put: "Could not India add to her revenues and at the same time send food to the heart and brain of the Empire, discriminating against foreign rivals by export duties on her practical monopolies of production?" This suggestion is made on the generally admitted theory that export duties may be levied on those commodities in which the exporting country has practically a monopoly of production. There is, we are told, a trade of about 11 millions' worth of exports which would fall under this category, and there are other products in which India has great commercial strength, such as rice, oil-seeds, and spices. This strength is due to the cheapness in their prices and to their being produced in so few parts of the world. Surely cheap labour and cheap agricultural production give India a vantage ground which few countries possess. The case of wheat is also mentioned to prove India's growing strength. Thus does the writer imply that this country would be no loser by participating in a fiscal policy for England based on preferential duties.

There are practically three parties in India to be consulted on every proposal for a change in the existing order of things: Indian, non-official Anglo-Indian and official. On Mr. Chamberlain's proposal, the attitude of the Indian Government has been made plain in no uncertain terms. The European merchants and professional men have only recently given out that India should be free in directing the course of her trade. Indians are also in the same boat with the merchants and the Government. The writer thinks, however, that if exploitation of India by people other than those of India is to be submitted to, Indians would give preference to the English. The writer is sorry that the colonists do not look with favour upon the Indian. But he thinks "the day is coming when the Empire will realise the enormous importance and possibilities of India's labour force and fighting force, but if these are to be used to their best and fullest in the fields of peace and in the fields of war, the great continent in which the workers and fighters and their families live must be treated with generous sympathy. It is dangerous to spoil the Indian, but it is still more dangerous to slight him." Because the poorest Indian courts honour first, and shrinks from slight. The writer may rest assured that the Indian will be the first man in the Empire to respond to sympathy, but not till he is satisfied that generous and honest efforts towards mutual advantage are being made by those who now look down upon him.

RAHBAR,
14th January, 1905.

Native Chiefs' present visit to Lord Curzon in Calcutta, and the *Rahbar's* suspicion of their being required by His Excellency to increase their Imperial contingent forces, in view of possible Russian troubles on the frontier.

3. The *Rahbar* (Moradabad), of the 14th January, says, that it is not known what difficult problem Lord Curzon is engaged at present in solving, that several Native Chiefs should have already visited him in Calcutta (presumably to give him the benefit of their counsel), while others, including even the Nizám, it is said, will soon follow suit. The public can probably have no reason to think that Government wants at present to annex any portion of any Native State, unless it be Kashmir. But as the British Government labours under an unusual dread of Russia at present, it is quite possible that it wants to take the Chiefs into its confidence regarding the need for increasing the fighting strength of India ; and if so, the public can readily realize what practical shape this secret consultation with the Natives Chiefs will ultimately take.

INDIAN PEOPLE,
19th January, 1905.

Apprehension of increase in the British Army in India from Mr. Arnold-Foster's Army Reform scheme.

4. The *Indian People* (Allahabad), of the 19th January, says:—Referring to the comments of the Calcutta *Statesman* on Mr. Arnold-Foster's British Army Reform scheme, says:—It is significant, our contemporary adds, that the announcement of the scheme has been speedily followed by rumours of an intention to increase the British army in India. We join in the hope, expressed by the *Statesman*, 'that the Government of India will not fail to speak out strongly regarding it, and that if they feel that the adoption of the scheme requires them to acquiesce in an increase of the British army in this country, they will, at the same time, insist on the obligation under which it places the Imperial Government to take upon itself the additional expense involved.' Whether the rest of the War Secretary's scheme will be carried out or abandoned, 'the effect which the feature we are discussing would have of enabling the Government to reduce the military expenditure of England at the cost of her great-paying dependency is so obvious and so alluring that it may be regarded as a foregone conclusion that, whatever else may be dropped, it will be retained.' Well, we can only hope that before there will be time further to proceed with such a sinister scheme, the Government may be defeated.

INDIAN PEOPLE,
12th January, 1905.

Creation of the post of a new Member of the Government of India, for dealing with Commerce and Industry.

5. The *Indian People* (Allahabad), of the 12th January, referring to the speech Lord Curzon delivered at the dinner he recently gave to the delegates of the Chambers of Commerce at Government House, says :—Naturally enough, Lord Curzon on that particular occasion made the creation of the new Department of Commerce and Industry the burthen of his song, and he waxed eloquent on the same, lavishing praise on Mr. Hewett, the first head of that Department. From the view-point of the people of this country, whose interests are distinctly antagonistic to those of the Anglo-Indian merchants, we have never been able to see anything for congratulation in the creation of this latest highly paid job, and Lord Curzon's remarks contain nothing in them to induce a change of opinion in us. But when he boasts of having achieved a great feat before Great Britain itself has found it necessary to create a ministry of commerce, we may remind the Viceregal orator, talking high falutin after dinner, of the British Board of Trade which is not an altogether useless department of his Majesty's Government. Lord Curzon thinks it anomalous that " you cannot add to the functions of the Government of India, or at any rate you cannot create a new department, without passing a bill through the Houses of Parliament at Home'!

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ALLAHABAD LAW JOURNAL, 16th January, 1905.

Alleged delay made in the office of the North-Western Provinces High Court, in granting copies of judgments to the public.

6. The *Allahabad Law Journal*, of the 16th January, says:—Complaints have reached us from various quarters that an unreasonable delay is made in the office of the High Court North-Western Provinces in granting copies of judgments. Our own experience, too, in this matter has not been happy. At times we have had to wait for weeks before we have obtained copies of judgments for publication in this journal. It is clearly impossible to keep pace with the expectations of the profession in regard to an early publication of the rulings of the Court, unless copies of judgments are obtainable without much loss of time. If the delay is due to the copying department in the High Court being undermanned, we have no doubt that the matter need only be brought to the notice of the Hon'ble the Chief Justice, and the complaint will soon be removed.

ALLAHABAD LAW JOURNAL, 16th January, 1905.

The Rolt case, and the need for separation of the Judicial and Executive functions.

7. The *Allahabad Law Journal* of the 16th January, says:—Our readers have no doubt been following with interest the proceedings in the case of *Emperor* v. *Rolt*, tried by Henderson, J., in the last criminal sessions of the Calcutta High Court. The hard treatment which the accused, now honourably acquitted, received from the Executive Government, has created quite a sensation, and the learned Judge used language, none too strong, when criticising the conduct of the Magistrate responsible for the prosecution, and demonstrated that an intentional insult and indignity had been heaped upon Mr. Rolt, and that the entire prosecution story was the result of a conspiracy which had been got up in order to ruin him. But, as our readers must be aware, there was really nothing extraordinary about this prosecution. It has rightly been termed a "public scandal", but such scandals are not, unfortunately, at all rare. And it is possible that the Rolt case would not have attracted so much public attention if the accused had not been a European. All the same the lesson that it teaches is one of supreme importance, and it is high time that the Government now turned its attention to the much-needed reform of separation of the Judicial and Executive functions.

SURMA-I-ROZGAR, 16th January, 1905.

Prosecution of certain members of the *Árya Samáj* at Agra for publishing an obscene notice, and the punishment of the manager of a press with a fine for printing the same without disclosing the name of the press.

8. The *Surmá-i-Rozgár* (Agra), of the 16th January, states that in connection with a criminal prosecution recently instituted against the local *Árya Samáj* for publishing an obscene notice, the manager of the *Rafiq-i-Hind* Press at Agra has been sentenced to a fine of Rs. 200, or in default to simple imprisonment for two months for printing the said notice without disclosing the name of the press. As regards the accused members of the Arya Samáj, Prán Sukh, a *banya* of Kagarol, and Mathura Prasád, the *vice*-chairman of the Samáj, have been let off on account of their very old age as a matter of mercy, while the remaining seven members have been duly charged with the offence (of publishing an obscene notice), and ordered to produce witnesses in their defence.

(b).—Police.

Nil.

(c).—Finance and Taxation.

INDIAN PEOPLE, 19th January, 1905.

Need for abolishing the cotton excise duty as recommended both by the National Congress and the Commercial Conference.

9. The *Indian People* (Allahabad), of the 19th January, says:—The Indian National Congress and the Conference of Chambers of Commerce thought alike at least on one important subject. Both bodies passed resolutions urging the abolition of the cotton excise duty. The Indian mill industry deserves well of Government. It has been built up under serious disadvantages, and it may be said with truth that on its success will greatly depend the growth of other indigenous industries. But unfavourable seasons, the plague epidemic, Government's currency policy,—all have hit the industry hard, and the excise duty has produced disastrous consequences both directly and indirectly. While it is not inconsistent with the principles of free trade to abolish it, we may say that Government is under a special obligation—of course we mean moral—to take it off as it is responsible for the currency policy which has so appreciably injured

Indian producers. Justice and policy alike demand compliance with the request of the Congress and the Commercial Conference, while the financial condition of Government makes it extremely easy. Will then an act of justice be done, or Lancashire be allowed to prevail?

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

HINDI PRADIP,
November-December, 1904.

Inauguration of the new system of education in India under the recent Universities Act.

10. The *Hindi Pradip* (Allahabad), in its joint issue for November and December, 1904, observes that whenever a Commission is appointed by the Government of India for enquiring into any matter, it generally does more harm than good to the people, and says that it is difficult to understand what object Lord Curzon had in view in appointing the Universities Commission and passing the Universities Act. His Excellency's policy was certainly a deep one, and it is not easy to fathom it. Indians are generally inclined to believe that Government does not like to give them liberal or higher education any longer, or else why should the tuition fees have been raised so high, and education made thereby prohibitive to the poorer and middle-classes to all practical purposes, and other various restrictions introduced in schools and colleges. It is said that the British rulers now desire to pursue a retrograde policy in the matter of education, in order to bring back the Indians to the same state of grovelling ignorance in which they found them at the commencement of their rule in this country, or at least to prevent them from continuing to make uninterrupted progress in education, lest the latter should go ahead of them, and beat them hollow in competition. If such be really the thoughts of Englishmen, they are certainly mean, and ill-become them. The writer is, however, not prepared to attribute any such motives to the British authorities. But unless the British Government gives equal facilities and freedom to Indians in acquiring education as it does to Englishmen in England, its present educational policy in India cannot in any sense be called *liberal*. In conclusion, the writer says he expects little good at any rate from the new system of education that is being inaugurated under the provisions of the recent Universities Act.

INDIAN PEOPLE,
19th January, 1905.

Need for permanently changing the time for holding the several examinations of the Allahabad University on account of the prevalence of plague during the cold season.

11. The *Indian People* (Allahabad), of the 19th January, says:—We are informed that the students of the various colleges in the United Provinces have applied to the Syndicate requesting that, on account of the virulence of the plague, the holding of the University degree examinations be postponed to some time in July next. We must admit that we see a good deal of force in at least one of the grounds which the students have put forward. In Allahabad, almost all the hostels and boarding houses in which the majority of the students live have been infected, and as plague is also bad throughout the Provinces, the contention of the students that they cannot do any serious work, which the nearness of the examinations demands of them, is perfectly just and sound. In view of the yearly recurrence of plague about this time of the year we consider it necessary that the University should seriously consider if it will not be acting wisely in permanently changing the time for the several examinations, say, to some time in the first week of December each year. For the present, however, something should be done for the applicants. We trust the Syndicate will consider the matter favourably, and comply with the request of the applicants.

INDIAN PEOPLE,
19th January, 1905.

Objection taken to a Sanskrit text-book prescribed for the B. A. examination of the Allahabad University.

12. The *Indian People* (Allahabad), of the 19th January, says:—A correspondent complains of the unsuitability of the *Vikramorvasiyam* for a text-book for the B.A. examination on account of the large number of Prakrit passages in it, and appeals to the University authorities to prescribe a more suitable text-book.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

THE ADVOCATE, 19th January, 1905.

The partition question of Bengal, and an alternative suggestion for substituting a Governor in place of the Lieutenant-Governor of Bengal.

13. The *Advocate* (Lucknow), of the 19th January, says:—Partition or no partition, a change is really needed in Bengal. Heaviness or no heaviness of duty, a departure in the system of administration is really called for. That is no other but the appointment of a Governor brought out from England and assisted by experienced counsellors. The advantages of the proposal are clearly set forth by Sir Henry Cotton. The most obvious is that a nobleman, appointed by the Secretary of State and come direct from England, will be more independent than any Lieutenant-Governor is or possibly can be. The latter officer is appointed by the Viceroy and cannot be expected to oppose his master. Opposition may not cost the appointment then held, but may mar the prospects of securing a membership of the India Council in London. The *Englishman* supports Sir Henry Cotton's plan, and the *Indian Daily News* some days ago drew a moral in favour of the proposal from the abandonment of a portion of the partition scheme as it affected Madras because of the opposition of the Governor.

INDIAN PEOPLE, 19th January, 1905.

Plague, and its alleged connection with the consumption of foreign sugar in India.

14. The *Indian People* (Allahabad), of the 19th January, publishes the following letter from a correspondent:—Dear Sir,—I have heard from a *vaid* (doctor) that it is mentioned in old *Vaidyak granths* (medical books)—*Atrai Sanhita*, etc.,—that the *khánd* (sugar) which is prepared with the mixture of bone and blood produces *mahamari* (plague). And as it has been ascertained from reliable English books of Dr. Ure and Dr. Hassal of London, that foreign sugar is prepared by the mixture of two, and also vaids, doctors, hakims, etc., are of opinion that foreign sugar, in addition to the loss of money suffered by India, through its spread, has produced many diseases, such as plague, etc., in this country, I therefore request the favour of pandits, vaids, doctors, etc., who are well-wishers of India to ascertain fully and properly in which of the old Vaidyak granths the fact is mentioned, and let me know what are their prices and where they can be had.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

INDIAN PEOPLE, 12th January, 1905.

Need for provision of separate railway carriages for the accommodation of European and Indian travellers.

15. The *Indian People* (Allahabad), of the 12th January, publishes a letter from a correspondent as follows:—Sir,—For some time past the *Pioneer* has been publishing letters from European ladies and gentlemen, complaining of the hardships they undergo and the inconvenience to which they are put, by travelling with Indians in the same compartment. For instance, "an Englishwoman" complained that she had once to travel in the same compartment with a Hindu mother and baby who had whooping cough, and two Musalman women who were urged by her to go to the bunks, and who ate half the night through some evil-smelling curry and who in addition were talkative. Imagine, please, the great unbearable hardship borne by "an Englishwoman." As for the curry one would not, I think, be easily led to believe it was evil-smelling when the Musalman ladies were travelling second class. Possibly mummies should have been more suitable companions for the Englishwoman.

A gentleman says that as he was going to occupy a second class compartment he happened to observe therein two Indian prostitutes whose only fault was they were "grinning," and for which reason he was compelled to travel first class, on paying the extra fare of course; he also relates how a "Babu" having arranged his kit in a second class compartment had gone to see his friend, the station-master, when in his absence four sergeants came, deposited his kit on the platform, and occupied the compartment. When the train whistled and was steaming off, the Babu came to take his seat, and to his great dismay found his kit on the platform. He missed the train on account of the white lords, and God knows to what straits he was thereby put. Another gentleman accuses the Indians one and all—Pleader, Barrister, Professor, Tahsildar or Deputy Commissioner—of not only not knowing the decent usage of the bath-room, but of their downright, systematic and regular abuse (thereof), and seriously propounds the question, "Ought the European traveller to bear the burden of making his compartment livable?" and suggests the application of the rule of "might is right," in his dealings with the Indians.

May I beg now humbly to ask the fair-minded reader—English or Indian—to consider well for a moment and say who were the aggrieved party in all the above instances? Are the grievances of the Europeans harder or those of the Indians, when travelling by railway, in face of the fact that so frequently we hear of assaults on unprotected Indians by Tommy Atkins, or of attempts on the chastity of poor Indian women by Imperial guards and ticket-collectors, and incivility to Indian magistrates and civilians by military overlords not to speak of the habitual insolence Indian gentlemen meet with at the hands of over-conceited railway employés even when they are travelling reserved first class (I may only cite the case of the well-known Mr. Lal Mohan Ghose, about this time last year), or of the physical inconvenience to which the third class Indian travellers are put in more than one way, or of the disgrace of Indian women?

Everyday experience makes it abundantly clear that Indians are not forward before Englishmen, and (but are) extremely willing and ready to oblige them in any way even at the risk of personal inconvenience and loss. The only grievance of Englishmen is their objection to travelling with Indians, and a rich and fertile imagination has woven out of the same a large number of grievances, and created much ado about nothing. They are masters of the situation, and may say or do whatever they like.

For this reason I welcome their agitation; for, so far the Indians formed the aggrieved party, and however much they asked for separate accommodation in all classes on all trains for Englishmen and Indians, nobody ever gave a thought to their appeals. Now that the Englishmen have assumed the *rôle* of the aggrieved party and are agitating for the same reserving of separate accommodation for themselves, there are hopes of getting the thing done.

Some philanthropic or benevolently disposed ladies or gentlemen like Mrs. Annie Steel, mentioned in "An Englishwoman's" letter, may not like the idea and may be sorry for the widening of the breach thus. I for one shall be very glad to see it done, on whose-so-ever asking or agitation it may be—for, as it is, this mixing of the two races affords larger opportunities of embittering their mutual feelings, which will not be if they do not mix in railway travelling, as they do not in other walks and spheres of life and human activity—and this will make the collar bones of the Indian all the safer.

ROHILKHAND GAZETTE,
16th January, 1905.

A suggestion to the Oudh and Rohilkhand Railway authorities to print and distribute among the public gratis vernacular pamphlets containing all the old and new rules in force relating to travellers.

16. The *Rohilkhand Gazette* (Bareilly), of the 16th January, says that though the Traffic Superintendent of the Oudh and Rohilkhand Railway has been doing all in his power to promote the comforts and convenience of Indian travellers, the various rules and orders lately issued for the purpose are being generally set at nought by the subordinate employés on the railway in question. For instance, the complaint of the railway carriages being overcrowded with passengers, is still heard now and again. The railway subordinates continue to pay little attention to the comforts of Indians, because they know that the majority of them are illiterate, and therefore ignorant of the new rules. To remedy this evil the Traffic Superintendent would do well to take special steps that the concessions lately made to the travelling public are duly given effect to by the railway subordinates, and to print and distribute gratis, among the public, vernacular pamphlets containing all the old and new rules in force relating to travellers, and thereby make the knowledge of all these rules quite general among the people.

VII.—POST OFFICE.

ROHILKHAND GAZETTE,
16th January, 1905.

Need for increasing the number of postal deliveries at Moradabad.

17. The *Rohilkhand Gazette* (Bareilly), of the 16th January, complains that as the delivery of letters, &c., is made only once during the 24 hours at Moradabad, the public, specially the trading classes, are greatly inconvenienced. All the mail trains arrive at Moradabad at night, and there is no reason why the mails should not be delivered to the public early in the next morning. As regards the mails received by other trains, they may be distributed to the public as

a second or even a third delivery. Moradabad is the largest commercial town in the Rohilkhand Division, and the Postmaster-General should see that the number of deliveries of letters, &c., in that town is duly increased, strengthening the local postal staff, if necessary.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 23rd January, 1905.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 4 OF 1905.

SELECTIONS

FROM THE

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE,
22nd January, 1905.

Attitude of the British Government towards the colonies and India respectively.

1. The *Indian People* (Allahabad), of the 22nd January, says:—India is the most valuable asset of the British Empire. It is worth more to the Empire, both materially and morally than all the colonies put together. The severance of British connection with India will be a more serious loss to Britain than the loss of all the colonies. Again, India contributes more than her fair share of the cost of Imperial defence; while the colonies do not bear any sensible portion of the burden. All the advertisement they get at the hands of Mr. Chamberlain notwithstanding, the colonies have no Imperial sentiment worth mentioning. The treatment of Indians in Australia and South Africa will ever remain a reproach to them. In spite of such patent considerations, it is surprising what amount of deference is paid to colonial opinion, be it never so unreasonable, by the Imperial Government, and equally so how they flout Indian opinion although it may be excellently informed and fair-minded.

ADVOCATE,
22nd January, 1905.

Indians in the Transvaal.

2. The *Advocate* (Lucknow), of the 22nd January, says:—To excite racial feeling in India is an act of sedition, but it is an act of patriotism in the British-governed Transvaal. The "whites" of the Transvaal are angering Indians by calling them niggers and demanding that they should be turned out of their quarters, and there is no law in the Transvaal to prevent this outburst. With the cry "down with Indians," a conference or national convention was called by two members of the Transvaal Legislative Council, and a meeting took place at the Opera House of Pretoria on the 5th December last, and resolutions were passed ostracising Asiatics from the Transvaal. The meeting affirmed the principle that Asiatic immigration should be prohibited except under the provisions of the Labour Importation Ordinance. No Indian traders and hawkers, and all indentures to conclude in India and not in South Africa, are what the Transvaal almost unanimously demanded in its national convention. An amendment was proposed "that an exemption should be made in favour of those whose intellectual attainments or social position and habits (of?) life appear to entitle them to it," and it was accordingly proposed "that any Asiatic who shall prove to the satisfaction of the Colonial Secretary that he holds any higher educational certificates from the Educational Department in this or any other British Colony or Dependency, or that he is able and willing to adopt a mode of living not repugnant to European ideas nor in conflict with sanitary laws, may apply to the Colonial Secretary for a letter of exemption which shall enable him to reside elsewhere than in a place specially set apart for Asiatics." But it was rejected. When it was pointed out that if there was no exemption highly distinguished Indians, members of Parliament, would have to go to live in coolie locations, the protest was met by the cries of "yes" and "certainly," and the resolution was passed. The British Indians met later on at Johanesburg and entered an emphatic protest against the utterances at Pretoria. But these protests till such time as they have not the support of the Indian Government can carry no weight, and the Indian Government is not inclined to put its heart into the matter.

CITIZEN,
23rd January, 1905.

Need for publication of the list of presents made by the Amir's son to the Viceroy.

3. The *Citizen* (Allahabad), of the 23rd January, says:—The Calcutta Anglo-Indian papers have published the list of presents which the Viceroy has made to the Amir's son and his chief officers, but no publicity has been given to the presents which Sardar Inayat Ullah Khán made to the Viceroy. They must have been of a valued, precious and varied character, and coming from the heir to the throne of Afghanistan they have an interest which cannot be underrated. Why was the list of those presents withheld from public knowledge? By the way, are these presents to the Viceroy to be taken possession of by His Excellency, or will they be the property of the Government of India? The question is pertinent when we remember the story of the 'present' made by the Maharaja of Benares to Lord Curzon—a story which was given to the public by the wife of a high Anglo-Indian official, who was a member of His Lordship's Council.

ADVOCATE,
26th January, 1905.

Comments on Lord Curzon's refusal to receive the resolutions of the late Congress personally from Sir Henry Cotton.

4. The *Advocate* (Lucknow), of the 26th January, says :—Beyond the disappointment that Lord Curzon should have lost an opportunity of bettering his relations with our own countrymen by receiving the resolutions of the Congress from the hands of Sir Henry Cotton, we were not much taken aback by his want of courtesy to the Congress, as, to tell the truth, we were not prepared for better things. Remembering what had happened once in Lord Elgin's régime we would not have advised Sir Henry Cotton to take the course which he intended to take in the matter of submission of the resolutions of the Congress to Lord Curzon, had the matter not been one in which the Congress President was free to do what he thought was best. We were prepared for such treatment, rather habituated to it; but they in England take a different view of such acts of discourtesy. From the several London letters to the Indian papers it appears that Lord Curzon's snub, instead of discrediting the movement, has roused the indignation of all the leading liberal papers throughout England against him.

* * * * * *

Surely Lord Curzon would not have injured the stability of the Government of India by receiving the resolutions of the Congress, or lending an ear to what Sir Henry Cotton had to say in their support. If he was not willing to enter into discussion, nobody could have forced one on His Excellency. But we had perhaps no right to accept this indulgence. His Excellency's heart was filled with affection when he saw his own fellow-countrymen working for days together in the deliberations of the Conference of the Chambers of Commerce. His Excellency rightly entertained them at a sumptuous dinner, he allowed high officials of the State to attend the meetings; but for the representative of educated and independent leaders of public opinion of the country, even when he happens to be an eminent ex-official of India, he had no patience. What wonder if Lord Curzon's countrymen in England feel deeply offended at such treatment of their fellow subjects! Let it be said to the credit of the Anglo-Indian Press that better class papers have not said a word in support of Lord Curzon's action.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
22nd January,
1905.

The Rolt case, and the question of the separation of executive and judicial functions, and of the recruitment of the judicial service from among trained lawyers.

5. The *Indian People* (Allahabad), of the 22nd January, says :—The Indian press has been clamouring incessantly for a separation of the executive and the judicial functions, as also for the recruitment of the judicial branch of the service from among trained lawyers. We are glad to find that our Anglo-Indian contemporary of the *Times of India*, supports this latter view. Commenting on the now famous Rolt case it says :—

> We do not invariably find ourselves in sympathy with Sir Henry Cotton's views, but there is one passage in his address to the Indian National Congress on Monday which has our almost unreserved endorsement. Sir Henry Cotton remarked :—' Patience and discrimination, respect for the forms of law, rigid imperviousness to rumour and to outside report—these are some of the qualifications which are the essential attributes of the judicial office. There is no stage in the career of a civilian which affords him the opportunity for their acquisition. The whole training of an Indian civilian unfits him for judicial work.' There is a growing conviction in India, shared by all classes of society, European and native alike, that these views are approximately justified, though if we were discussing the question in detail we should prefer to add certain qualifications. In the whole of his long experience, Sir Henry Cotton can scarcely have come across such an ample vindication of his contention as the Rolt case affords.

There is nothing surprising that this should be so. It is a common belief among Indians, and not without justification, that the Anglo-Indian public and press raise up a hue and cry when they find any injustice done to one of them. The Rolt case is the latest instance in point. But alas! for the hundreds of Rolts of dark complexion. That this change of front on the part of our contemporary is the immediate result of the sufferings of Mr. Rolt will be clear if it is remembered that when but two years ago in September 1902, Mr. Setalvad advocated the recruitment of the judicial service from among trained lawyers in his address to the Bombay Provincial Conference of that year, the *Times of India* characterised the suggestion as emanating from interested motives, for forsooth the vakils wanted all the appointments to themselves. We Indians must be thankful to the Rolt case. Not that we rejoice at his sufferings, but because this case will give us the support of the Anglo-Indians in this agitation.

ADVOCATE,
26th January, 1905.

Two typical cases of criminal justice in the Punjab, and the need for the separation of judicial and executive functions.

6. The *Advocate* (Allahabad), of the 26th January, says :—Our contemporary of the *Punjábi* publishes two typical cases of criminal justice in the Punjab which show how the combination of judicial and executive functions is making havoc in even the better class and law-abiding people of the country. Mr. Sams, Deputy Commissioner of Amritsar, on his own initiative, without recording any evidence, convicted Mr. Kanhyalal, a well-known pleader of Amritsar, under section 6 of Act II of 1890, for supposed cruelty to his horse, and sentenced him to pay a fine of Rs. 50. Mr. Sams in this case was judge, jury, complainant and witness, all rolled into one. The Sessions Judge of Amritsar upheld the conviction, which was, on the revisional side, brought before Mr. Justice Kenningston of the Punjab Chief Court. The prosecution was so weak that the Public Prosecutor did not appear to support it, and the Judge had no hesitation in setting aside the conviction and reprimanding the Deputy Commissioner for not following the procedure prescribed in sections 190 and 191, Criminal Procedure Code, and for omission to hear evidence. The next case is of greater importance and comes from Jagadhari, district Umballa, and shows what autocratic powers the police exercise not only over the innocent people, but over the magistracy as well, and how the superior police officers shield their subordinates in misdeeds. The facts are that in last June one Fakirchand filed a complaint against the Deputy Police Inspector of Jagadhari for assault and wrongful confinement. The Deputy Commissioner, who was at Kasauli, sent the complaint to an European Subordinate Magistrate, who examined the complainant, saw a wound caused by a stick on the complainant's person, and submitted the complaint to the District Magistrate, who again sent it to Lala Paluram, 1st class Magistrate, who on transfer handed the case over to his successor Lala Damodar Das. The District Superintendent of Police at this stage complained to the District Magistrate, that a criminal charge against a subordinate of his was magisterially being enquired into without any reference having been made to him as was required under certain circular of the Chief Court. This protest frightened the District Magistrate, who wrote to Lala Damodar Dass to kindly have an enquiry made under section 202 by the District Superintendent of Police before summoning the accused, unless from enquiry he thought that the case should be dismissed under section 203. Lala Damodar Dass had examined many witnesses, and was not prepared to say that a *primâ facie* case had not been made out, and urged that it would be awkward to have an enquiry made by the District Superintendent of Police before the one he was making had been completed. The District Magistrate was satisfied with the further suggestion that the case might be referred to the District Superintendent of Police after the completion of the preliminary enquiry. The District Superintendent of Police would not accept his suggestion of extra judicial enquiry : he referred the case to the Divisional Commissioner, Mr. Meredith, who supported him and ordered that the case should be withdrawn from the Magistrate's court, and asked the District Superintendent of Police to make an enquiry and submit the report to the District Magistrate. In the meantime Lala Damodar Dass finished his enquiry, and came to the conclusion that the case was not unfounded, and that he was not satisfied that it should be thrown out summarily. All the same, under the illegal orders of the Commissioner, the District Superintendent of Police made a sort of sham enquiry, and came to the conclusion that the complainant was a *badmásh*, his subordinate Deputy Inspector a virtuous man. Fakirchand did not give up the struggle, and appealed to the Sessions Judge against all these illegalities of the Commissioner and the District Superintendent of Police. The Judge quashed all the proceedings, and directed Lala Damodar Dass to proceed with the trial according to law. But before the case could proceed further, the complainant was persuaded not to press the charge, and the accused Deputy Inspector of Police got off with a fine of Rs. 10. We admire the patience shown by a common

shop-keeper of Jagadhari. But patience has also limits, and the administration of justice in our country is being day after day discredited by over-taxing the patience of even the most humble and law-abiding shop-keepers. Half of such cases would cease to occur if the Magistrate and the Police have little to do with each other.

INDIAN PEOPLE,
26th January, 1905.

Rumoured proposal regarding the transfer of the seat of the North-Western Provinces High Court from Allahabad to Lucknow.

7. The *Indian People* (Allahabad), of the 26th January, says:—The silence of the Local Government over the question of locating the High Court at Lucknow is ominous. Our only surprise is that no protest has as yet been made in an organised way. We venture to think that no final decision has as yet been arrived at, and this is the most appropriate time for us to draw the attention of the Government to the *pros* and *cons* of this scheme. What will be the good of our petitions and meetings when the question will have been finally settled? To expect the Government then to change its decision will be simply futile, for our past experience fully teaches us that the Government in this country may possess any other defect, but cannot certainly be accused of the weakness of modifying its decision in the light of criticism offered by the children of the soil. The time has come when we should take the necessary steps to oppose this harmful proposal. We hope in this matter, at any rate, there will be no difference of opinion amongst Indians and Europeans in these Provinces. Their united protest, if made in time, may be productive of some good. When will our Province take a leaf out of the book of Bengal in matters of political agitation?

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

PRAYAG SAMACHAR,
22nd January, 1905.

A complaint regarding the throwing of dead bodies into the Jumna at the water edge at the *Kakrahághát* in Allahabad.

8. The *Prayág Samáchár* (Allahabad), of the 22nd January, says that the arrangements for throwing dead bodies into the Jumna at the *Kakrahághát* in Allahabad are very unsatisfactory, that corpses instead of being thrown into deep water, are at the water edge, where they lie and rot.

PRAYAG SAMACHAR,
22nd January, 1905.

Complaint regarding the conservancy arrangements, and plague measures at Allahabad.

9. The *Prayág Samáchár* (Allahabad), of the 22nd January, says that conservancy arrangements are very defective at Allahabad. The municipal members do not take any trouble to look after the sanitation of the town, with the result that the sweepers have quite an easy time of it. Very many houses in the town are locked up and vacated, the inmates having left them on account of the prevalence of the plague, and the police, instead of increasing their vigilance, have slackened their watch and ward. Last year the public were provided with huts erected at public expense in the *Sohbatiya Bágh* during the plague season on payment of a small monthly rent; but this concession has been withdrawn by the authorities this year.

MUFID-I-AM,
21st January, 1905.

Monkey nuisance at Agra.

10. The *Mufíd-i-Ám* (Agra), of the 21st January, says that in spite of its repeated complaints regarding the nuisance caused by monkeys at Agra, the Municipal Board has taken no steps to rid the people and town of them. The brutes have become unusually bold. It is high time that Government took steps to get these mischievous animals deported from the town.

(e).—*Education.*

ADVOCATE,
26th January, 1905.

Need for changing the dates of the several examinations of the Allahabad University on account of the prevalence of the plague during winter.

11. The *Advocate* (Lucknow), of the 26th January, says:—The Syndicate of the Allahabad University has accepted the prayer of the intending candidates for the several examinations by postponing the Entrance Examination to 1st May, the F.A., B.A. and M.A. Examinations till 17th July, and the LL.B. Examination till 4th July. The Syndicate has also

appointed a sub-committee to recommend some permanent arrangement for fixing the dates of the examinations while the plague rages. Since the plague has come to stay, and it is always worse in winter months, it will be better to change the dates of the examinations once for all, and have them just before the long vacation begins.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 30th January, 1905.

KUNJ VIHÁRI LÁL, B.A.,
For BABU PRIYA DÁS, M.A., *Government Reporter on the Native Press for the United Provinces.*

[*CONFIDENTIAL.*]

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I.—Politics.

(a).—Foreign.

OUDH AKHBAR,
31st January, 1905.

A suggestion to the European Powers either to help Russia in her present troubles, or to take the present opportunity to destroy her altogether.

1. The *Oudh Akhbár* (Lucknow), of the 31st January, referring to the great military resources of Russia who has hitherto been much dreaded even by the great European Powers, and to the crushing defeats which Russian Generals have repeatedly suffered at the hands of the short-statured Japanese in the Russo-Japanese war, says that it must surely be the hand of Providence that has caused the head of the dragon of Russia to be thus trampled upon and crushed by so tiny and numerically small a nation as the Japanese. What is worse still is that the fall of Port Arthur has been a signal for the outbreak of most serious strikes and other internal disturbances in Russia demanding Parliamentary Government and other reforms and concessions. All these combined troubles have quite unnerved the Czar, a man of weak brain and weak heart that he is. But what is very remarkable at this juncture is that the European Powers, who affect to be the milk of human kindness, look at this most painful state of things in Russia without even moving a finger to interfere. Surely this is not the time for these Powers to keep quiet. They should either,s ympathizing with a fellow-Christian Power, help it in extricating itself from its present external and internal troubles, or, availing themselves of the present opportunity, take steps to destroy it altogether, weakened as it already has been so much by the Russo-Japanese war, and, dividing its empire among themselves just as they were lately scheming to deal with Turkey and China, and be done with it—a thorn in their side—once and for all.

(b).—Home.

HINDOSTHAN,
27th January, 1905.

Criticism of the *Amrit Bázár Patrika's* comments on the general attitude of Government officers towards the Congress.

2. The English *Hindosthán* (Kálákánkar), of the 27th January, says:—The *Amrit Bázár Patrika*, in its own happy style, makes an invidious comparison when it is at pains to describe the attitude of a few retired civilians who, in their ambition to sit in Parliament, take up the cudgels on behalf of the Indian Congress and its supporters, in contradistinction to the attitude of Government officials whose sentiments lean in an opposite direction.

Properly speaking, we are a conquered race. But, despite Great Britain's conquest of India, the most narrow-minded and prejudiced Radical must admit that if it had been some autocratic Power, instead of Britain, the most dire and unrelenting persecution would have been our portion as retribution for the Mutiny, and the harrowing scenes of savagery and butchery enacted in cold blood during that dreadful period of British Rule in India.

But—and we invite the special attention of the *Patrika* and the *Mirror* to these truths—instead of an autocratic and high-handed rule, depriving Indians of their birthright, freedom and liberty, and a period of oppression and intolerable despotism, Great Britain, by her beneficent and even-handed justice and equitable rule, has raised India from her former slough of despond and oppression and has elevated the Indian people to positions of trust and responsibility, dignity and prestige, admitting the people of India to equal rights and privileges of citizenship, and, above all, guaranteeing us protection and security.

Now, let us examine that portion of the Proclamation of which the Congress-wallas make such capital. From what we have said above, it is perfectly clear that the British Government "holds itself bound to the natives of India by the same obligations of duty by which it is bound to all its other subjects and dependencies; and, by the blessing of Almighty God, it does faithfully and conscientiously fulfil its duty towards them." Furthermore, as we have alrealy pointed out, it does, so far as is practicable, "admit its subjects, irrespective of colour, race or creed, to a fair proportion of State appointments, the duties of which they are qualified, by their education, ability and integrity duly to discharge." Every Englishman, nay rather the whole world, admits that in the prosperity of a subject surely lies the strength of a King, and in their contentment undoubtedly rests the security of his rule, and in their gratitude is his greatest reward. The wording of these phrases and sentences carry a twofold meaning, and no one, impartially and wisely considering both sides of the question, can justly accuse the British Government of breach of faith or the non-fulfilment of its promises, *et hoc genus omne*.

But why, we ask, should the *Patrika*, at the expense of those martyrs, Sir Henry Cotton and Sir William Wedderburn—on whom the process reflects—for whose sake it abuses the Government and everything official, seize the opportunity to advertise itself and its partisans—the very people who should be grateful to British Rule, to which, *en passant* let us add, the *Patrika* may ascribe its good fortune at being allowed such liberty and freedom of speech. Obviously, if the state of affairs in India resembled in the faintest particular the conditions in Russia, which have now culminated in an internal upheaval in that country, and, under those circumstances, the *Patrika* voiced the popular frenzy of the populace—Hindu, Muhammadan, Christian, and all other creeds and castes—and in its patriarchal rôle of redressing our wrongs and grievances, if any, pursued a policy of vituperation and anathema, then, and then only, would the case be altogether on a different footing, and its angry vehemence and remonstrance would, in such a case, we say, be unassailable.

Then, just by way of emphasising the *Patrika's* policy, it singles out the Congress party—an insignificant organization amongst so many millions—for its special devoted ministrations, and, seconded by some retired civilians, athirst for public distinction and notoriety, proceeds to attack indiscriminately the Government policy, which is not only most ludicrous and bourgeois, but unfortunately prejudicial to the interests of India, and those ignorant and unenlightened Indians who look to the *Patrika* for guidance, and in their helplessness take in the poison which that journal distributes with a lavish hand to its readers.

ADVOCATE,
29th January, 1905.

Lord Kitchener's Army Scheme in India.

3. The *Advocate* (Lucknow), of the 29th January, says :—" If Lord Kitchener can revive the class of Indian soldiers of the sixties, and if he can remove the reproach that the one career which appeals to the leaders of the best and most important races of India has been closed to them, he will enormously increase the fighting efficiency of the Indian Army, and will be remembered, not as the War Lord who added to India's military burdens, but as the statesman who trusted and honoured India's chivalry." Thus writes the gentleman in charge of the *Times'* columns devoted to Indian affairs. Two things are here assured: increase in military expenditure and a military career to some Indians. While the first condition is sure to happen, the last is still in the domain of possibility. The Congress has more than once given expression to this grievance, while thanking Lord Curzon for the formation of the Imperial Cadet Corps. During and after the Mutiny days Indian officers in the Army used to get opportunities for independent action and initiative. In the re-organisation scheme of 1861 this state of things was not interfered with. But afterwards changes were made, and now Indian officers are mere machines for carrying out orders of British officers. They are mere ornamental figure-heads. Lord Kitchener means to remove this reproach. For this many thanks.

Three features specialise Lord Kitchener's scheme. He means to introduce devolution in the Army. He is for giving great powers to Lieutenants, and asks them to use such powers well. He says: " An officer, who habitually refers for order questions he is himself empowered to deal with, thereby shows himself incapable of assuming responsibility and therefore wanting in one of the most essential qualifications for higher commands." In no branch of the Indian administration is the evil of centralization of authority more glaring and more harmful than in the Military Department. It is a costly system in more senses than one, and the steady growth of office work and the increasing appetite for returns are sapping the virility of regimental officers. The great business of their lives is being forced aside, and their work, which should be of absorbing interest, calling into play the highest faculties of reason and imagination, is dulling and deadening all these faculties. Recent experiences have set men thinking on the requisite qualities which make a good commander of forces. If this part of the scheme can be translated into action, even the Military Department of the Government of India may become quite unnecessary. The second great factor is that the Army in peace should be organised and trained in units of command similar to those in which it will take the field.

Scattered regiments, distanced by hundreds of miles, cannot be efficiently trained, and hence the redistribution into well-organised commands.

The keynote of the scheme is to establish the normal and to avoid the special. On this the writer of the *Times'* articles observes: "He objects to the old system when the rumour of war meant disorganization throughout India. If mobilization becomes necessary, the divisions will be more normal and complete. The *minimum* obligatory garrison will remain. There will be no picking and choosing of the best regiments and the best-known officers, no vague rumours in the Indian bazaars that Government is at its last gasp, and that the cantonments are to be left empty. If ever there were a place in which this policy was wise and statesmanlike it is India. Coolness and system are the antidote to the Indian epidemic of panic and confusion." An Indian Sandhurst is now sure to come. Lord Kitchener intends to make India depend upon no external aid in order to make the Army efficient in every way.

There are, however, considerations that lean against carrying out Lord Kitchener's scheme *in toto*. The first that strikes the writer is the danger of emptying existing stations and concentrating the troops in some important places. Though railways and telegraphs have wrought great changes, the restless and turbulent tribes are to be found all over India. These are more convinced by the spectacle of a red-coated company than they ever will be by inferences of a strategical nature. It is even urged by those who differ from the Commander-in-Chief that for purposes of internal defence reliance cannot be placed on the Indian police, not even if it is reinforced by Eurasians as armed police.

The writer opposes the scheme on the ground that the Indian sepoy would not like it. Of the entire Indian Army over 150,000 are sepoys as against 74,000 British troops. We are told that the sepoy is a curious man, sober, patient, and brave; but he has the slowness of the peasant—the passiveness of the Indian peasant. He does not like to be hustled. He will welcome any generous attempt to offer a real career to the fighting races in the cavalry, but he has no love for education and for the college-bred boys who have been given direct commissions in the Indian Army. Some of these have turned out well, but the majority are well educated nonentities with no hold over their men, and they should not be allowed to ruin the prospects of deserving non-commissioned officers, to whom a commission is the prize of a whole career. He will welcome, too, the timely announcement that the big camps of exercise are indefinitely postponed. They are costly celebrations to the sepoy; but when he learns that the special camp-of-exercise is to give place to the normal and continuous training of the divisional centres, he may perhaps doubt whether the change is, from his point of view, a change for the better.

The scheme is opposed on the ground of expenditure also. Surely Lord Kitchener is the man to secure for the Indian tax-payer efficiency worth the money paid by him. And it is no doubt a great consolation to find that India will no longer be a dumping ground for the leavings of Great Britain. The sepoys already use the same rifle as their British comrades; and the frontier of the British Empire is no longer to be dependent on Great Britain, and the command of the sea, for her rifles, guns and ammunition. The expenditure on ordnance factories in India is entirely satisfactory; and, though the Indian grudges all expenditure for military purposes, it will be some consolation to him to know that by next year three batteries of horse and 18 of field artillery will possess a modern gun manufactured in England, and that by 1907 the Indian factories of Cossipore and Jubbulpore will have supplied the whole of the artillery of India with guns and carriages. While the scheme means desertion of some stations, it entails erection of barracks in other places. Since finality in military distribution is well nigh impossible, no money is so ill-spent as that on bricks and mortar.

The existing state of affairs requires, the writer holds, much improvement before the great scheme can be launched. No effort should be spared to make the life of the British soldier healthy, cheerful, and attractive, and every reasonable facility should be offered for sport and healthy exercise. The long period of service in India without real opportunities for returning home is a serious drawback; and it should not be impossible to utilize the Indian transport ships for cheap passages for some 1,000 soldiers every summer. They would be encouraged to save their money for a holiday at home instead of wasting it in India, and the best cure for the *ennui* of an Indian cantonment is a few months' residence in England. But more remains to be done for the sepoy, who thinks little, fights well and for his pay is remarkably effective. His contentment is the most important factor in the matter. While wages rise in India the sepoy gets comparatively little, lives in ill-ventilated and insanitary houses, gets 3½ months' leave every third year. He may be better housed if not paid more; he may get leave for 3 months every year; his superior Indian officer may be given more powers. The strategic line, that proves to be the commercial railway of the future, requires more extension for ensuring better efficiency. These facts should not be lost sight of while translating Lord Kitchener's scheme into practice.

ADVOCATE,
2nd February, 1905.

Alleged causes of famine in India, and remedies suggested for it.

4. The *Advocate* (Lucknow), of the 2nd February, referring to the economic comparison which Mr. S. W. Swinny lately made between India, Russia and Ireland, in the *Indian Review,* says:—Anglo-Indians were till lately divided into two schools on the causes of Indian famines, the one putting them down to failure of the rains, and the other to growth of population. The Census has killed the last theory; the first requires refutation. Indians do not hold either of these views. Famines are in their view but the outward signs of the poverty of the people. This poverty is due to three causes: the taxation is in excess of the people's capacity; want of variety of employment causes dependence on agriculture, and thus keeps the people in a precarious situation; and there is a great drain of wealth without any corresponding return. Mr. Swinny is disposed to agree with these views. By the method of comparison he has come to the conclusion that the three causes that bring about famines in India are equally operative in Ireland and Russia, and hence the prevalence of the greatest economic trouble, famine, in the three countries named. The climate of Ireland is temperate, of Russia very cold, and of India tropical. There is thus nothing in common as far as climate is concerned, though famine occurs in every one of them. In many countries of Europe famines were once common. Almost everywhere they are now a rarity, though the climate of each place has undergone very little change.

The above facts prove that in social changes we must seek for the true reason for the disappearance of famines. These changes are brought about more by the instrumentality of man than by changes in climatic conditions. Better means of communication, improved methods of cultivation and hoarding of wealth break the poison teeth of famine as the Indian proverb says. These measures cannot be ensured unless taxation is limited to the capacity of the people, many openings are found for the people, and the drain of wealth is stopped. Thus, the real causes of famines are more political than social, produced more by the economic measures of the Government than by the industrial apathy of the people. Proof for this is forthcoming from both Russia and Ireland.

* * * * * * * *

While the Russian Government is trying to build up important industrial concerns around Moscow and some other centres in order to rid Russia of its purely agricultural character, exploitation of Russia goes on unchecked and causes poverty. Industries are worked by foreigners and public debts are also held by them. Mr. Ragozin complains that the mineral wealth of Russia is in the hands of German and American Syndicates. "They go to work to make colossal fortunes, which they carry out of the country—and sneer at the Russians for a set of improvident, narrow-minded, short-sighted, sluggards, too ignorant and lazy to pick up the wealth which is simply wasted on them." And these Syndicates seem to have ways of gaining the favour of the Government. As to the interest on the debt, M. Rybakoff in an article in *The Independent Review* for September, 1904, gives the following figures:—The Russian National Debt stands at £750,000,000. Of this only £100,000,000 was offered in Russia and most of this was subscribed by foreign banks, so that nearly the whole debt is in foreign hands. Ireland stands in the same position. The taxes paid by the Irish are out of proportion to their capacity. While there are very few manufactures in Ireland, of these some have been killed by the predominant partner. If Ireland has not to pay for public debts, or for excess of imports so much, the peasants have to remit rents to absentee landlords.

Thus, investigation by the method of comparison brings Mr. Swinny to the conclusion that India, Ireland and Russia are similarly situated with reference to their economic condition, though they differ widely as to the climate of each. The best course is to make an effort to remove the conditions favourable to the existence of famine. To create new industries, or to restore the old, means time and money; both come slowly. The beginning should be made in another way. Mr. Swinny is for reducing taxation by reducing expenditure, staying drain of wealth by borrowing in India, and employing Indians largely in place of Europeans. But Lord Curzon's measures tend not only to perpetuate, but really to aggravate the economic evils that keep us poor and liable to famine.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

SHRI GOPAL PATRIKA,
6th December, 1904.

A suggestion for Government to impose a prohibitive export duty on food-grains in India.

5. The *Shri Gopál Patrika* (Lucknow), for December, says that as Indians do not generally hold any modern profitable arts, industries or commerce in their hand and have now to depend mainly on the produce of the soil for their maintenance, poverty has become almost universal in the country. But what is worse still, the extensive exportation of food-grains from India, and the occurrence of famine in one part of the country or another every year, inevitably result in the constant existence of the scarcity of food-stuffs, so that a very large proportion of the people are not able even to get one proper meal during the 24 hours. This state of things is, to a considerable extent, at the bottom of robberies, dakaitis and other serious crimes that are so rife in India. But it is a great pity that Government, not recognizing the evil, does not think it expedient to impose a duty on the export of food-grains, which will keep them in the country, and thereby make scarcity a thing of the past.

(d).—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE,
24th January, 1905.

Complaint regarding the unsatisfactory condition of certain lanes and drains, and the delay the Municipal Board makes in granting applications for building houses at Moradabad.

6. The *Rohilkhand Gazette* (Bareilly), of the 24th January, says that, as the roads of *muhallas* Afrasiyábganj, Thatera and some others at Moradabad are not flagged, mud and filthy water accumulating in them, specially after a fall of rain, emit a very bad odour, and otherwise cause inconvenience to passengers. The drains where they pass between two roads soon get out of repair, owing to the action of wheeled traffic, so that filthy water, flowing through them, collects in the ruts and holes formed in them. The Municipal Board would therefore do well to use iron rails on either side of such drains, as has been done at Bareilly. The applications which people make to the Municipal Board for permission to repair or build their houses are not disposed of for months together, and the result is that the applicants, especially those who have collected the building materials beforehand and are anxious to finish the work before the rainy season sets in, or have come home on short leave, are put to great inconvenience and loss.

NASIM-I-AGRA,
27th January, 1905.

Increase of the plague, and the alleged neglect of sanitary measures at Agra.

7. The *Nasím-i-Agra* (Agra), of the 27th January, referring to the increase of plague at Agra, says that the virulence of the disease is popularly believed to be due to the neglect of proper conservancy and sanitary measures by the Municipal Board. It

is said that sweepers, instead of taking away the filthy water of the cess-pools of houses in the carts supplied to them for the purpose, generally throw it into the street drains early in the morning, which must vitiate the atmosphere far and wide. The conservancy officials do not visit the streets every day, and even when they do so they generally do it after 9 A.M., when all the filthy water has long been washed away, the drains having been flushed with pipe water. Again, while formerly the Municipal Board freely used sulphur, phenyle and other disinfectants in every *muhalla* whenever cholera or any other epidemic broke out in the town, it has not been doing anything of the sort during the present visitation of the terrible plague. As regards the question of the cost of providing disinfectants for the whole town, a Municipal Board that can readily construct pretty baths and masonry smoking rooms for the use of its employés at a considerable public expense, should not certainly grudge providing for the protection of the tax-payers against the dire calamity.

Certain complaints against the Municipal Board at Allahabad.

PRAYAG SAMACHAR, 29th January, 1905.

8. The *Prayág Samáchár* (Allahabad), of the 29th January, again complains that people wash their dirty clothes in the troughs that have been constructed at Allahabad for providing water for cattle to drink, but that the Municipal Board takes no steps to prevent it. Again, the editor has been urging, for some weeks past, the great need for repairing the road leading from the *Chauk* to Dáráganj, but to no purpose, notwithstanding the road in question is much used by pilgrims during the *Mágh mela* which has already come.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

New rules regarding the submission of petitions to the Government of India.

ADVOCTAE, 29th January, 1905.

9. The *Advocate* (Lucknow), of the 29th January, says:—The Government of India in the Home Department has revised and amended its rules regarding the submission of petitions to it as well as to His Majesty the King-Emperor and the Secretary of State. The rules about the petitions to the Government of India are divided into three sections. The first deals with memorials by private persons or public bodies, the second with petitions by officers in civil employ, and the last with the transmission or the withholding of petitions by the Local Government. This section is the most important. The first two contain instructions which memorialists generally follow. The petitioners are requested to send petitions through the Local Government which must conclude with a specific prayer and must be accompanied with the order of the Local Government when it is appealed against. Officers wishing to petition the Government should do so separately through the usual official channel: they should not deal with any matter connected with their official position or status or with matters in which they have some interest; civil officers are also informed that no notice will be taken of a petition relating to official prospects or position of an office unless it is submitted by the officer himself. The last two rules prevent officers from making joint representations. At times the orders of the Local Government affect the prospects and position of officers of a whole class; the grievance becomes general. Then officers have sympathy with the troubles of one another. We do not see any reason why every individual officer should be forced to submit a separate petition and the whole class prevented from making a joint representation. The rules as to the transmission or withholding of petitions by the Local Government have not been much altered. The petitions to the Government of India stand the chance of being withheld in the Secretariat. In such a case the petitioner shall be informed of the fact and given reasons for it, and a list of such applications shall be forwarded quarterly to the Government of India. Little solace can this assurance give to an applicant, because busy Secretaries of the Government of India will find little time to pick out cases which were withheld. But the provision in itself is good. The Local Government has the power to withhold a petition when it is illegible or unintelligible or is couched in disloyal, disrespectful or improper language, or when it has been already disposed of by the Secretary of State and discloses no circumstances or grounds for a re-consideration of the case, or when it

asks for pecuniary assistance without possessing a claim for it, or when it is a request for employment by a person not in the service of Government, or when it requests exemption from the provisions of law or rules prescribing disqualification, or when a petition is an appeal from a judicial decision with which the Executive has no legal power of interference. Applications for mercy or pardon are exempted. Appeals against an order of the Local Government about an employé of a local authority whose salary is not more than Rs. 100 a month shall be withheld, so also appeals against a decision given according to any law or rules having the force of law, and applications for prospective claim for pension will not be submitted. A memorial will also be withheld when it deals with the non-exercise by the Local Government of a discretion vested in it by law, when it is an appeal in a case for which the law provides a different or specific remedy, when it is an appeal made after more than six months of the communication of the order, when it is a subject in which the Local Government is competent to pass orders and no previous application for redress has been made, when it is regarding a legislation which the Local Government is not prepared to support. The fetters thus forged are hard indeed. It is proper that the Government of India should not encourage people to trouble it with useless petitions. But we think that people should not be denied opportunities for mere fault of language in which the petitions are written for approaching the Government of India, and the Local Government against whose order appeal has to be made should not be given powers to keep petitions back. The Government of India does not receive a single application or petition direct from the applicant under any circumstances; every application thus addressed to it, is usually sent back for submission in the usual course. Whether the petition is examined by a Secretary in the Local Government Secretariat or in the Government of India Secretariat, it makes not much difference as far as the Government is concerned: but it does make a great deal with the applicant who deserves some indulgence in this respect. All the same, these rules must be widely published so that people may know what chance they have of having their grievances redressed, and how far it is likely that they will receive the stereotyped reply that the Governor-General in Council sees no reason to interfere with the orders of the Local Government.

SULAH KUL,
2nd February, 1905.

Need for legislating against the present oppressive system of supplying provision to the camps of officers on tour.

10. A correspondent of the *Sulah Kul* (Gorakhpur), of the 2nd February, bitterly complains against the present system of supplying provisions to the camps of Government officers who go out on tour during winter. The provisions are supplied through the agency of tahsildars, who depute tahsil peons for the purpose. All earthen pots required for the camps are taken from poor potters *gratis*, which is certainly downright cruelty to the latter. *Ghi* or clarified butter, fowls, eggs and other things are taken from *baniyas* and others in much larger quantities by the servants of touring officers than are actually required by the latter, while the tahsil peons on duty pay nothing whatever for all the things they themselves consume. Again, tahsil peons first seize a much larger number of carts than are required for an officer, and then release such of them from the owners of which they receive an illegal gratification. The hire of carts from one camping ground to another is fixed at annas 10 each, but the full hire is seldom paid. All this is surely a tale of great oppression and high-handedness on the part of Government underlings, and it is a pity that a paternal and just Government should not be able to put a stop to it. The high-handedness practised in supplying provisions to the camps of officers may, on a small scale, be well compared to the state of things prevailing during the Mutiny, and Government ought to enact a strict law to put down this system.

HINDOSTHAN,
3rd February, 1905.

A suggestion to Government for procuring supplies of food-grains for its Commissariat Department direct from the cultivators to ameliorate the latter's condition.

11. The English *Hindosthán* (Kálákankar), of the 3rd February, says:—

The Government mode of realizing the revenues in kind being no longer in vogue, the scope of the grazing ground is necessarily reduced compared with the period of *Nawábi* rule. During that *régime* the country did not enjoy a period of peace, *dakaiti* and bloodshed being rife. The country was consequently not so thickly populated, while tracts of jungle were numerous, affording ample fodder and grazing grounds for the cattle and beasts of burden. With the annexation of Oudh, however, and also as a result of the short settlement of 30 years, the landed-proprietors have been reclaiming jungles and waste lands, and now hardly any grazing ground is left. It was therefore necessary for the Government to leave grazing grounds for the cattle, free of rent, in every village, or for a group of villages, for the purpose of grazing cattle and providing the villagers and cultivators with fuel. But this point being neglected by the first lord of the soil, the Government, and likewise by the second lord of the soil, the landed-proprietors, the latter being inclined to reclaim rather than preserve jungles, the present state of the country is that almost all the meadows are tilled and trees cut down, reducing the plough-oxen and beasts of burden to skin and bone, and rendering them unequal to the heavy modern ploughs; while, in the absence of fuel, their excreta are converted into fuel, and the fields are in consequence not manured, cow-dung being the best and cheapest manure of the country.

Payment of Government revenue now being exacted in coin, the grazing ground is reclaimed, the prospect of manuring is reduced, and the money-lenders, taking advantage of the poverty of the cultivators, advance them money beforehand and receive payment in kind when the crop is ready, charging an usurious interest of from 50 to 75 per cent. per annum. Under these circumstances, the village banks alone would not be sufficient to save the cultivators from ruin. Along with the establishment of village banks, it is also necessary that some sort of agency should be established through which the tenantry may sell their crops and other produce at a profitable rate; but the method of buying cereals at the threshing grounds is obviously very injurious to the peasantry.

If, however, the Government were to procure the supplies for the Commissariat Department direct from the cultivators, instead of employing contractors, it would, to a great extent, make a radical change for the better in the position of the ryots. And, in like manner, if rájas, mahárájas and various Government departments bought their provisions direct from the tillers of the soil, as far as this was practicable, who would deny that the poverty of husbandmen would be reduced to an insignificant factor in the great problem of human existence amongst India's teeming millions.

V.—Legislation.

INDIAN PEOPLE,
29th January, 1905.

Need for legislation to protect minor girls found in the custody of women of ill fame.

12. The *Indian People* (Allahabad), of the 29th January, says:—The *Statesman* writes that no official information is yet available upon the subject of legislation for the protection of minor girls found in the custody of women of ill fame. 'At present it seems to have been allowed to drop.' Should this be so, it will be a matter for great regret. From the correspondence on the subject that has been published, it is apparent that it is of great importance, and we hope it will be taken up early for the necessary legislation.

VI.—Railway.

INDIAN PEOPLE,
29th January, 1905

A suggestion for the substitution of the word "Indian" for "native" in railway carriages and stations on all railways in India.

13. The *Indian People* (Allahabad), of the 29th January, says:—We hasten to express our sense of gratitude to the management of the Oudh and Rohilkhand Railway for having ordered the substitution of the word 'Indian' for 'native' in all their carriages and stations. The credit for agitating the matter belongs to the *Advocate*. We hope the welcome change will be made also on other railway systems of India. There is no object in wounding the feelings of the people by the use of the offensive word. The Oudh and Rohilkhand Railway authorities have done another useful thing. They have recently established an Inquiry Office at the Lucknow station for assisting passengers in their railway difficulties, the official in charge answering all questions relating to the timings, fares and other matters of interest to travellers in a most competent manner. The office contains a splendid railway map of India, fully 12ft. by 9ft., and also a table with writing materials for the convenience of visitors, and time sheets of all the Indian railways, so arranged as to correspond with the maps, etc.

VII.—Post Office.

ROHILKHAND GAZETTE,
24th January, 1905.

Want of letter-boxes in certain parts of the town of Moradabad.

14. The *Rohilkhand Gazette* (Bareilly), of the 24th January, says that while the local postal authorities at Moradabad have put up letter-boxes in several unimportant quarters of that town, most of the larger *muhallas* and the main streets are left quite unprovided so that the people residing in the latter

places have to go a long distance before they can post their letters. There are, for instance, no letter-boxes in muhallas Bhatti and Thatera, and in the whole of the Bará bazár from the Amroha gate to the City Post Office. The postal authorities should certainly see that these parts of the town are duly provided with letter boxes soon.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 6th February, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

OUDH AKHBAR,
6th February, 1905.

Japanese, and their achievements in the Russo-Japanese war.

1. THE *Oudh Akhbár* (Lucknow), of the 6th February, extolling the bravery, skill, genius and other virtues of the Japanese, and congratulating them most heartily on the grand successes they have so far achieved in the Russo-Japanese war, says that they have so fully exposed the hollowness of the much-talked of Russian military greatness that it seems now almost impossible for Russia to regain the ground she has lost in this war. However, Japan should not yet think of resting on her oars, she having still to drive Russia out of Mukden, Harbin and Vladivostok. But now that Port Arthur has fallen and the besieging troops are free to join their main army, Japan need not find it difficult to make Russia completely clear out of Manchuria, especially as she is confronted with very serious internal disturbances at this juncture. And when Japan has succeeded in doing this, she should take special care that the European Powers and America do not again interfere, and deprive her of her conquests, as they did once before (in connection with the Chino-Japanese war). The Japanese should then also be on their guard against the machinations and designs of Russia, dreading the latter as "a snake in the grass," for Russia will never quietly put up with the defeats she has suffered at the hands of Japan, and let the latter long enjoy her conquests in peace. The writer, however, hopes that by the time Russia finds herself again able to measure swords with Japan, the latter combined with China will become too formidable for any Power in the world.

ADVOCATE,
5th February, 1905.

The Blue-book on the Tibetan problem, and the cost of the Tibetan Expedition.

2. The *Advocate* (Lucknow), of the 5th February, says :—The Blue-book on Tibet has once more revealed the inconsistency of the attitude taken up by the Secretary of State at the discussion of the question in Parliament. While the Tibet problem is to be solved from an Imperial, and not Indian, point of view, the cost of the Expedition is to be met from the Indian Treasury! This is one more illustration of the fact that India under British rule has always to pay the piper, but never allowed to choose the tune.

(b).—Home.

RIYAZ-UL-AKHBAR,
1st February, 1905.

A Muhammadan meeting at Gorakhpur to elect delegates for a general meeting to be held hereafter for establishing a Muhammadan political association.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st February, states that a meeting of Muhammadan residents was held at Gorakhpur, on the 29th January last, at the house, and under the presidency, of one Maulvi Muhammad Mohsin, a pleader, to elect delegates for a general meeting to be held hereafter (at some central place) for establishing a Muhammadan Political Association to safeguard the political interests of the Muhammadan community. Speeches were made, urging the necessity of Muhammadans having a political association of their own, but disclaiming all intention to criticise the measures of Government. The meeting closed after electing ten delegates.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

JAM-I-JAMSHED,
21st—28th January,
1905.

Certain complaints against the present Chief of the Rampur State.

4. The *Jám-i-Jamshed* (Moradabad), in its combined issue of the 21st and 28th January, says that while the former Chiefs of Rámpur collected wise and learned men in their Darbár, the present Chief has got a lot of musicians, buffoons and dancing girls about him, and, paying little attention to the administration of the State, has allowed several responsible posts to be filled up by utterly incapable and worthless men. A young prostitute, named Nanhi, having somehow or other effected her escape from Rámpur, has just arrived at her home in Aligarh, and is so frightened that she suspects every stranger who visits her to have been sent to murder her. This shows that there was something very serious which compelled her to flee from Rámpur. Similarly another young dancing-girl, by name Sundar, who was in the employ of the Chief on Rs. 500 a month, has lately come back to Moradabad, and now refuses to return to the State for any consideration whatever.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

The attitude of the Government of India in the matter of free supply of its Agricultural Reports to applicants contrasted with that of the United States, America.

ADVOCATE,
5th February, 1905.

5. An "agriculturist" at Calcutta, writing to the *Advocate* (Lucknow), of the 5th February, says:—I wrote to the Agricultural Department of the United States, America, for some reports, and received them promptly free by return of post. In the same way I wrote several times to the Agricultural Department and Home Secretary of the Indian Government, but received a curt reply of indirect refusal. From the perusal of the American Reports I gather that the Agricultural Department of the United States distribute free more than 5 lakhs of annual Agricultural Reports of about 800 pages very beautifully bound, besides several millions of pamphlets on agricultural subjects, such as dairying, floriculture, sericulture, and sheep-farming, etc. These reports and pamphlets are so interesting and useful that one wonders at the extraordinary progress which the Americans are making in every direction. One cannot but regret extremely the Indian Government grudging the free distribution of a few hundred copies of its reports. Still the Government would accuse the educated Indians of not paying sufficient attention to agricultural improvement and commercial advancement. Government gets about 30 crores annually as land revenue from the zamindars and agriculturists, and even these are not supplied with agricultural reports when asked and applied for. There is no land revenue system in England and America, and yet these countries distribute millions of such reports among the agriculturists.

Hoping the Indian Government will, in future, adopt a more reasonable attitude, and not observe economy with a vengeance, when the question of report distribution is concerned, while hundreds of new appointments, carrying very high salaries for Europeans, are created every year.

Need for permanent settlement of land in India.

HINDOSTHAN,
6th February, 1905.

6. The English *Hindosthán* (Kálákankar), of the 6th February, referring to the question of permanent settlement of land in India, says:—We know our eminent statesman, Lord Curzon, is not in favour of this, and since the permanent settlement sanctioned by Lord Cornwallis, the tendency of the British Government has been to disapprove of the system of perpetuating such a settlement. But in our opinion the policy is injurious to India, because Indian cultivators have no fixity of tenure, and instead, therefore, of improving the land, they hold themselves always ready to move from place to place, prepared, at a moment's notice, to carry their hearth and home with them on their shoulders.

This practice is very pernicious indeed, and it is obviously desirable that every landed-proprietor should grant a fixity of tenure to every cultivator, and to facilitate this the Government should be disposed to grant every landed-proprietor a permanent settlement.

Then, again, tenants who are rich and worth money, will improve their homestead and the land belonging to it, by sinking wells, making *bunds*, digging tanks, embanking reservoirs, and arresting the streams of fountains. On the other hand, the greed of landed-proprietors for cutting down jungles and mango-groves, as well as for reclaiming meadows, will be checked, because they will have to reckon against no enhancement of revenue at the expiration of every thirty years, and they will, in consequence, be able to spare some grazing grounds and jungles for the cattle of their cultivators and ryots. Moreover, it will obviate the expense and trouble incurred by Government which have to be faced during periods of famine and when making revised settlements.

Apart from this, the gravity of famine will be reduced, because the tenantry by improving their homesteads and cultivable land, will be better able to stand the stress of famine, while the jungles and meadows which will be maintained by the landlords will enable cattle and beasts of burden of ryots the better to stand the rigours of famine. The Government will consequently be saved much expense and anxiety in times of famine, and its officials will be saved the trouble of making revised settlements which cause so much litigation amongst landlords, under-proprietors, *mafidárs*, *guzáradárs*, and even tenants.

ADVOCATE,
9th February, 1905.

Alleged hard lot of translators in the Judges' Courts in the United Provinces.

7. The *Advocate* (Lucknow), of the 9th February, publishes a letter from a correspondent as follows :—Sir—As an old and retired Judicial officer having experience of several districts I can safely say that the condition of the translator in almost every District Judge's court is very pitiable, and it seems opportune and desirable to impress the authorities with their real condition for the amelioration of their hard lot. Every subordinate in all the Government offices is overworked, and, for fear of losing his post, meekly submits to his fate ; but the translator's condition is the worst of all. In its rules for the Civil Courts the Honourable High Court has defined the duties of the Munsarims and other officials, but the case of the translators has been left untouched. Had their duties been also defined, the state of things would not have been so unsatisfactory. In all districts the work of the translators depends upon the pleasure of the judges who overburden them with work, having no regard whatever as to whether their human frames would be able to cope with a giant's task. It is quite enough if one works uninterruptedly during the office hours ; but if he has to work at home and even during the holidays it must tell severely upon his health. Some of the judges require translations of four papers in each case, some six and others of the whole file A, which if not a big one can be translated by at least four hard-working men in a day. In spite of their hard and incessant labour the translators get only a pay of Rs. 120 per mensem, and have no share either in the executive or the judicial line, whilst more fortunate officials getting a lesser pay and doing little work can be appointed as Munsifs and Deputy Collectors. It is to be hoped that if the Honourable High Court or the Government is pleased to collect statistics from all the judgeships the facts will come to light, and then the condition of the Judges' Court translators will be considerably improved.

(b).—*Police.*

CAWNPORE GAZETTE,
1st February, 1905.

Gambling houses at Cawnpore.

8. The *Cawnpore Gazette* (Cawnpore), of the 1st February, says that the gambling-houses at Cawnpore are carrying on their business as briskly as ever. Can no steps be taken to suppress these houses? Gambling is at the bottom of all sorts of crimes, and the writer thinks that if this vice is checked, thefts will considerably diminish.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

ADVOCATE,
5th February, 1905.

Complaint regarding road-making in the municipal towns in the United Provinces.

9. The *Advocate* (Lucknow), of the 5th February, says :—The Municipal Administration is always subject to some adverse criticism ; people begin to compare the administration in the road-making department with that in the conservancy, and always find some particular municipality guilty of some acts of omission. These complaints when expressed in the form of general denunciations are seldom heeded, and are attributed to the capricious mind of the critics. To some extent one may sympathise with municipalities which are subjected to irresponsible criticism. But when the complaints about mismanagement in one department are repeated and reiterated with one voice, not by one class but by all classes of people, it is surely time that the municipality should look into them and devise means to remove them. One such complaint which is heard everywhere in Lucknow, Cawnpore, Allahabad, Benares, in fact in every first-class municipality, refers to road-making. More or less the complaint is universal. Everywhere it is said that the roads are so badly metalled that after the very first shower of rain they are spoiled ; everywhere the complaint is made that the *kankar* used in metalling roads is of a very inferior quality ; everywhere the kankar instead of being consolidated is spread over the road and the work of consolidation is left to the wheels of carriages and the feet of foot-passengers. The result is that hardly six months pass before there appear at places ugly holes on the main road, and after one shower of rain they become so many pools. Speaking of Lucknow, we can say that ten years ago our roads were in such excellent condition that they roused the admiration of visitors. They were so well repaired once in a year that no attention during the course of the year was required. One wonders what has happened of late that our roads should present such a discreditable appearance that every passer-by should cry shame on the municipal management.

Surely there is laxity somewhere, and it is the duty of the members of the Public Works Sub-Committee to see that this state of things ceases to exist. Year after year the budget allotment under the head "repairs of roads" is increasing, but the funds are less proportionately distributed on roads in different parts of the city; more money being spent on roads in the civil lines. Yet such of them as have a heavy traffic show a disgraceful appearance. The supervising staff is sufficient; the Public Works Sub-Committee is sufficiently strong, and the members are not wanting in public spirit. Instead of sitting once a month, they have begun to meet once a week They have a well paid Resident Engineer and a number of Sub-Overseers. Why should then the roads be in a deplorable condition? The question is one which deserves the serious attention of the municipality.

If there is any circumstance which can be used in favour of the municipality it is that the complaint is not confined to Lucknow alone. It is general throughout the United Provinces. Our Allahabad correspondent has to say some hard things about his municipality; the Cawnpore correspondent of the *Daily Telegraph* speaks in the same tone of the roads of Cawnpore. But instead of being satisfied with the consolation that the complaint is general, our municipal members should sit together to devise means for improving the roads. Two excuses are made by the contractors, or on their behalf by the municipalities. The one is that the quarries containing superior kind of kankar have been exhausted, so that now nothing better than kankar of an inferior quality can be obtained, which is not lasting. The second excuse put forward is that the rates paid for consolidation are so low that with increase in wages it is impossible to have the consolidation properly done at the fixed price. There is a great deal of truth in both these complaints. But the municipalities should not be satisfied with these explanations and excuses. If good kankar cannot be had in the vicinity of big cities, and if all the quarries have been exhausted, it is the duty of the municipalities to get good durable kankar from some distance. They should make it worth while of the contractors to bring good kankar from a distance. The railway administrations might be moved to charge cheap rates for importing kankar. As to the consolidation, steam-rollers should be largely used. It is a bad policy to have the consolidation done by the same contractors who supply the kankar. No municipality can prevent a dishonest contractor or his men from using earth with kankar. Even if one were to believe that the supervising staff of every municipality is thoroughly honest and is not influenced by the proverbial five per cent., the amount usually paid by the contractor, how can two or three men prevent the mixing of earth with kankar at the time of consolidation? The latter work should be in the hands of a separate agency, and there can be none better than the municipality itself with the help of steam-rollers Every effort should be made to prevent deception and use of worthless kankar, and the only way to do it is not only to carefully examine the article but the employment of contractors for consolidation work who are in no way interested in the prices given for the kankar. The roads in the big cities of these provinces generally, and those of Lucknow in particular, are in such a disgracefully bad condition that we think we are justified in drawing attention of the officers of the Municipal Boards to their deplorable condition, and to request them to give their best attention to them, and remove this source of constant annoyance and worry to the rate-payer.

PRAYAG SAMACHAR,
5th February, 1905.

A suggestion to appoint a European as supervisor over the Conservancy Inspectors at Allahabad.

10. The *Prayág Samáchar* (Allahabad), of the 5th February, complains that the present Municipal arrangements for the conservancy of the by-lanes at Allahabad are not satisfactory at all, and says that until a well-paid European is appointed as supervisor over the Conservancy Inspectors, improvement in the sanitation of the town is hardly to be expected.

(*e*).—*Education.*

INDIAN PEOPLE,
5th February, 1905.

Need for inserting a conscience clause in the Grant-in-aid Codes of India to prevent compulsory religious instruction being given in missionary schools and colleges.

11. The *Indian People* (Allahabad), of the 5th February, says:—On the plea of religious neutrality no kind of religious instruction is imparted in the State colleges and schools of India. This is as it should be. Religious non-interference perhaps alone makes possible the continuance of British rule in India without interruption of peace and with the willing allegiance of the people, while secular education as we have more than once remarked

is one of the greatest blessings we enjoy. Those of us who have followed the acute controversies in England and France consequent on Mr. Balfour's Education Acts and M. Combes' campaign against Catholic schools and religious bodies will have no difficulty in endorsing this view. But while this is so there does exist as a matter of fact compulsory religious education in a section of Indian educational institutions, and religious education too of a kind which we believe is earnestly disliked by the parents or guardians of the students. We of course refer to the institutions maintained and manned by missionaries of the Christian faith. These colleges and schools receive valuable aid from the State, and yet are under no obligation not to compel boys of non-Christian faith to join their religious classes. There is no conscience clause in the Grant-in-aid Codes of India so far as the non-Christian students of those schools and colleges are concerned. 'A conscience clause, speaking generally, is a clause in an act or law relieving persons who object on religious grounds to do something enjoined in the act or law from any penalty to which they would otherwise be liable. In Education Codes, the conscience clause allows a pupil of a State-managed or State-aided institution to be withdrawn by his guardian from any religious instruction to which he has conscientious objections without forfeiting the other benefits of the institution.' In England grants are definitely refused on the cost of school-buildings if the trust deeds do not include a conscience clause, and it is further provided that religious instruction should be given either at the beginning or the end of school-time, so that children can be conveniently withdrawn, and that inspectors shall not examine the religious teaching of any school. 'The conscience clause in education has become, as it were, a part of the Englishman's birth-right.' In India, too, there is the clause in schools for Europeans.

* * * * * * * * *

With the single exception of the above clause, schools are aided by the Government of India solely in view of the secular instruction which they afford, the system being based, as the Despatch of 1854 directed, 'on an entire abstinence from interference with the religious instruction conveyed in the schools assisted.' How does the thing work out in practice ? This question is inquired into at some length in a very able article contributed to the *Indian Review* by Mr. V. S. Srinivasa Sastri, who is one of the most competent Indian educationists and public-spirited citizens of Madras. He refers to the facts that a large number of institutions throughout the country are conducted by foreign Christian missions which see in the education of Indian youth a necessary preliminary to, and an indirect means of, the extension of the Kingdom of Christ, and that in most of these institutions systematic instruction in Christianity is given. There being no conscience clause for the benefit of Indians, the mission authorities are enabled to compel the attendance of Hindus and Muhammadans at the religious classes. As Mr. Srinivasa Sastri says, it cannot be pretended that these communities are willing to have their children indoctrinated in Christianity for its own sake ; 'they only put up with this state of things as a necessary evil and undergo its risks either because the absence of other institutions leaves them no alternative, or because the mission institutions offer substantial advantages of a non-religious kind which are not available elsewhere.' The establishment of indigenous institutions whether to supplant or supplement the foreign missionary ones is doubtless a desirable consummation; but, as Mr. Srinivasa Sastri says, this 'is at all times a difficult and costly enterprise and involves some disturbance in the machinery of education, while with powerful rivals already in possession of the field and Departmental regulation inimical to the growth of new schools, indigenous effort will find itself heavily handicapped in the struggle, as the history of the Negapatam movement, not yet concluded, shows in a palpable manner.' What happened at Negapatam was this. There is a missionary institution there, and the Hindu residents of the locality wished to start a high school of their own where religious instruction was to be imparted according to Hindu tenets. No less than Rs. 60,000 was subscribed by them and everything was done to secure the efficiency of the school. But the Director of Public Instruction refused to affiliate the school on the plea that the educational needs of the locality were sufficiently served by the institution already in existence, which is no other than the missionary college to which the Hindu community were unwilling to send their children. And yet in that institution attendance in the

Bible classes is compulsory for students of every religious persuasion. Where then is respect for religious scruple or conscience in such an arrangement?

Another objection to compulsory religious instruction in mission schools is that it is inconsistent with the formation of an absolutely straightforward character. 'The participation in prayer with the body, but not with the heart, which is enforced on non-Christain pupils has often been characterised as direct fostering of hypocrisy.' Dr. Duncan, formerly Principal of the Presidency College and afterwards Director of Public Instruction in Madras, was strong on the point. He wrote in 1888:

> The special temptation (in mission schools) is insincerity. Is it, I ask, reasonable to expect habits of reverence and sincerity to grow up in a school in which the pupils are compelled to begin the work of the day by an outward participation in the worship of a faith alien to the majority of them and utterly distasteful to many of them? * * * * The religious instruction which the orthodox Hindu youth receives in a mission school contradicts in numerous ways the thoughts and feelings of his family and his society. In school he is compelled, as a condition of his receiving secular instruction, to participate in, and show reverence for, a worship which in his heart he does not believe, which outside school he is accustomed to hear spoken of, it may be, with despite, and conversion to which would be regarded by his parents as the greatest calamity that could befall them and him. Is this the way to foster reverence for things sacred? Is it thus that habits of sincerity and truthfulness are acquired? Are the Hindus so little ready to sacrifice their convictions to their interests that we must catch them young and begin betimes to train them to tread this path of doubtful morality? Would not the introduction of a conscience clause into mission schools be to the advantage of religion as well as of morality? Were attendance at religious exercises optional, there would probably grow up more reverence for those exercises, while the young would be less exposed to temptation from their besetting sin of insincerity.

Could anything be more conclusive? And yet as Mr. Srinivasa Sastri well puts it, 'the missionary hopes that one day, in one case it may be out of a thousand, the outward observance may lead to the inward faith, and this hope is enough justification to him for the coercion that he employs.' He may be right from his own narrow unenlightened point of view; but ought the Hindus to submit to the coercion? Ought not their self-respect to rebel against such a disability imposed on them? If they are silent and put up with it, we who have internal knowledge of the community know it is less on account of their conscientious or enthusiastic acquiescence in it than of their general apathy to all affairs that do not concern them individually. But their silence, we gather from Mr. Srinivasa Sastri's article, has been misinterpreted. It seems that an ingenious attempt has been made to ascribe the Hindu's readiness to submit to such coercion to his tolerant and cosmopolitan nature. We agree with Mr. Sastri that the explanation gives more credit to the Hindu than is his due. It is true he is not indifferent to his religion, but his love of religion, strong as it is, 'is overborne by his hereditary bias towards education and the advantages that it brings.

* * * * * * *

It is above all on the ground of justice that the right is asked for the Indian student of profiting by the secular instruction imparted in State-aided mission schools without being compelled against his will to learn the Bible or join the Christian prayer. Would Government suffer a Hindu or Muhammadan institution receiving aid to compel Christian students to learn the Vedas or the Koran? Would it not move to protect the minority? If so, can it be right for the majority to suffer what the minority will resent? And can it be contended that the conscience of the Hindu or the Muhammadan need not be respected?

INDIAN PEOPLE,
5th February, 1905.

Complaint against certain orders of the new Inspector of Schools in the Benares circle.

12. The *Indian People* (Allahabad), of the 5th February, says:—We understand that Mr. F. G. Housden, M.A., Inspector of Schools, Benares Circle, has been creating much justifiable discontent and a good deal of unnecessary inconvenience by degrading, in the schools under him, boys who were promoted to the classes above by the Head-Masters of those schools several months ago. By the rules Inspectors are authorized to do what Mr. Housden has been doing, but to keep quiet for several months and allow the boys to think their position is secure, and, while they are busy preparing for their next examination, suddenly to drop down as if from the clouds and make wholesale degradation of them, is unjust and oppressive to them and unworthy of the Inspectors. It shows they do not feel a proper sense of their responsibility. They are not there to throw obstacles in the way of education but to help it. We wonder if Mr. Housden will justify his action

on the now all-embracing plea of efficiency, but to order the degradation of boys who have been reading in their respective classes since the very beginning of the current session in July last seems to the mind of the *Indian Mirror* 'incompatible with all considerations of reason and justice, and even smacks of gross heartlessnes sand cruelty.' On the same matter the *Amrita Bazar Patrika* writes :—

> As Sir J. LaTouche has boycotted "native papers" from the Government House he has no opportunities to see what appears in them. It therefore behoves some members of the local Legislative Council to bring the matter to the serious notice of the Government. It is needless to say that the extraordinary action of the European Inspector of Schools has caused consternation among the parents and guardians of students.

ADVOCATE,
5th February, 1905.

Question of the removal of the Canning College at Lucknow from the *Kaisar Bagh* to the *Badshah Bágh*.

13. The *Advocate* (Lucknow,) of the 5th February, says :—The Local Government having taken possession of the Badshah Bágh from the Kapurthala State, is going to hand it over to the Canning College Committee. The members of the College Committee recently met together and have resolved to build two separate boarding-houses for the Hindu and Muhammadan students, also houses for the professors. The *kothi* now vacant will at once be occupied by one Professor, and in course of time other buildings will rise. With the savings in the hands of the Committee and with further savings in the next few years, it is hoped one lakh will be spent on the buildings. That the boarding-houses and the residential quarters of the Professors, when completed, will bring the students and the Professors together and establish closer relations between them which will do immense good to the boys, goes without saying. The question will soon arise whether it will not be quite in the fitness of things to locate the college itself on the grounds of the Badshah Bágh or in close proximity outside the garden walls. The question has two sides : one side has been ably stated by a taluqdar in the columns of the *Pioneer*. Much of the objection to the proposal will fall to the ground if the taluqdars are not asked to find funds for the buildings, and the Government uses the present (college) building for one of its offices now occupying rented houses and undertakes to construct a new college building at the Badshah Bágh. There is not much in the sentiment that the college should not be removed from a building which it has occupied so long. If the College could be removed from the rented houses at Aminabad and Banks Road to the Kaisar Bágh in its own building, it can be removed to a better building in the Badshah Bágh where it will be so near the Colvin Taluqdars' Institute, the students of which after matriculating could join the college classes without any difficulty, and yet be in the surroundings within which they are to be trained. The question is of funds alone, and we do think with the writer in the *Pioneer* that it will not be reasonable to expect the taluqdars to find funds for the new building, specially when they have not yet been able to place sufficient funds at the disposal of the Colvin Taluqdars' Institute.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

PRAYAG SAMACHAR,
5th February, 1905.

Objection taken to the import of marble from Italy for the construction of the Victoria Memorial at Allahabad.

14. The *Prayág Samáchar* (Allahabad), of the 5th February, has heard that marble valued at over a lakh of rupees has been imported from Italy for the Victoria Memorial that is under construction in the Alfred Park at Allahabad. The editor has no hesitation in saying that much better marble could be had in India itself; but if the Indian stone were used in the building, the money would remain in the country, and Europe could not be benefited.

CITIZEN,
6th February, 1905.

Comments on the exclusion of Indians from the Calcutta Chambers of Commerce Conference and the Pusa Agricultural Conference.

15. The *Citizen* (Allahabad), of the 6th February, says :—There is little to be surprised at the exclusion of Indians from the Agricultural Conference recently held at Pusa, and also from the Conference of associated Chambers held in Calcutta. The policy of exclusiveness is the policy of Lord Curzon. The practice of belittling the worth of mere "natives" is what His Lordship seems to glory in. What hopes had we then that in Conferences like those named above

Indians should be asked to take a part? We have known to our cost that Imperialism is the keynote of Lord Curzon's viceregal policy. Imperialism cannot tolerate that Conferences whose object and sure effect are to dominate the administration of certain departments of the Government should in any way be influenced by the voice of the representatives of the subject race. That would be repulsive to such a keen imperial instinct as that with which Lord Curzon is endowed. Matters of agricultural interest were discussed at both the Conferences, but no representatives of the Indian races took part in the discussions. It cannot be said that there were none among Indians who were as well qualified as the Europeans who composed the two Conferences. There are native Chambers of Commerce, and these could well have chosen competent representatives to take part in the Associated Chambers' Conference, and we doubt not they would have contributed materially to the value and worth of the deliberations and influenced the conclusions to the benefit of the country. Then as regards the Agricultural Conference at Pusa, it was, we believe, an incomplete affair without the presence in it of such Indian agriculturists as Messrs. N. G. Mukherjea, D. N. Mukherjea, and B. C. Basu, who are all scholars of the Royal Agricultural College at Cirencester, and, having now served in the Agricultural Departments in Bengal and Assam for a long period, are perfectly conversant with the agricultural condition and needs and requirements of the country. The exclusion of these authorities from the Pusa Agricultural Conference can only be explained by the Viceroy's antipathy to the association of "natives" with any deliberative body, that is appointed to determine or shape the policy of the Government in any of its departments. Indeed, Lord Curzon's Imperialism is, like Cæsar's wife, not only chaste, but above suspicion.

V.—LEGISLATION.

INDIAN PEOPLE, 9th February, 1905.

The Universities Validation Bill.

16. The *Indian People* (Allahabad), of the 9th February, says:—The Hon'ble Mr. Gokhale has added to the obligations under which his countrymen are to him by making his manly speech on the 'Bill to validate action taken under the Indian Universities Act,' which was introduced into the Supreme Legislative Council on Friday last. As if the powers taken, by the Act, into their own hands were not enough, the Chancellors of the several Universities, who are the rulers of the provinces in the case of Bombay, Madras, Allahabad and the Punjab, and the Viceroy himself in the case of Calcutta, have usurped more power than the Act conferred upon them, and got provisional syndicates elected in a manner not contemplated even by that ambitious legislation. Now that exception has been taken to such conduct, and a suit is actually pending in the Bombay High Court, instead of honourably admitting the illegalities committed and—as the Anglo-Indian *Madras Mail* has suggested—revising their decisions, what Government have chosen to do is to go to their subservient Legislative Council, with its docile official majority, for passing an Act to validate the illegalities committed.

Against this undignified and unfair proceeding the Hon'ble Mr. Gokhale entered a vigorous protest as would be seen from a perusal of his speech printed in this issue. The position he took up, that Legislative Councils should not be asked to whitewash executive wrong-doing, is unassailable. Should the Government pursue the absolutely unjustifiable policy of the present instance on other occasions as well, what is the situation to which we shall find ourselves reduced? Why, every legislative enactment may be set at naught with impunity, for the moment anybody takes it into his head to get the wrong righted, a Bill may be introduced and passed into an Act legalising all the illegalities perpetrated. From the Government's point of view it will be better still if with all the laws on the statute-book, another very simple Act be passed that all infringements of their laws made by their officers shall be deemed legal and valid. This is a mockery of constitutional and responsible Government, and that the Hon'ble Mr. Gokhale's non-official Indian colleagues should not have supported him in his protest does not reflect credit on their sense of their duty as representatives of the people. Their action, or rather omission, shows how weak public life in India still is, and how much greater care than at present should be taken in sending members to the Supreme Council in the land? May it not also be said that this innocent procedure of the Government throws further lurid light on the motives that must have been at the bottom of the Universities legislation?

ADVOCATE,
9th February, 1905.

The Universities Validation Bill.

17. The *Advocate* (Lucknow) of the 9th February, says :—Whereas doubts have been raised as to the construction of the Indian Universities Act and as to the validity of certain directions, declarations and orders issued by the Chancellors, and of the constitution and appointment of some bodies corporate and Provisional Syndicates, it has been thought expedient to declare that all directions, declarations and orders issued and appointments made shall be deemed to have been duly issued and made under the Indian Universities Act. For this purpose, a Bill was on Friday last introduced into the Supreme Legislative Council by the Hon'ble Mr. Richards, the Legal Member. There has been an undue haste in proceeding to legislate. The idea seems to be to forestall decisions that may be given in law courts. In spite of all protests from the Hon'ble Mr. Richards, the Bill itself is a practical admission that the notifications issued by certain Chancellors are illegal and *ultra vires*. Not only this. The Government has before its mental vision the anxiety and trouble of a prolonged litigation with the sure prospect of never coming out with flying colours. So it is in a hurry to legalise illegal actions and to use the Legislature to validate what under the existing law is invalid. The Hon'ble Mr. Gokhale opposed the measure tooth and nail.

The plain course ought to have been, as he said, to withdraw the notifications issued and replace them by new ones more in accordance with law. But that would not be done. Government means to give to the erring Chancellors every help to persist in spite of protests and warnings. In sticking fast to this course the Government consciously or unconsciously forgot to preserve even the dignity of the Legislature. As Professor Gokhale very ably pointed out, there is a well-understood and well-defined distinction between the Legislature and the Executive Government; and the Legislature is regarded as higher than the Executive. The constitution of the Government of India is such that the Executive Government can get any law passed by it. In other words, the Legislative Council is ready to move at the beck and call of the Executive Government. This is hardly a dignified position for both the Legislature and the Government. And to many people the *raison d'être* of this present course would appear to be to support the Chancellors only because they happen to be officials, and very high officials in India. The evils of officialisation of the Universities have thus begun to come into prominent notice. One really does not know where the course adopted may land us.

Legislation may be and is necessary as the Universities Act stands at present. It is necessary not to validate actions illegal and *ultra vires*, but to amend the Act so as to make certain sections more clear by additions and alterations. The Hon'ble Mr. Richards seems to be of opinion that as clause (*p*) for the appointment of the Provisional Syndicate does not specify the number of members of the Syndicate and does not say whether they are to represent Faculties or not, the Chancellors were not wrong in issuing directions affecting the number of members, representation of Faculties, and appointment of *ex-officio* syndics. The official members of the Council do not appear to differ from Mr. Richards. If that be so, why should not the existing Act be amended instead of an executive action taken being declared duly taken by means of a validation Act.

The action of the Supreme Government in this matter is not without precedent. A parallel case occurred during the time of the weak-kneed Lord Elgin who could hardly rise above the spell exercised over him by his then masterly Finance Minister, Sir James Westland. The building to locate the office of the Military Secretary to the Viceroy went beyond the rules and regulations about buildings within the jurisdiction of the Calcutta Municipality. The construction was begun without securing permission and the height exceeded the limit prescribed by the bye-laws. The executive of the municipality acted as required by the law. A great hue and cry was raised. The Corporation had at a meeting held subsequently waived the right of applying the rules to this structure. But the Government of India thought that by acting according to law and rule framed according to law, the Calcutta Municipality had lowered the prestige of the Government. The result was that a Bill was introduced into the Council to put all buildings belonging to Government outside municipal jurisdiction, and Lord Elgin by suspending the rules of business got it introduced, considered and passed at one sitting of the Council. Lord Curzon has shown this much favour that the rules of business were not kept in abeyance last Friday to finish the job—a very ugly job, we should say—in one day.

VI.—Railway.

ROHILKHAND GAZETTE,
1st February, 1905.

Misbehaviour of certain railway volunteers at the Rampur railway station.

18. The *Rohilkhand Gazette* (Bareilly), of the 1st February, says that on the arrival of No. 8 down train at the Rampur station on the night of the 24th January last, several young Europeans in military uniform alighted from the train, and, gathering round a tea vendor, who was going along the platform, took to freely eating and drinking everything he had, and then most heartlessly dashing the poor fellow's China cups, &c., on the platform, speedily re-entered their carriage, and the train steamed off. On making enquiry, the editor, who was an eye-witness of the scene, learnt that the offending Europeans were none other than the Railway Volunteers who were proceeding from Moradabad to Lucknow for training. Surely such conduct on the part of the Railway employés themselves was very reprehensible indeed, and casts a serious reflection on the *morale* of the whole Railway establishment. The railway authorities concerned would do well to make a sifting enquiry into the matter, and bring the culprits promptly to book.

NASIM-I-AGRA,
7th February, 1905.

Certain complaints regarding the Rajputana-Malwa Railway.

19. A correspondent of the *Nasím-i-Agra*, of the 7th February, complaining that little attention is paid to the comfort of Indian travellers on the Rajputana-Malwa Railway, says that passengers, instead of being booked some time before the arrival of a train at a station, are booked just when the train is only a few yards from the station, which causes much confusion. Water is not provided to passengers at any station at night. The intermediate class fare is excessive, and intermediate class carriages are not to be found in every train. There is no waiting room or shed provided for third-class passengers at the Ulwar station. The railway authorities should certainly take s teps to remove these grievances.

VII.—Post Office.

AL AZIZ,
7th February, 1905.

Suggestion for granting in the Postal Department holidays for important Hindu and Muhammadan festivals also as they are granted for Christian ones.

20. *Al Azíz* (Agra), of the 7th February, complains that while the principal religious days and festivals of Hindus and Muhammadans are observed as holidays in all other departments of Government, no such holidays are granted in the Postal Department, though its employés, especially the low-paid clerks and postmen are very hard-worked public servants. What is specially remarkable is that provision is, however, made for observing Christian festivals as holidays. The Postal authorities ought surely to remove this distinction, and treat all classes of its employés equally in the matter of holidays.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 13*th February*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 7 of 1905.

SELECTIONS

FROM THE

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I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

INDIAN PEOPLE,
2nd February,
1905.

The *Indian People* on Sir Hugh Barnes' appointment to the India Council.

1. THE *Indian People* (Allahabad) of the 2nd February, says :—So long as a seat on the India Council is not filled up by the appointment of a competent Indian gentleman, and so long as pro-Indian retired Anglo-Indians like Sir Henry Cotton and Sir William Wedderburn are not admitted into that forbidden region, it is perfectly immaterial to us who is appointed and who is superseded. Sir Hugh Barnes, who has just been appointed as a member, will probably be neither better nor worse than any other, and we need not hope for great things from him.

ADVOCATE,
12th February,
1905.

Proposed political deputation of some educated Indians to England on the eve of the coming General Election.

2. The *Advocate* (Lucknow), of the 12th February, says :—Sir William Wedderburn's presence at the last session of the National Congress held at Bombay, besides doing a great deal of good in many respects, has borne one very happy and fruitful result. His very wise and timely suggestion that a deputation of Indian politicians should go to England on the eve of the coming general election this year, and at that time of political stir and activity should advocate before the bar of the English nation the cause of India's political reforms, has been adopted by the leaders of the Congress movement, and a deputation consisting of such able and representative Indians as Mr. Surendra Nath Banerji and Mr. Gokhale is in process of forming. It is needless to say that, besides the ability, energy, political knowledge and political sagacity of its members, the success of the deputation will depend in no small measure upon the extent to which it will be representative of the aims and aspirations of every considerable body or class of the Indian people. Bombay and Bengal have already taken the lead; Madras is by no means idle : and it is most necessary and urgent that the Punjab and the United Provinces should lose no time in selecting their own representatives for the deputation. The English people have been made more or less acquainted with the political views and sentiments of the Bengalis, the Parsis, and the Madrasis; but they know as yet little about the people of Upper India and their political needs and requirements. It is therefore of the utmost importance that the voice of Upper India should be heard on English platforms, and Englishmen should be convinced that it is not only, as the Anglo-Indian press and the London *Times* are always telling them, the Bengali or the Parsi who through 'over-education' in English have become discontented with the existing military system of British Government in India, but that even the backward people of this province and the martial races of the Punjab, who are comparatively very much 'under-educated,' alike feel the harshness and injustice of their political lot and are alike determined to seek its redress at the hands of the British nation. We must disabuse the mind of the British nation of the fiction which has been foisted upon it that our political agitation is the work of a handful of educated classes drawn chiefly from Bombay and Bengal, and that the political ideals which they have set up and are trying to realise are not the political ideals of the people of Upper India. We of course know the worth of this fiction, we can understand the motives of those who have invented it, and always in season and out of season try to foster it. But the British people do not know this; they accept as fact whatever they find in respectable Anglo-Indian prints or hear from the lips of retired Anglo-Indians. They are not to blame for this, for it is only one side of the case which is ably, forcibly and persistently presented to them; and they do not know the other side. It is therefore of prime importance to impress upon the mind of the English public that our movement is a national movement, that our grievances are national grievances, that in the sphere of politics, Hindus, Mahomedans, Parsis and Christians stand on a common platform, have common aims and aspirations, hold common ideals, and equally suffer from the unsympathetic character of the existing Government.

The idea of sending a deputation to England is not a new one, but has its warrant in past experience and is a natural and inevitable product of the political situation which has been created for us by the nature and constitution of the

British Government. Mill remarked long ago in a book which may still be read with advantage by every Indian and English politician : "The government of a people by itself has a meaning and a reality ; but such a thing as government of one people by another does not and cannot exist. One people may keep another as a manor or preserve for its own use, a place to make money in, a human cattle farm to be worked for the profit of its own inhabitants." How true have these sage observations proved when we consider where we stand in the public service, where in the army ; what facilities and encouragement we have received from Government in our industrial and commercial progress ; what is the burden of taxation which we have to bear, how much of this taxation is applied to our purposes, how much is absorbed by the Home Charges, how much is sacrificed to the military Moloch ; when we consider our growing poverty and Lord Curzon's love of creating new departments to provide berths for his countrymen ; and last but not least, when we think of the studied and unconcealed contempt with which are treated our most moderate but earnest representations for some partial redress of the heavy load of injustices under which the whole country is groaning. What are we to do under the circumstances ? Are we to seal our lips and sit still and let our country go to rack and ruin ? Or should we like men gird up our loins, and without fear and faltering, endeavour to lighten if not altogether remove the heavy burden of our political miseries and misfortunes ? The enlightened conscience and intellect of the country answered this question twenty years ago—and the National Congress was the result. This institution has, considering its resources, achieved much—considering the load of our political evils, very little ; and the experience of 20 years has burnt into the mind of every thoughtful Indian the sad and sorrowful lesson that by making our appeals to the Government of India we cannot and ought not to expect much ; but it has also taught us a hopeful lesson that for substantial justice we must look to the great English nation. The day it awakens to the wrongs of India will see the end of them.

Who does not remember the dark days of Lord Lytton's administration ? We had the Afghanistan muddle, the Press Gagging Act, a great famine, and a great pageant at Delhi. At that time our leading men started an agitation in England in which Mr. Lal Mohan Ghosh played the most conspicuous part. Distinguished statesmen like Fawcett, Bright and Gladstone were persuaded by our representations to examine closely and sympathetically our grievances against Lord Lytton's Government, the British electors were appealed to at large public meetings and the more liberal section of them met our appeals with a generous response, and the result was that the great Liberal administration of 1880 reversed the reactionary policy, both Home and foreign. It is to be noted that not a finger was moved by our Anglo-Indian bureaucracy to check that hateful and unfortunate policy, and that the redress came to us not from the Anglo-Indians who eat our salt but from the generous and just exertions of the English people. Lord Curzon is a more inflated Lord Lytton, and he has inflicted upon us far greater evils than any other bad Viceroy that has ever ruled this country. In his *régime* too we have to reckon with frontier adventures and the Tibet Mission, recurring famines and enhanced assessments, the Official Secrets Act, the curtailment of the Indian agency in the public service and the Coronation Durbar. Fortunately if our misfortunes are severer and our difficulties greater, our resources too are larger and our public opinion is more enlightened and more organized to-day than it was a quarter of a century ago. We have our British Committee in London, we have a Parliamentary party on our side, and we are in a position to send a large number of enlightened and experienced Indian politicians to England to lay before the English public what we think and feel about the principle and policy that characterise the existing Government in this country, to awaken them to their sense of duty and responsibility towards their great dependency, and by exposing before them the misdeeds of Lord Curzon's Government, to move them to just and sympathetic action on our behalf.

The Government of India is a close bureaucracy of an alien race and as such it is naturally selfish and unsympathetic towards the subject people. It is subordinate to the Secretary of State whose advisers, if he cares to seek anybody's advice, are fifteen retired Anglo-Indians whose views upon Indian matters are mere fossils embedded in political strata over which time has spread fresh layers of change and activity. These India Councillors naturally take the official view and the Secretary of State in so far as he allows himself to be guided by them may as well leave the Government of India to do as it likes. In Parliament his fate is bound up with that of the ministry to which he belongs, and the policy of his ministry is moulded, determined and controlled by its supporters in the House of Commons and in the country. So long as the Secretary of State acts in accord with that policy, it matters not whether he manages Indian affairs well or ill.

The House of Commons is indifferent to Indian matters, both because it lacks knowledge of them, and because in the interest of its own existence it must attend to the wants and requirements of its own constituents, and it is therefore unable to watch and control the acts of the Secretary of State in regard to Indian matters. And thus although Sir Henry Fowler may boast that every member of Parliament is a member for India, yet considering the existing constitution of our Government and the political atmosphere of the India Office in which the Secretary of State lives and moves and has his being, to talk of any close scrutiny of the acts of the Indian Government by the Home Government or of any effective supervision of them by the British Parliament is a mockery, a delusion and a snare.

We are thus thrown in the last resort upon the British people who elect the House of Commons. But they are indifferent because they are ignorant, and because their minds have been lulled to sleep under the mesmeric influence of rose-colour accounts of Indian matters given by the official clique and by its supporters in the leading organs of the English press. But past experience has built for us a strong faith that if, by accurate facts and figures stated in earnest, persuasive and moderate language, we convince the British people of the magnitude and reality of the wrongs from which we suffer and make them realize, to use Lord Curzon's words, the vast responsibility which Providence has placed upon the shoulders of the Anglo-Saxon race, they will, as a just and freedom-loving people, most certainly see that our wrongs are righted and that the fair fame and name of England are not trodden and trampled under feet by their servants in this country. It will therefore be the chief function of the Indian delegates to create in the minds of the British people an active and sympathetic interest in Indian matters, and to persuade them to elect such members to the House of Commons as by their antecedents or otherwise are known to be generous, sympathetic and friendly towards India. There are signs and forebodings of a great Liberal triumph, and in the ascendency of liberal sentiments among the members of both the parties in Great Britain lies India's hope and opportunity. Let us take time by the forelock, and do what lies in our power to make the deputation a success.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

AGRA AKHBAR,
14th February,
1905.

Conviction by the District Magistrate of two members of the *Arya Samáj* at Agra for publishing an alleged obscene notice.

3. The *Agra Akhbár* (Agra), of the 14th February, says that in the criminal prosecution case recently instituted against the *Arya Samáj* at Agra (for publishing an alleged obscene notice), the District Magistrate delivered his judgment, on the 10th idem, sentencing Nawal Kishore to a fine of Rs. 500, and Hari Singh to one month's imprisonment, and acquitting the rest. Both the persons convicted have lodged an application for revision in the Court of the Sessions Judge.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

Nil.

(e).—Education.

Urgent need for inserting a consicence clause in the Grant-in-Aid Codes of India for preventing compulsory religious education being given in State aided schools and colleges.

INDIAN PEOPLE, 16th February, 1905.

4. The *Indian People* (Allahabad), of the 16th February, says :—Is or is not the Government of India pledged to respect the religious scruples of His Majesty's non-Christian subjects? What is the meaning of religious neutrality? Does the observance of religious neutrality on the part of the Government imply that, while an injustice is perpetrated on certain classes of people by those of a different religious persuasion, who are, moreover, enabled to do so partly at least on account of the pecuniary aid contributed by the Government itself out of taxes paid by those very classes whose religious susceptibilities are so offended, it should simply be a looker-on of that gravest form of injustice and not move its little finger to remove the cause of offence? In any case does its vow of religious neutrality preclude the Government from insisting that religious instruction shall not be forced on pupils whose guardians object to it?

* * * * * *

The Education Commission of 1882 was of opinion that the Indian parent ought to have the option of withdrawing his boy from religious instruction. It proposed a conscience clause in the following qualified form :—'When the only institution of any particular grade existing in any town or village is an institution in which religious instruction forms a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution.' The Government of India approved of the proposal, but the Secretary of State rejected it—probably acting under missionary influences. But between 1882 and 1905 public opinion has considerably developed in India, and it now sees in the compulsory religious teaching of mission schools 'a degradation of their faith and a slur on their conscience.' Mr. Madhava Rao has introduced the conscience clause in Travancore. 'The desire that native managers are showing to impart instruction in Hinduism to Hindu pupils may also give rise to different schools of thought which will require to be protected from each other by the conscience clause.' And Mr. Srinivasa Sastri has reason to believe that the Department of Education will be as a whole favourable to the introduction of the conscience clause. But unless the public opinion will express itself strongly and uncompromisingly that it will no longer tolerate the present invidious distinction between Christians and non-Christians, unless it will by strenuous agitation morally compel right action on the part of the State, the injustice will remain unredressed. It is for non-Christian Indians to decide whether they will remain as men of no national self-respect, or will get their wrong righted. Meanwhile Mr. Srinivasa Sastri has done conspicuous public service by thus ably discussing this important subject.

(f).—Agriculture and questions affecting the land.

Damage caused by the recent frost and the consequent distress of agriculturists in the United Provinces.

HINDOSTAN, 16th February, 1905.

5. The Hindi *Hindostán* (Kálákánkar), of the 16th February, referring to the serious damage that the recent frost has caused to the *rabi* crops throughout the United Provinces, and to the distressed condition of the cultivators in general, expresses a hope that the just and paternal Government will take into consideration the heavy loss which cultivators, and landholders have suffered, and deal with them generously in the matter of payment of land dues.

(g).—General.

Delay in the proposed appointment of a committee to enquire into the etiology of the plague.

ADVOCATE, 12th February, 1905.

6. The *Advocate* (Lucknow), of the 12th February, says :—Some time ago the Government of India, moved by Sir Charles Rivaz, agreed to appoint a committee to enquire into the etiology of the plague. The disease is now almost at its height in working havoc among our people, but the expected committee is yet to be appointed. It is said that two scientists will be sent out by the Secretary of State and that two officers of the Indian Medical Service will be associated with them. We do not understand why even in such a matter as investigation about a disease that has grown into a serious evil affecting society and Government, trade and manufactures, there should be any exclusiveness. Two or more independent medical practitioners, if not of every system of treatment, at least of the Allopathic school, should be asked to help in the investigation. The inquiry

is one concerning life and death to India and no idea about official control, European reputation or Indian fatalism should be allowed to affect a thorough search after the cause, symptoms and treatment of the plague.

V.—Legislation.

INDIAN PEOPLE,
12th February,
1905.

The *Indian People* on the Universities Validation Bill.

7. The *Indian People* (Allahabad), of the 12th February, says :—The introduction into the Supreme Legislative Council of Mr. Erle Richards' Bill to legalise the illegalities committed by the Chancellors in the formation of provisional syndicates and faculties is a striking commentary on the happy-go-lucky manner in which things are managed in this country. The matter at issue is now before the highest tribunal of justice in this country, and one should have thought that for the sake of appearances, if from no higher motives, Government would have deferred taking action in this connection until the Bombay High Court had pronounced its decision on the subject. Government, however, had only too good reasons to know that the decision would go against them, and result in their total discomfiture. They knew that the opponents of the Universities Act whom they had so cavalierly treated had after all proved to be in the right and vindicated the wisdom of their opposition. And they did not at all relish the prospect of having to sing small and being made to look foolish before the whole world. That was not to be thought of, whatever happened. And to avoid such a contingency they have not hesitated to forestall the High Court and take the wind out of its sails. They have the Legislature at their beck and call, and so a Bill has been introduced into the Supreme Legislative Council to legalise the illegalities that have occurred, and save the face of the Chancellors who are the authors of these illegalities, and of whom Lord Curzon is one. His Excellency gave the cue on which the other Chancellors acted, and their illegalities complained of lie principally at his door. And he was also the originator of the Universities Act, the requirements of which have not been strictly observed in connection with the appointment of the provisional syndicates and faculties. Thus it was Lord Curzon who originally made the law that has been broken. It is he again, the maker of the law, who is also the breaker of the law. And having broken the law, he has resorted to fresh legislation in order to legalise the breaches of law which have been committed. If a vulgarism be permitted for the nonce, this is one of the rummest goes one has ever come across. The story is not edifying in the telling. The spectacle is one to make men stare and the angels weep. It brings home to us the fact that in this country the representative of the king, like the king himself under the British constitution, can do no wrong. He is a law unto himself, and at his sovereign pleasure the engine of legislation is set in motion, and laws are made and unmade. He need not care three straws for public opinion. The public in India do not count. Theirs is a voice in the wilderness. And the reminder which the *Indian Daily News* ventures to offer the Government in this connection—namely, that in a matter like education the co-operation of the educated classes is essential—is bound to go unheeded. Much they care for the co-operation of the educated classes! If they had thought it at all worth their while to act in co-operation with the educated classes, matters would not have come to so sorry a pass.

In his speech asking for leave to introduce the new Bill, the Hon'ble Mr. Richards admitted in effect that clause (*p*) of Section 12 of the Universities Act, which enacts that each provisional syndicate is to be appointed by the senate 'in such manner as the Chancellor directs,' but does not specify the number of members of the syndicate nor does it say anything as to whether or not they are to be representatives of the faculties as they have been in the past, is not a model of clear drafting. And yet Government had the benefit of expert advice both legal and educational on the subject before they took the matter in hand. Far too much has been made of the same precious advice, and it has been cast in our teeth again and again, whenever we have ventured to question the wisdom of the authors of the Universities Act. Well, it is something to know that for once the experts on whom the Government pinned their faith have played them false and landed them in a quandary. They would do well after this to beware of experts, for in them there is no salvation. Experts are only too prone to trim their sails to every passing wind. They knew that Lord

Curzon had set his heart on the Bill, and it did not take them long to perceive the importance of the measure and vote solid for it. If Voltaire's Candide had been living in India at the present moment, he would have found no difficulty in setting up for an expert. For was not his rule of life—*je repondrai comme vous voudrez?* And he could not have hit upon a happier plan to warm himself into the good graces of Lord Curzon of Keddleston. In spite of the experts the legality of the action of the Chancellors has been questioned, and the Legislature has had to be called into requisition to save the Government a bad smack in the face, and enable them to escape the lawful consequences of their own imprudence and precipitancy. Mr. Richards said that it was not for the Council to decide the legality or illegality of the action of the Chancellors. That was a question to be determined in courts of law. This is good! The Council lends the weight of law to the illegalities committed by the Chancellors, and thereby cuts the ground from underneath the feet of those who took the matter to the law courts. And having legalised the illegalities it is magnanimous enough to leave it to the courts to decide whether or not they are illegal! This is only mocking the courts. If the Government had at all cared for the dignity of the law courts in the interests of decency, they would not have tried to steal a march on the Bombay High Court, and legislated in regard to a matter which is still *sub judice* in that court. Mr. Richards pointed out that the question of legality or illegality that has arisen in connection with the election of the provisional syndicates might also arise in regard to the election of fellows to represent the faculties under clauses (*e*) and (*f*). There, too, the language is open to misconstruction, and if the argument against the wider construction of the Chancellors' powers be good in the case of the provisional syndicates, it must be good in their case also. It would then follow that the bodies corporate of the universities have never been properly constituted, and the whole work would have to be done over again, and the labour and time already bestowed on them would have been altogether thrown away. It is to save the Government this bother that the Bill was introduced. Well, if some of the sections of the Act admit of so much misinterpretation, who knows that even after the Bill legalizing the irregularities committed under these sections has been passed, we should not be confronted by similar difficulties again, as we grow more and more familiar with the Act, and should not have to legislate again to meet these difficulties? Where will it then stop? All legislation on the score will continue to lack the element of finality for ever and a day. And we shall never know where we are. The prospect is not a pleasant one, but when instead of remedying and removing illegalities you resort to legislation for their perpetuation, and back them up with all the resources of the legislature, you make confusion worse confounded, and place yourself within the bewildering mazes of a labyrinth. The Universities Act is bound to occasion *impasses* of this kind as we get to know it better. Indeed it cannot be said of it that it improves on acquaintance: the more we know it the less we like it.

Mr. Gokhale did well to protest against the introduction of the measure. Government had not troubled itself to give the honourable gentlemen timely notice of the Bill. It was not even laid on the table when its introduction was moved for. These were hard lines on the members of the Council, and they were not prepared to discuss the measure. Mr. Gokhale entered a protest against this procedure. It does not seem as if the Government had done quite the straight thing by the non-official members in this connection. They took them practically unawares. Mr. Richards said that they should have enough time to consider the Bill during its subsequent stages. But what will that avail? The introduction of a Bill in an Indian Legislative Council is generally synonymous with the passage of the measure. The one follows the other as surely as night follows day. Why, in this case, Sir Andrew Fraser considered the introduction of the measure sufficient to justify him in writing a letter to Mr. Pedler, advising him to proceed with the business of the University just as if the measure had been passed. Hence, whatever protest has to be made against a measure of this kind had best be made before its introduction. To proceed, however, with the thread of our observations, though Mr. Gokhale spoke on the spur of the moment he made a capital speech all the same, fully demolishing the arguments with which Mr. Richards sought to buttress his position. Mr. Gokhale expressed surprise at the fact that with the resources at the disposal of the various Governments in the matter of expert legal advice, illegal notifications of the kind complained of, which necessitated special legislation to validate them, could be issued. The public have a right even in this country to more careful work. Mr. Gokhale pointed out that the notifications having been issued, the only course left open to the Supreme Government was to call upon the various Chancellors to withdraw these objectionable notifications and substitute others more in accordance with the law, instead of coming to the legislature with proposals to remedy not any defect in the law, but a serious illegality committed in taking action under the law. In other countries the legislature was considered higher than the executive—in India it was at the beck and call of the executive and had to legalise executive illegalities. If there had been flaws in the law, Government would have been welcome to come to the legislature to get them amended. But errors in executive action should be set right as far as possible by executive action alone. Mr. Gokhale pointed out that the university authorities in Bombay had been duly warned of the illegality of the Chancellor's notification on the strength of the opinion of eminent counsel, and asked to postpone the election until the matter had been finally decided one way or the other. But they took no heed of the warning and held the election all the same. And now it was proposed to condone the illegalities committed by them with their eyes open by means of fresh legislation. The unfairness of the whole thing becomes all the more manifest when we remember that those who were convinced of the illegality of the notification took no part in the election held under it, beyond entering their protest. And yet they had the right to vote and even stand as candidates. They held aloof from the whole thing as they would not be a party to what they knew to be an illegal procedure. And if the illegally elected syndicate is to be allowed to remain in office after the passage of the Bill to validate the Chancellor's notification, it would mean the punishment of honest men and even their practical disenfranchisement. Mr. Gokhale pressed his points home with considerable energy and ability, and the fact that he spoke without preparation of any sort whatsoever, tends all the more to his credit. But Government have already made up their minds on the subject, and wild horses cannot turn them from their purpose.

INDIAN PEOPLE,
16th February,
1905.

The *Indian People* on the passing of the Universities Validation Bill,

8. The *Indian People* (Lucknow), of the 16th February, says :—The Viceregal apology for the curious piece of legislation that was added to the statute-book at the last Friday's meeting of the Legislative Council, could not have carried conviction to any fair-minded person. It was no doubt a clever piece of argumentation, but this is all that could be said for that ill-tempered performance. It did not meet Mr. Gokhale's unanswerable points and only exposed what a singularly weak case His Excellency had to bolster up. It was not a petty matter which the Council was engaged in discussing as the Viceroy, and that legal luminary, Mr. Richards, affected to believe. The provisional syndicates whose constitution was declared to be invalid and illegal by eminent counsel will do the by no means unimportant work of considering, or framing, as the case may be, the new bye-laws and regulations whose importance and far-reaching character cannot be exaggerated. But the argument is altogether beside the point. The question involved was a constitutional one of considerable importance. What business had the Chancellors to go beyond the law ? Was it right of them to have ignored the restrictions the Act imposed on them and usurped the powers lawfully vested in the senates ? Was it proper on the part of the Chancellor of the Bombay University to have quietly ignored the letter of Sir Pherozeshah Mehta and other Fellows pointing out the illegality of the procedure adopted by him ? The faculties were constituted either by the Chancellor himself as in Calcutta and Bombay, or by the Vice-Chancellor under directions of the Chancellor as in Allahabad. But the faculties had the important right of electing a number of Fellows. Is it not conceivable that the Fellows so elected might have been other than those actually returned, if the faculties were differently constituted by the Senates ? Is it a petty and unimportant matter that a number of Fellows were disenfranchised as in Bombay ? Is it a matter of no consequence to University education that the Syndicate finds itself deprived of the invaluable services of Sir Pherozeshah Mehta ? Is it a negligible matter that the Universities Act should from the very outset be administered in a narrow-minded, intolerant, suspicious spirit ? Where is the fair-minded man who will answer any of these questions in the negative ? Lord Curzon made or seemed to make much of the fact that the transitory

provisions of the Universities Act were not of the Government's making, but emanations from the legal brain of Dr. Asutosh Mukerji. If Lord Curzon did not understand or like these provisions himself, why, pray, did he agree to them? Who he thought could be taken in by his ingenious attempt to fasten all the responsibility for them on Dr. Mukerjee, when he had a majority always at his beck and call to sanction or reject any provision of the legislation just as he bade them do? In any case they are there in the Act, and the executive had no right to transgress them. While not admitting that his own action as Chancellor of the Calcutta University was in any wise illegal, Lord Curzon seemed to doubt whether in Bombay it was equally beyond dispute. Well then, the point was pending before the Bombay High Court. Was it not the duty of a constitutional Government to wait for the decision of that tribunal before proceeding to declare what was doubtful as legal by a validating bill? Was it not an offence against the constitution, substantially, if not technically, to deal with a matter which was *sub judice*? It is farcical to pretend, as His Excellency the Viceroy, His Honour the Lieutenant-Governor and the Hon'ble Mr. Richards did, that the cause of education will be gravely endangered by allowing the law to take its course, when the Government could have at once saved the Universities from this fate, as well as it would have shown its respect for the constitution, by simply withdrawing the illegal notifications and issuing them again in conformity with the law. Why action under the new notifications would have taken weeks or months we cannot understand.

The discussion between Mr. Gokhale and Lord Curzon was an intellectual combat which was extremely enjoyable. But the honours of the debate rested entirely with the member for Bombay. And this not only for the substance of what he said, but for the unimpeachable form in which he said it. Mr. Gokhale's speeches were not disfigured by words of disrespect of those from whom he differed such as Lord Curzon thought it consistent with his position to employ. But perhaps His Excellency felt that it was open to him as Viceroy and as the superior man to 'rebuke' (we quote his own word) his inconvenient critic. As Indians, and as admirers of Mr. Gokhale, we feel not a little proud to think that it was reserved to him to set a wholesome example in Parliamentary methods of debate to the hero of a hundred Parliamentary fights. Our grievance against Lord Curzon is that instead of plainly answering the plain questions of the Hon'ble Mr. Gokhale, he rather chose to attribute motives to a section of educated Indians—a vice which he touchingly exhorted the graduates of the Calcutta University to scrupulously avoid in his Convocation Address the next day. We desire to tell Lord Curzon that while the objects of his derision and contempt are not much hurt by this if it pleased him, it is none the less unworthy and undignified of the ruler of the country, the representative of the sovereign, to care more for a temporary advantage in debate and less for the feelings of the people, or for accuracy of facts. When His Excellency generously insinuated that the Hon'ble Mr. Gokhale was 'a professed enemy' of Government, that he spoke not for the Council he was addressing 'but for the benefit of his friends outside,' that in his eyes 'the Government are always guilty of dark deeds;' when he openly suggested that 'a disinterested love of education' was not at the bottom of the action of Sir Pherozeshah Mehta and others; when His Excellency said in terms that 'there is a certain class of opponents of the Government who have never pretended it for a moment,' that 'they desire in the first place to discredit the Universities which the Government created last year, and to bring their work to a standstill,' and that 'the enemies of the Act' simply wanted to break it down,—was His Excellency quite sure that he stated truths and not fictions of his own imagination fabricated for the purpose of making a good show in debate? Every one of these imputations is unfounded and uncharitable, and if His Excellency had not the last word he may rest assured the statements would have been there and then challenged, controverted, and repudiated. They are accusations which it is impossible for His Excellency not to have known to be void of foundation. One simple test there is to settle this point in our favour. What interest could the natives of India have in retarding the progress of education of their own children? Is it not plain as a pike-staff that they have nothing to lose and everything to gain by spread of education? What aim could they possibly hope to achieve by unnecessarily setting themselves in antagonism to Government? What could be their motive in discrediting the Universities?

Is it for one moment to be supposed that Lord Curzon and his Anglo-Indian friends and advisers are more solicitous for the advancement of India than her own enlightened sons? Is Lord Curzon aware of the colossal sacrifices made by not a few of these much maligned individuals—and most notably among them all by the Hon'ble Mr. Gokhale—in their zeal and anxiety to serve and promote the cause of their country? The pretensions of these birds-of-passage Viceroys and other similarly high-placed foreigners are amusing; when they are coupled with the malicious running down of such educated children of the soil as are labouring hard and at considerable self-sacrifice for the good of the country, they become intolerable. If it is hereafter to be the one endeavour of Lord Curzon, if it is to be his crowning achievement, to alienate even the most moderate section of them from Government and to make the gulf between the rulers and the ruled so wide as to be almost impassable, let him frankly say so. But let him not resort to doubtful tactics for the sake of having his revenge.

One more point remains. Lord Curzon with splendid courage said that the fears expressed by the critics of the Universities Act about the Europeanization and officialization of University governing bodies had not come true. In support of his view he said that in Calcutta, Bombay and Lahore the Indian element was actually in a majority, while in Madras and Allahabad, though the Europeans were in a majority, it was only a majority of four and five respectively. In Bombay, it is true, the Indians are in a majority, though it is nothing like what His Excellency stated it to be, as he omitted to take into account the *ex-officio* Fellows who are all Europeans. We note, His Excellency says, that for the Senate of the Calcutta University he is responsible. We thought as much, but was it not rather indiscreet of him to have made this confession as he was in England as a private person and not in India as Viceroy at the time the Senate of the Calcutta University was formed? Then, as originally constituted, Europeans, not Indians, were in a majority on it. It was only the few supplementary nominations made by His Excellency subsequently that gave the Indian element a very slight majority. But this majority is converted into a minority when we reckon the *ex-officio* Fellows whom Lord Curzon inadvertently (or deliberately?) omitted. The same is the case of the Punjab University, while on His Excellency's own admission the Indian element is in a minority on the Madras and Allahabad senates. But His Excellency forgot one or two points in making his statements. Does the Indian element bear anything like the same proportion to the European on the reconstituted senates that it did on the old ones? And how many are the non-official Indians and Europeans as compared with the officials? And what about the quality of gentlemen selected? And where there is a slight majority of Indians, is it owing to the elections or to the nominations? If these essential particulars are gone into, we dare say even His Excellency in his calmer and more candid moments will be obliged to admit that the Hon'ble Mr. Gokhale was not after all so very wrong when he wrote in his note of dissent that 'the *net result*—*not* the object, as His Excellency erroneously reported him—of the Bill is to place the Indian element in so hopeless a minority as to dissociate it for all practical purposes from the government of the Universities. This much is certain; the rest is doubtful.' And if anybody thinks that Mr. Gokhale exaggerated when he said in one of his speeches that these governing bodies would be dominantly European with only a slight sprinkling of Indians just to keep up appearances, let him look to the composition of the syndicates, and he will be satisfied of the correctness of the forecast.

ADVOCATE,
16th February,
1905.

The *Advocate* on the passing of the Universities Validation Bill.

9. The *Advocate* (Lucknow), of the 16th February, says:—Not a little surprise was caused throughout the country when for the first time it came to be known that the Government of India intended to secure the help of the legislature in validating certain irregularities committed by the Chancellors of certain Universities—committed in open day with the connivance of the Government of India. The surprise was due to the fact that the Chancellors instead of withdrawing the notifications should invoke the help of the legislature to conceal their blunders. The matter was not trivial as it was considered to be, but of vital importance when looked at from the point of view of the people. It shall have a great demoralising effect. All honour to the Hon'ble Mr. Gokhale that he should have manfully stood up and exposed the weak points of the Government. Mr. Gokhale fought for a principle; he had an unpleasant duty to perform. But

those who heard him speaking in the Council Chamber on Friday last with his usual earnestness, were convinced of the influence and effect which even one independent member of Mr. Gokhale's abilities can produce in Council. In this particular matter Mr. Gokhale had the support of four non-official members. The Hon'ble Nawab Syed Mohamad and Hon'ble Rai Sri Ram Bahadur added words of wisdom and sound commonsense in support of the position taken up by Mr. Gokhale. The spectacle presented by Mr. Gokhale urging with due respect all what he felt over the question was highly encouraging, though the part played by the official members in the Council Chamber was not edifying; at least it is not likely to raise the high officers of the Government in charge of the administration of the country in the estimation of the people. There was Mr. Gokhale defending the traditions which the Government of India had built up. What becomes of such traditions when the officers of the State themselves reduce the legislature to a subordinate position, make it subservient to the convenience of the executive officers and interfere with the independence of the High Courts? The spectacle was surely not edifying when the high officials of the Government one after another argued in a circle, and instead of replying to the points raised by the representative of non-official India, took up side issues and made offensive remarks. It is painful indeed to see that a high officer of the position of the Governor-General should, in a state of excitement of the hour, forget his dignity and say things which he ought not to have said and attribute unworthy motives to people who did not approve his measures. To question the disinterestedness of men who have raised the question of legality, to insinuate that the men who were opposed to Lord Curzon's University Act were enemies of education or enemies of Government, is, to say the least, most undignified and shocking to one's feeling of self-respect. If the gentlemen in Bombay who have questioned the legality of the procedure of their Chancellor are really enemies of education, simply because they are desirous that Lord Curzon's new Universities Act should not work, one may ask why they were nominated to be members of the Senate. They did not go to beg for their nomination. They are known as friends of education, and as such were asked to help the University. It appears Lord Curzon was in a rage at seeing the very first action taken under the new Act questioned in such a manner, and in his annoyance he lost control of himself. Had Mr. Gokhale the right of reply, he could have surely told Lord Curzon that though in some Universities Indians had a slight majority on the Senate, non-official Indians were everywhere in a minority. But what is worse, in the Syndicates which have to carry on the administration of the Universities, Indians are nowhere. In Lord Curzon's own University, Mr. Pedler has managed things in a manner that they have not a single non-official Indian on the Syndicate, the two Indian Judges of the High Court returned by the Faculty of Law cannot be expected to protect the interests of private colleges. Instead of the fears of the opponents proving groundless, they have proved to a great extent true, and the new Universities have not begun their work without giving rise to great misgivings. Lord Curzon throughout his speech showed himself as an injured individual, a man who is surrounded by persons who have made up their minds to defeat the Universities Act. There is no such party in India; the gentlemen who have been pointing out the irregularities of the action taken by the Chancellors are as eager friends of high education as His Excellency's best adviser can claim to be; they are earnest to promote the cause of education. If they or their friends resent the tactics by which Indians have been excluded from the Syndicates, it is because they are conscious that without their presence the cause of education would suffer.

INDIAN PEOPLE,
16th February,
1905.

The passing of the Universities Validation Bill and comments on Lord Curzon's speech on the occasion.

10. The *Indian People* (Allahabad), of the 16th February, says:—The Universities (Validation) Bill was passed into law, and all the illegalities which the Chancellors perpetrated have thus been rendered legal. Henceforth let no officer of Government think that he can act only in conformity with the statutes of the Legislature: the moment he exceeds his authority and his conduct is called in question, an obliging Government will issue a mandate to its subservient Legislative Council to pass a validating Act. And no longer may the people feel that they live under a reign of law: a reign of discretion—or, as Mr. Gokhale would put it, of executive irresponsibility and validating legislation—has been substituted for it, and every security which we have been fancying we enjoy has been

taken away. The obstinacy and wrong-headedness with which the most reasonable and pathetic appeals of the Hon'ble Mr. Gokhale were disregarded by the Viceroy is a measure of the departure made by Lord Curzon from his one-time principle of not ignoring or despising the opinion of the educated classes. Mr. Gokhale, and his three non-official colleagues who stood by him, failed in their attempt at educating the Government party into a more acceptable frame of mind, but their protest has served the good purpose of showing to the world who are the real friends of the constitution and of British forms of Government—the educated Indians or the Anglo-Indian bureaucrats. Verily it must have been what the late Dr. Sambhu Chunder Mukerji would have called a geographical mistake that the present Viceroy was born in free England.

It would now seem to have become constitutionally impossible for Lord Curzon to open his lips without saying something offensive of educated Indians. Has His Excellency made it a rule of the remainder of his viceregal life to go out of his way to give pain to a body of men who are as loyal as he himself to the British connection, and whose solitary sin in public life is that they love their native land? Is it possible to avoid sad and saddening reflections on a contrast between the sweet tone of his speech to the delegates of the Commercial Conference and the splenetic utterances of which he delivered himself on Friday at the Council and on Saturday at the Convocation of the Calcutta University? The cleavage between him and our educated countrymen may now be said to be complete and hopeless, and everybody interested in India's welfare cannot but feel profoundly distressed to contemplate the fact.

VI.—Railway.

ROHILKHAND GAZETTE,
8th February,
1905.

A complaint regarding the waiting-shed for third class female passengers at the railway station, Bareilly.

11. The *Rohilkhand Gazette* (Bareilly), of the 8th February, complains that, as the new waiting-shed for third class passengers at the Bareilly railway-station has been constructed at a distance from the platform, respectable Indian females travelling third class are much inconvenienced by having to wend their way with their children and luggage through the crowd of male passengers. The railway authorities would do well to assign female passengers some place or room on the platform as a waiting-room.

VII.—Post Office.

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Allahabad:
The 20th February, 1905.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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(a).—*Judicial and Revenue.*

Nil.

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ADVOCATE,
23rd February,
1905.

Expected large surplus in the next Budget, and a suggestion for the abolition of the grazing-fees levied in the forests.

1. THE *Advocate* (Lucknow), of the 23rd February, says:—There is an impression that the Budget to be submitted next month is likely to show another big surplus. A correspondent to the *Indian Spectator* writes: "As another big surplus is anticipated, may I appeal to you to raise your voice in favour of the further reduction, if not abolition, of the salt tax, in favour of the abolition of grazing fees, which press so hardly on the poorest, and in favour of measures being taken to do away with, or at least to reduce, all indirect taxes on the cultivators? Consider merely the price of fuel. Every railway entails an indirect tax on the agricultural population. It is in the power of Government, which owns the forests and the resources of the soil, to do something to brighten the lot of the vast majority of the subjects, who live from hand to mouth." The amount of surplus is estimated at more than six crores of rupees. The suggestions refer to salt tax and grazing fees. The last Financial Statement shows that during the last four years the net salt revenue exceeded six crores every year. Thus the abolition of the salt tax may easily be effected. In any case the grazing fees, which for all India amount to about thirteen lakhs only, should first be done away with, considering the cruelty on men and cattle committed by the forest rules.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

ARYA MITRA,
16th February,
1905.

Objection taken to the Histories of India written by Mr. Dutt, Dr. Hunter and other Europeans as being unsuitable for use in schools on account of their alleged unsatisfactory treatment of the Hindu Period.

2. The *Árya Mitra* (Agra), of the 16th February, says that it is not only Mr. Dutt's History of India which is open to objection from the Hindus' point of view, but that all other Indian Histories written by Dr. Hunter and other Europeans are equally unfair in their treatment of the ancient history of Hindus. Hindus would therefore do well to agitate for the objectionable portions being expunged from the books in question, and request the impartial British Government to stop the use of such books in schools.

INDIAN PEOPLE,
19th February,
1905.

The *Indian People* on Lord Curzon's speech at the recent Convocation of the Calcutta University.

3. The *Indian People* (Allahabad), of the 19th February, says:—We have long ceased to expect generosity or chivalry from Lord Curzon. But is it too much to expect that a Viceroy will not forget himself or will not insult those who cannot retaliate in an effective manner? Yet we find in many passages of Lord Curzon's Convocation address an utter absence of dignity and self-restraint, not to speak of consideration for the feelings of the people whose destinies he wields. Not that the address is devoid of merit. What he spoke of the ideal of truth in

the abstract, or of the need of forming an independent judgment, for instance, cannot but find an echo in the hearts of all right-thinking men. But it was when he indulged in an entirely unnecessary and unjustifiable comparison between the Western and Eastern conceptions of truth to the disparagement of the latter, that his sense of racial superiority became apparent—he showed that his Imperialistic pride had warped his judgment and blinded him to the facts of history.

We suppose he wished the graduates and other young men assembled in the Senate House to profit by his sermon. If so, he adopted a singularly strange method of speaking. If you irritate and insult your audience, how can you expect your words to influence their mind and elevate their character? Surely Lord Curzon could have enforced the lesson of truthfulness without vilifying us and our ancestors. Besides, as Professor Max Müller says, 'every one of these international condemnations is to be deprecated, not only for the sake of the self-conceited and uncharitable state of mind from which they spring, and which they serve to strengthen and confirm, but for purely logical reasons also, namely, for the reckless and slovenly character of the induction on which such conclusions rest.'

Speaking of the ideal of truth Lord Curzon said :—

> I hope I am making no false or arrogant claim when I say that the highest ideal of truth is to a large extent a Western conception. I do not thereby mean to claim that Europeans are universally or even generally truthful, still less do I mean that Asiatics deliberately or habitually deviate from the truth. The one proposition would be absurd and the other insulting, but undoubtedly truth took a high place in the moral code of the West before it had been similarly honoured in the East, where craftiness and diplomatic wile have always been held in much repute. We may prove it by the common innuendo that lurks in the words "Oriental diplomacy," by which is meant something rather tortuous and hyper-subtle. The same may be seen in Oriental literature. In your epics truth will often be extolled as a virtue, but quite as often it is attended with some qualification, and very often praise is given to successful deception practised with honest aim.

Lord Curzon is a cultured man, but we are sorry to discover in this portion of his speech the kind of confidence which generally characterises an ignoramus. He does not appear to possess much knowledge of the history and ethical codes of Asiatic races. He also forgets that there is practically no European morality independent of Christian morality, and that Christianity is not European in origin but Asiatic. He forgets, too, that when Europeans were barbarians, many Asiatic races were civilized and possessed elevated moral conceptions. When he asserts that 'undoubtedly truth took a high place in the moral code of the West before it had been similarly honoured in the East,' he forgets that though a Viceroy can validate executive illegalities, even he cannot convert fiction into fact. We presume Lord Curzon knows that Zoroaster is one of the most ancient, if not *the* most ancient, of prophets. He taught, hundreds of years before Christ :—

> I understand truth-telling exalted; all the days of the holy man are with thoughts of truth, words of truth, and deeds of truth. Those that tell untruths and do wicked actions shall not receive the reward of life from Hormuzd. To speak true words is true excellence; in the treasures of religion, exalt truth above all. What is the high religion? That which promotes my holiness and truth, with good thought, word and deed. In this house may prevail words of truth over words of lie.

Nor was this high ideal of truth of the ancient Persians confined merely to their ethical code. Even hostile Greek testimony can be quoted to show that this ideal was realised in practice. For instance, Herodotus speaking of the ancient Persians says, 'their sons are carefully instructed . . . . . to speek the truth.' He also says, 'the most disgraceful thing in the world they think is to tell a lie, the next worse to owe a debt, because, among other reasons, the debtor is obliged to tell lies.'

Similarly extracts can be quoted from the Rig Veda, the most ancient literary record of the Indo-Aryans, and other Sanskrit works, to show what a lofty conception of truth they had. For instance, we read in the Rig Veda :— 'The Earth is supported by truth, the celestial sphere is supported by the Sun. By truth the Devas themselves are supported; and by truth the Moon floats in Heaven.' Many passages can be quoted from the laws of Manu and other books, inculcating the duty of truthfulness and teaching the sinfulness of lying. Speaking of the Hindus, Professor Max Müller says :—

> The whole of their literature from one end to the other is pervaded by expressions of love and reverence for truth. I doubt whether in any other of the ancient literatures of the world you will find traces of that extreme sensitiveness of conscience which despairs of our ever speaking the truth, and which declares silence gold, and speech silver, though in a much higher sense than our proverb.

Foreigners visiting India, Greeks, Chinese, Musalmans and Europeans, have borne testimony to the truthfulness of the inhabitants of India in the ancient, mediæval and modern ages. Space prevents us from quoting even a part of such testimony.

We have referred to the ideal of truth to be found in Persia and India in ancient times. We might have added references to the Chinese ideal of truth. But it is superfluous to do so. We have to ask Lord Curzon to be good enough to point out, if he can, what conception of truth Europe had in the days of the Rig Veda and the Avesta.

Let us now see what Englishmen themselves have said regarding the truthful character of their own countrymen. Dr. Smiles, the well-known author of *Self-Help* and other books, says in his *Duty* :—

> Lying prevails in what is called "Society." "Not at home" is the fashionable mode of reply to a visitor. Lying is supposed to be so necessary to carry on human affairs that it is tacitly agreed to. "Lying abroad for the benefit of one's country" is the maxim of the diplomatist. Full measures, just weights, true samples, full service, strict fulfilment of engagements are all indispensable to men of character. Have we not heard in courts of the depreciation of our manufactures—of cotton loaded with China clay, starch, magnesium and zinc? We are now giving our artizans technical education. What will technical education do against wholesale cheating and lying? A young woman buys a reel of cotton marked 250 yards. When she works it out with her skin and bone, she finds it to contain only 175 yards. What can she think of the truthfulness of her countrymen? * * * The deterioration of the standard of public men, of public morality and of political principles is undeniable.

The late Mr. Hamerton thus characterises the English style of lying :—

> The English surpass them (the French) infinitely in craft and guile. The typical French lie is a simple shameless invention ; the typical English lie is not merely half a truth ; it is entangled with half a dozen truths, or semblances of truths, so that it becomes most difficult to separate them, unless by the exercise of great patience and judicial powers of analysis. Besides this, if the patient analyst came and put the falsehood on one side and the semblances of truth on the other, the process of separation would be too long, too minute and too wearisome for a needless world to follow him.

The Rev. Anderson in his book on *The English in Western India* writes :—

> Terry admitted that the natives themselves were 'very square, and exact to make good all their engagements ;' but if a dealer was offered much less for his articles than the price which he had named, he would be apt to say :—' What! Dost thou think me a Christian, that I would go about to deceive thee?'

Let Lord Curzon explain the reason why the people of Bombay had formed such a mean estimate of Europeans.

The historian Lecky writes :—

> A disinterested love of truth can hardly co-exist with a strong political spirit. In all countries where the habits of thought have been mainly formed by political life, we may discover a disposition to make expediency a test of truth. * * * It is probable that the capacity for pursuing abstract truth for its own sake, which has given German thinkers so great an ascendency in Europe, is in no slight degree to be attributed to the political languor of their nation.

Now it is well-known that India has always been more devoid of political life than Germany, and the whole of Europe besides, and that the Hindus have been blamed for their excessive addiction to metaphysical speculation. Does not this fact make the presumption fair that in India truthfulness, in public life at least, would be found to a greater extent than in the West?

That English rule has demoralised the Indians can be clearly proved. Mr. Cust, a high revenue officer of the Bengal Civil Service, writes :—

> You have only to compare our new provinces with our old. From the recently acquired Panjáb, where the people have had little of our law and Government education, and are comparatively truthful and honest, the population becomes worse and worse, as you descend lower and lower to our old possessions of Calcutta and Madras.

Lord Curzon says that 'craftiness and diplomatic wile have always been held in much repute in the East.' He also speaks of the common innuendo that lurks in the words 'oriental diplomacy.' We will remind him that the expression 'oriental diplomacy' is of Western origin, and that if one gives a dog a bad name that does not justify the hanging of it. As for oriental craftiness and diplomatic wile, we venture to assert that we, eastern people, have never been a match for the duplicity of the European diplomatist. Pray, how has India been won? How have Russia, France, Germany and England treated China? Only recently, has not the retention of Wei-hei-wei by England been justified on the ground of Russia's theoretical 'occupation' of Port Arthur? Is not that a diplomatic lie? Let Lord Curzon bring forward one crooked act, one breach of a treaty on the part of orientals, and we undertake to bring forward half a dozen on the part of the European nations. Is Lord Curzon quite sure that when Shakespeare wrote the following lines, he was thinking not of Europe but of Asia:—

> Earth is sick
> And Heaven is weary of the hollow words
> Which States and Kingdoms utter when they talk
> Of truth and justice?

Sir John Kaye, writing on the Amirs of Sindh in the *Calcutta Review*, says:—

> The Sindh Amirs, it is said, violated treaties. It would seem as though the British Government claimed to itself the exclusive right of breaking through engagements. If the violation of existing covenants ever involved *ipso facto* a loss of territory, the British Government in the East would not possess a rood of land between the Brahmaputra and the Indus.

What does Lord Curzon say to this? This perhaps proves to demonstration the indubitable truthfulness and the straightforward diplomacy of Englishmen!

Nor have Englishmen alone been notorious for their mendacity and craftiness in their dealings with Indians. Take the case of the Portuguese, for instance. Mr. Sewell in *A Forgotten Empire*, which is a history of Vijayanagar, writes:—

> Throughout the whole of their dealings with the Portuguese, I find not a single instance where the Hindu Kings broke faith with the intruders, but as much cannot, I fear, be said on the other side.

Lord Curzon blames us for our habit of exaggeration. We do not say that we are angels; but we suppose exaggeration flourishes as much in the West as in the East. The imputation of motives is also said to be our monopoly. If so, Lord Curzon in his recent speeches in the Legislative Council has infringed that monopoly. Or is that only a choleric word in the captain which is blasphemy in a private? We are also said to be past masters in slander, vilification and the flinging about of immoderate adjectives. Must we suppose that Lord Curzon does not read newspapers from 'home'? There we find political opponents calling one another liars, cheats, swindlers, criminals and cut-throats. Liberal writers speak of the present Tory Government as Government by fraud. But we do not think any Indian publicist has used similar language. No, our criticism compared with English criticism is as water is to wine.

Lord Curzon has preached but not yet practised the maxim: 'Respect your opponents and do not calumniate them. Believe in the good intentions of others rather than the bad.' His Excellency finds fault with our talkativeness. We thank him for his advice. But we may tell him that more talk is necessary to rouse the entire nation to a sense of their utterly degraded condition. Our object is to make the people of India realise their lot and the necessity of that Divine discontent which is the root of all progress. The Viceroy also forgets that talk is a political safety-valve.

The Viceroy taunts the Bengalis for their 'eloquence.' He forgets that except in manufacturing industries, the most eloquent of the Indian communities are not behind any other Indian race in any national movement, religious, social, political or literary. It is an irony of fate that of all men Lord Curzon should say: 'do not believe that the man who can make a speech is necessarily a statesman, do not let your fluency run away with your powers of thought. Above all, do not think that speech is ever a substitute for action.' What an unconscious self-portraiture!

His Excellency says:—

> We have all of us frequently seen a manufactured public opinion in India which was barren and ineffective because it merely represented the partisan views of a clique, and was little more than noise and foam.... It is always a bad symptom when there is one public opinion that is vocal and noisy, and another that is subdued and silent.

His Excellency has made an astounding and unique discovery. We know that the X-rays enable us to see things that are usually hidden from view. Has His Excellency discovered any apparatus for hearing 'silent' public opinion? Or, perhaps he has mistaken the opinion of the self-seeking flunkeys who dance attendance on men in power, for a sort of 'public opinion.'

Lord Curzon has tried to persuade the under-graduates that Indians are not condemned to be hewers of wood and drawers of water. Nobody ever understood these expressions literally. What we take to be a true statement of the position is that the tendency of the British Government is to keep us in a subordinate position as much as is practicable. A few High Court Judgeships and Magistracies given to Indians no more prove that we are British citizens than a single swallow proves the advent of summer. And then, why did Lord Curzon speak of Ministers of Native States in this connection? That proves our case negatively. For, in strictly British territory no Indian occupies a similar position. In spite of what Lord Curzon says here, we do 'complain that the doors are shut.'

His Lordship is of opinion that the salvation of India 'will not be won by political controversy, and most certainly it will not be won by rhetoric.' We do not believe that by political agitation *alone* India's salvation will be achieved, but even his Excellency's *ipse dixit* will not persuade us to believe that political agitation is not one of the means of our national advancement.

But why speak of national advancement? Lord Curzon says that there is not yet any Indian nation. Well, we have no quarrel with words. Do not call us a nation, if you like. But can it be denied that the people of India have one Government, labour under the same political disabilities, have the same political rights *in posse* though not *in esse*, and that the thinking portion of the population have the same political aspirations? We are not a nation to the same extent as the English are, but if the baby can be called a human being, we also can claim to be a nation. Lord Curzon says that 'the Indian is most certainly a citizen of the British Empire'. Most certainly; for don't we pay taxes and bleed for the Imperial idea? But when we claim the rights of citizenship, what is the response? We are evidently worthy of *doing*, but do not deserve to be *done unto*. That is the implication of the political gospel according to the apostle of Imperialism hailing from Keddleston.

CITIZEN,
20th February,
1905.

The *Citizen* on Lord Curzon's speech at the recent Convocation of the Calcutta University.

4. The *Citizen* (Allahabad), of the 20th February, says:—The address of Lord Curzon at the Convocation of the Calcutta University was very far, indeed, from a success. The literary flavour which characterises most of his speeches has in this instance paled and faded into the shadow of a shade. The capacity to examine things dispassionately in the dry light of reason and to view a subject in its broad and comprehensive aspect—is all but gone. A powerful speaker can make a good deal even out of commonplaces, and there can be no question as to his Lordship's being an uncommonly good speaker, but we are sorry to find that his powers betray unmistakable signs of decay. A sub-current of bitterness flows through the whole speech. He tries to steer clear of the fatal rocks of Indian politics, where his reputation has foundered over and over again. But the attempt was hopelessly abortive. He does not directly attack the subject, but finds it convenient to assume the *rôle* of the evangelist and declaims against the character—rather the want of character of the Indian people. He lays down with some qualifications, reluctantly made, the following propositions:

1. The people of this country are prone to exaggeration and falsehood, the ideal of truth being to a large extent a Western conception.
2. This tendency manifests itself in flattery and vituperations; and the most distressing symptom of the day is the degree in which abuse is entering into public controversy in this country.
3. The people have no independent judgment, but are led blindfolded by newspapers, procurable for an anna or less.
4. As illustrated by the Conferences held in all parts of India, here fluency and speech constitute a substitute for action.
5. There is no public opinion in India. The masses are uneducated and have no opinion on political matters at all. What opinion there is, is that of the educated minority, having no weight because it is dissociated from the interests of the community.

Although the criticisms of Lord Curzon may not be wholly without foundation, we would submit that mere allegations do not amount to proof. Even if His Lordship has here and there given free scope to his fancy and indulged in hypercriticisms, we do not disapprove the idea of his preaching a homily on the morals of the Indian people. Even if there were no occasion for it, the sermon would do no harm. But has it struck His Lordship that he was unconsciously preaching against himself? Because an Indian happens to differ from him, is he necessarily a liar? Is it not imputing motives to a person merely because his standard does not coincide with mine? If a man posing as the leader of the public opposes His Lordship *anent* some matter of public interest, is it fair to try to belittle that man as a representative of the partisan views of a clique, and to brand his arguments as the result of mere noise and foam? It has of recent years been a part of the policy of the Indian Government to speak of the Indian leaders in disparaging terms, to impute motives to them and to the educated people who follow them, and to make scurrilous criticisms affecting the intelligence and morals of the Indian people generally. Narrow and short-sighted as that policy is—it pains us to see that a Viceroy of Lord Curzon's intelligence should endorse the same.

The *Mohini* on Lord Curzon's speech at the Convocation of the Calcutta University.

MOHINI,
21st February,
1905.

5. The *Mohini* (Kanauj), of the 21st February, commenting on Lord Curzon's speech at the recent Convocation of the Calcutta University, refers to the criticisms passed thereon by the *Englishman* and the *Amrit Bázár Patrika*, and to the comparisons which certain former Englishmen made between Indians and Europeans in favour of the former, as to their respective veracity, &c.; and says that His Lordship's speech did not at all become his exalted position and has wounded the feelings of educated Indians. He was not justified in calling Indians liars, dishonest, &c. His language was quite undignified, offensive and insulting throughout; but a man in power may say and do what he pleases?

The *Rahbar* on Lord Curzon's alleged educational policy.

RAHBAR,
21st February,
1905.

6. The *Rahbar* (Moradabad), of the 21st February, says that the popular belief in India at present is that Lord Curzon has placed the administration of the Universities into the hands of the Government officials with a view to adopting better measures for infusing loyalty into the minds of the Indians. Russia takes special care to keep the Poles ignorant of their past history, so that they may not know that they ever enjoyed autonomy. But has this precaution made the Poles loyal to Russia? Similarly, the (late) Maharaja Dalip Singh was removed from India during his early childhood and brought up in England as an Englishman: he even became a convert to Christianity. But did the British Government after all succeed in winning his heart (and making him forget his origin)? It would be useless to repeat here what attitude he ulimately adopted towards the British Government. In the case of the Indians of the present day, however, there can hardly be two opinions as to their steadfast loyalty to the British Government. Of the 30 crores of Indians, one can hardly point to a single soul who does not like to continue to live under British rule. And such being the case, it is difficult to understand why Indians are distrusted. Even granting for the sake of argument that Indians are hostile to British rule, would they be put into the right state of mind by the (education) policy which the Government of India means to pursue in respect to them? Certainly not. Good results can only be achieved by good government and not by coercion. Emperor Akbar pursued a conciliatory policy towards Hindus, and he succeeded in attaching them to his throne, so that several Hindu chiefs gladly fought his battles against their own co-religionists. This clearly shows that a Government can hardly expect success in the matter of making a subject people loyal by coercion and high-handedness, but by conciliation.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Protest against the drain of the Fort being allowed to dischage its contents into the junction of the rivers at Allahabad.

PRAYAG SAMACHAR,
19th February,
1905.

7. The *Prayág Samáchár* (Allahabad), of the 19th February, says that as the filthy and refuse water of the Fort is allowed to run into the junction of the rivers at Allahabad, it causes much annoyance and disgust to bathers. Can nothing be done to save the junction from pollution?

Increasing output of gold from the Mysore mines, by foreign capitalists, and protest against the exploitation of India by such agency.

INDIAN PEOPLE,
23rd February,
1905.

8. The *Indian People* (Allahabad), of the 23rd February, says:—The total value of gold bullion produced in the Mysore State mines in the year 1903 amounted to £2,284,062 as against £1,964,508 in the previous year. The royalty paid to the Mysore Government was £113,138, as against £97,865 in the previous year. The grand total of royalty up to date

was £926,273; and the grand total value of gold bullion up to date £18,687,881. The royalty and the wages of labour are the only fraction of the wealth that remains in India. The rest is the profits of the capitalists, who are foreigners, and it is sent out of the country. Some years more, and the ore will be exhausted. So only sand and stones will remain by the time the children of the soil will by education and the accumulation of capital make themselves fit to work the natural resources of their own country. This is why we are opposed to the incessant and increasing foreign exploitation. If the Government of India had a true conception of their mission, if they correctly understood their duty to the people in trust for whom they administer the affairs of this country, they would not encourage this foreign exploitation as at present. But their idea of their duty is different, and hence the coaxing of foreign capital which we are witnessing with so much regret.

ADVOCATE,
23rd February,
1905.

Need for Government spending money freely on anti-plague measures.

9. The *Advocate* (Lucknow), of the 23rd February, says:—We look upon the appointment of two experts as Commissioners to enquire into the etiology of the plague as a move in the right direction, a step taken by the Government in the interests of the people. The experts will soon be coming to India, and we hope they will be given the help of experts in India to collect such information as they can from eminent medical men who have worked hard in combating the plague. They will receive the co-operation of the leaders of public opinion, and we do trust that by the time they finish their labours they will be able to place some new information before us. But Commissions always take time to collect evidence, whether scientific or otherwise, and it takes the Government long to come to any definite conclusions, specially in such cases as are likely to cause an amount of expenditure. In the meantime we think the Government of India should place funds at the disposal of the Local Governments to combat the next recrudescence The Local Governments could practically do little on an organised scale, and there is no wonder that the plague is amidst us with redoubled vigour. The death figures in these provinces are still mounting up, and we are afraid they will go on increasing till April next. The summer which usually commences late will this year be still later. It is during the period of transition that the plague becomes worst. After the plague season is over, we quite agree with the *Pioneer* that a regular crusade against rats should be undertaken. The belief that the rats are responsible for the plague is being strengthened. The people have got the sad experience that whenever dead rats are found in any house, plague or fever of a serious nature follows. The troubles of the last few years and the sad experience of several outbreaks keep people on the alert. Those who can afford to do so vacate their houses as soon as they find a mouse dead. The belief that the Hindus have any aversion to rat-killing, or that they will grow suspicious of the authorities if they encourage the killing of rats, is erroneous. If medical opinion is unanimous as to the fact that rat-killing can save the people from the poison of plague, and if Government organises rat-catching on an extensive scale as it was done in Shanghai, the Government has no reason to fear opposition from the people. But activity for plague prevention should not be confined to rat-catching alone. Something more has to be done. We were pained to read in the many communications—that appeared in the *Pioneer* on Rai Baijnath's proposals for a universal prayer day, in the feasibility of which we ourselves have little faith as we think these matters can be better arranged by the people themselves than by the Government—that the people were indifferent to sanitary measures or not ready to co-operate with the State. Few sanitary measures have been taken by the State in which the people have not co-operated. It is easy to suggest that plague-infected portions of the town should be burnt down and the owners paid compensation by the people. The persons who make such suggestions do not know that it is impossible to do this work without the help of the State. Have the slums been improved? Have in any town people been persuaded to leave narrow lanes and live in open places? Have roads been widened? Have steps been taken to improve the marts? Grain markets throughout these provinces have been the source of infection to the neighbouring mohallas, but have any steps been taken in big towns to remove marts from thickly crowded mohallas to open places, and to take measures that rats from grain markets should not infect the populated quarters? The plague always makes its first appearance in grain markets. This is the sad

experience of Allahabad Cawnpore and Lucknow. It is in this direction that something should be done. Instead of running down the people, they should be persuaded to co-operate with the municipalities in taking such sanitary measures as might be thought advisable. The Municipal laws give wide powers to the local authorities; if these are exercised with sympathy and courage there will be no opposition from the people. Whatever might have been the state of feeling five years ago, the trend of public opinion has changed. Those of our Anglo-Indian friends who are writing long articles in the daily press and are condemning in unmeasured terms and in unbridled language the dumb people, would be helping the cause of humanity if they were to induce Lord Curzon and his ministers to put a stop to increase in the military expenditure, to request Lord Kitchener to put aside his re-organisation scheme, at any rate till such time as Russia takes to set her house in order, or at least for another year, so that every pie of the surplus in March next may be devoted to the direct advantage of the people, and the greater portion of it may go to meet expenditure on plague operations.

V.—Legislation.

The *Citizen* on the Universities Validation Act.

CITIZEN,
20th February,
1905.

10. The *Citizen* (Allahabad), of the 20th February, says:—With a view to legalise the executive action of the Chancellors of the several Universities, the Universities Validation Bill was introduced into the Imperial Legislative Council on the 3rd of February, and was passed into Act on Friday the 10th *idem*. This was done in defiance of the wishes of the people, in opposition to the principles of constitutional morality, and in contravention of all precedents. An action was pending before the Bombay High Court in which the legality of the constitution of the University was at issue. It is evident that Lord Curzon was not prepared to submit to the judicial decision of the highest tribunal in the land. His pet hobbies must be protected at any cost. His prestige must be maintained at the sacrifice of whatever principles and by adoption of whatever means, no matter fair or foul. As the name of the Bill connotes, it was intended thereby to legalise a state of things, which undisguisedly was unlawful. It amounted to an unqualified admission that the action pending before the Bombay Court was well founded. It may be asked what was the necessity for this undignified haste? Was it not reasonable that matters should have been deferred till the judgment of the Bombay High Court was delivered. What was there to prevent the issue of fresh notifications for the formation of new syndicates in accordance with the provisions of the Universities Act? The Universities Act was made to be observed and not to be violated. To-day you make law; to-morrow you set it at nought. To cure the illegality, you make a fresh enactment declaring that what is illegal is lawful and just. If such a measure were to be contemplated in a European country, would Lord Curzon have dared in this manner to play fast and loose with legislation? The truth is that Lord Curzon is practically an irresponsible ruler, and he is conscious of the fact. This is proved to a demonstration by his tone and attitude during the last five years. Before his domineering will every consideration melts like wax. Having an obedient majority absolutely under his control, he knows he is capable of doing and undoing anything at his sweet will and pleasure, and he is perfectly conscious of his safety, so long as the British public continues in the present state of comatose apathy in Indian affairs. The Hon'ble Mr. Gokhale laid bare the untenableness of the position of the Government by arguments as bold as clear. It may be well conceived how weak indeed the position of Lord Curzon was, since he could not answer his charges otherwise than by descending into personalities concerning Mr. Gokhale and his friends. The political high-handedness which has been going on in recent years and which does not find its parallel in the history of modern times imperatively demands the necessity of carrying on a vigorous agitation in England with a view to make the British public alive to the fact that Lord Curzon has by his abuse of delegated authority been causing widespread discontent among the Indian people, and that the rights and privileges of the people are on all sides being invaded. It is to the British public that an appeal should be made; for we have nothing to hope for at the hands of the Indian Government.

VI.—Railway.

Nil.

VII.—POST OFFICE.

ROHILKHAND GAZETTE,
16th February, 1905.

Certain complaints against the Post Office at Moradabad.

11. The *Rohilkhand Gazette* (Bareilly), of the 16th February, states that on the 7th idem the Post Office, Moradabad, refused to accept any paid parcels, packets or registered letters, on account of not having stamps in stock to affix to them. What was worse still, the licensed stamp vendors too had run short of stamps on the day in question; and the result was that business men were greatly inconvenienced. Surely the Post Office should always keep a fixed minimum amount of stamps for public use, and licensed stamp vendors should also be required to do the same. Again, on the 13th February, a postman in delivering two money-orders to a merchant insisted on paying them in currency notes which the payee refused to take on account of the discount at which currency notes are at present exchangeable at Moradabad. It is very strange that while the Post Office itself has lately been refusing to accept notes from the public for remittance of money-orders, it forces the people to receive the same in payment. This might be taken to imply an ulterior motive on the part of the postal officials concerned.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 27th February, 1905.

PRIYA DAS, M.A.,
Government Reporter on the Native Press,
for the United Provinces.

[*CONFIDENTIAL.*] No. 9 OF 1905.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Revised up to 4th March, 1905.

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

SHAHNA-I-HIND,
24th February,
1905.

Christian missionaries alleged to be the messengers of bloodshed, war and final subjugation to non-Christian countries.

1. The *Shahna-i-Hind* (Meerut), of the 24th February, says that whenever a Christian missionary from Europe happens to be murdered in an uncivilized or semi-civilized country, the civilized Government of the country to which the deceased belonged sends out at once a fleet to the offending country, and ends by conquering and annexing it to its own dominions. If it be asked why do civilized European countries allow their missionaries to go to uncivilized countries at all, when the latter do not want them, they may reply that they do so for conferring the blessings of their civilization on the latter countries. But all this is "bosh." Christian missionaries are sent out simply as bait to non-Christian countries. Thus under the pretence of spreading civilization and Christianity, the so-called civilized Powers seek to gratify their insatiable lust for fresh conquests. Religious hatred has been and is still the principal incentive for wars and dissensions that have taken place in the world in the past, or are going on at the present time. What led Russia lately to fall out with Japan and court disaster? Nothing else but the former's religious hatred for the latter; otherwise what business or right had Russia to thrust her nose in the Far East? Turkey is similarly an eyesore to the European Powers, who would have made short work of her long ago but for her great military prowess. Surely it is high time that all the great Powers of the world agreed among themselves to put a stop to international wars and bloodshed in future so long as these are brought about through missionaries. Let the Powers therefore henceforth not allow the missionaries of one religion to go preaching in a country where another religion prevails; and be contented with the dominions which they respectively hold, trying to promote their prosperity by paying increased attention to industries and commerce. The present policy of the European Powers to be constantly on the lookout for extending their dominions is extremely vicious and criminal, leading, as it does, to much bloodshed and loss in other ways. Russia has, for instance, lost much more in her present war with Japan than she could have hitherto gained by her continued advance in the Far East.

INDIAN PEOPLE,
26th February,
1905.

The *Indian People* on the Russian Orenburg-Tashkend railway being regarded in some quarters as a menace to India.

2. The *Indian People* (Allahabad), of the 26th February, says:—The writer of the elaborate article on the (Russo-Japanese?) war in the January *Quarterly* has fallen into the error of thinking that the completion of the Orenburg-Tashkend line of railway by Russia is a menace to India. This line 'virtually completes the railway system which has been established for the express purpose of bringing pressure to bear upon England in Afghanistan. The sword is visibly suspended over our heads, and we shall be constantly asked to observe it.' What if the new line of railway brings Russia nearer to Afghanistan? A deal of exaggerated nonsense has been written of its inner significance, but all along it has been overlooked that between the terminus of the Russian railway and the Indian frontier, there is at least the entire length of Afghanistan, one of the most difficult countries in the world to conquer (as Colonel Hanna has told us), and the most difficult in the world to retain. What then of the frontier regions with the tribes' passionate love of independence? Will they allow Russia standing ground? And what of the exhaustion of Russia consequent on the desolating war in the Far East? What again of her internal troubles? We venture to think they are alarmists who see cause for fear in the completion of the Russian railway system in Central Asia.

INDIAN PEOPLE,
2nd March, 1905.

Mr. Brodrick, and the cost of the Tibetan Expedition.

3. The *Indian People* (Allahabad), of the 2nd March, says:—If only Mr. Brodrick could be clever! Perhaps he thinks cleverness unnecessary in an Indian Secretary of State, or rather, probably Mr. Balfour thinks so. Or, would a responsible minister of the Crown be suffered so hopelessly to flounder in speaking on the question of the cost of the Tibetan Expedition—the fond child of a statesman abnormally sensitive on the subject of truthfulness! Why should India alone pay a crore and 25 lakhs of rupees for this questionable enterprise? When have the famished Indian ryots prayed the Government that they should be starved so that Tibetans may be slaughtered and partially deprived of their independence? First we were

told that the very pacific mission of Maxims and rifles was an Imperial move intended to check Russian aggression. Then the object was simply the promotion of Indian trade. Again, the Indian Government were sharply rebuked for regarding the settlement of the dispute (if there was one) from an Indian standpoint only. Simla was solemnly adjured not to infringe the monopoly of Whitehall to make quarrels, patch up treaties—and break them. Again, it was contended that the business was simply an Indian one. When the question of cost came up, the Tibet Expedition was exclusively a concern of India. When the right of settling the question was under dispute, it was magnified into an affair of the whole empire. And all to save the well-to-do English tax-payer the crore and 25 lakhs at the expense of the voteless Indians! Is this a case of Oriental diplomacy or Occidental mendacity?

(b).—Home.

ZINDA DIL, January, 1905.

Attitude of Indians towards their constituted Government for the time being.

4. The *Zinda Dil* (Cawnpore), for January, republishes a portion of an article called the "Pareshâni-i-Hind" (*lit.* the distress of India) published by one Munshi Vishnu Dayál of Cawnpore, in pamphlet form some time ago, in which he says that the assertion frequently made that Indians are disaffected towards the British Government, or cherish ill-will against it, is utterly unfounded. Both the Hindus and the Muhammadans are enjoined by their respective religions to revere their rulers next to their God; and this is the reason why they never revolted against their constituted Government for the time being, or attempted to throw off its yoke as the inhabitants of America, France and almost all other European countries have done in the past, and do even in modern times. The Indians regard their rulers as protectors of their lives, property and rights; and whenever they are confronted with any trouble, distress, or calamity, which is beyond their power to contend against, or when their feelings are injured, or they feel aggrieved in any other way, they always respectfully request their Government to help them in the best way it thinks proper, just as a child would seek the help of its mother under similar circumstances. But the Indians being so peaceful, loyal and obedient, the Government should, on its part, be always equally ready to redress their grievances when brought to its notice.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

INDIAN PEOPLE, 2nd March, 1905.

Late abdication of the ex-Maharajah of Indore alleged to have been forced upon him by Lord Curzon.

5. The *Indian People* (Allahabad), of the 2nd March, says:—If the facts of the correspondent of the Anglo-Indian *Advocate of India*, whose letter on Indore affairs is published in another column, be true, what a typical instance of British truthfulness we have there. The writer in terms charges the Government of India with breaking its pledge given to the ex-Maharajah in a manner prejudicial to the interests of the State and the prestige of its ruler. The State troops have been compulsorily reduced in number, and the remonstrances of the Dewan against this step have been of no avail. The breach of promise involved in this act comes into striking relief when the circumstances under which the ex-Maharajah 'abdicated' are told. We have never been free from doubt that this so-called 'abdication' was anything but voluntary, that in fact it was more of the nature of forced retirement. The facts mentioned by the writer go to confirm this suspicion. The manner of bringing about the *coup*' casts a side-light on Lord Curzon's adverse dealings with the Feudatory Princes of this country. The ex-Prince had no option but to resign. He was perpetually asked in letters from the Government when he proposed resigning.'

When Lord Curzon went to Mhow, his Highness asked permission to visit him there. The permission was given, but when his Highness was actually on the spot, he was informed—by Colonel Younghusband of Tibet (and insubordination) fame—that 'his visit would not be acceptable unless he promised to abdicate. This,' says our writer, 'was a demand of an exceptional nature, made in a very exceptional manner. However, Holkar agreed, provided all promises were kept and all rights acknowledged.' And this promise was publicly given by the Political Agent, the Hon'ble Mr. C. S. Bayley, on the occasion of the installation of the minor Maharajah, in the following terms :—'The rights and privileges of the State will be carefully maintained.' Yet a reverse policy would seem to have been adopted by the Government. How will Lord Curzon, who constantly depicts himself as the special friend and patron of the Indin Princes, reconcile the deed with the word? And what of the stories assiduously circulated that his Highness voluntarily abdicated? Is this Oriental or Occidental diplomacy, we wonder?

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

ALLAHABAD LAW JOURNAL, 1st March, 1905.

Complaint regarding the reduced number of holidays continuing to be observed for the *Muharram* in the North-Western Provinces High Court.

6. The *Allahabad Law Journal* of the 1st March, says :—The advent of the *Muharram* every year reminds all who have anything to do with the North-Western-Provinces High Court of certain unfortunate differences between Chief Justice EDGE and Mr. Justice Mahmood. All the Civil Courts subordinate to the High Court close for ten days on this occasion. But the High Court closes only for four. Surely there are other ways of commemorating the memory of the great Muhammadan Judge and of doing honour to the learned Chief Justice, and there seems to be no valid reason why on the occasion of the most important Muhammadan celebration in the year the practitioners in this Hon'ble Court should be deprived of their holidays. We believe the Government of India, too, suggested sometime ago that there should be uniformity in the matter of holidays in all courts and on all occasions.

ALLAHABAD LAW JOURNAL, 1st March, 1905.

Protest against the paucity of passes at the last Legal Practitioners' examinations in the United Provinces.

7. The *Allahabad Law Journal* of the 1st March, says :—The "slaughter of the innocents" at the last Legal Practitioners' examinations, we understand, has been almost wholesale, hardly 5 per cent. of the examinees having succeeded in qualifying themselves for the vakil's certificate. If examinations are to be of any value as tests, measures should be taken to secure uniformity in marking, and to put down all caprice on the part of examiners. The Examination Board, in our opinion, should at least arrange for a careful "moderation" of the question-papers set for the Legal Practitioners' examinations.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

Nil.

(*e*).—*Education.*

CITIZEN, 27th February, 1905.

The *Citizen* on Lord Curzon's speech at the Convocation of the Calcutta University.

8. The *Citizen* (Allahabad), of the 27th February, says :—It must be patent by this time that Lord Curzon has no intention to put himself in better relations with the Indian public. The first term of his rule in India has been most disappointing, and there is little hope that His Excellency has any desire to rectify his past mistakes by his actions in the future. The educated classes are the leaders of Indian public opinion, and if Lord Curzon had any wish to stand well in their opinion, he must not have offended them in the way he did by his now notorious speech delivered at the last Convocation of the Calcutta University.

The one most important thing that is brought home to the mind of the reader after an examination of His Lordship's latest public performance is that he has come to entertain inimical feelings towards the educated class of Indians. Their nature and character, and their aims and aspirations are positively distasteful to His Excellency, and the whole of his Convocation speech is but an advice to them to revolutionize their ideals. We could have no quarrel with the Viceroy if, in imparting this advice, he had not in an offensive manner hurt the feelings of the educated public of India. He could have easily avoided it. But he evidently choose other ways.

Great is the indignation felt by the Calcutta public at the vilification of Indian character and Indian classics in which Lord Curzon so freely indulged in the course of his speech. We feel it incumbent upon us to analyse the unfortunate oration to show in what errors and absurdities His Lordship fell in giving vent to his wrath against the educated community.

Lord Curzon said that "the highest ideal of truth is, to a large extent, a Western conception" and that "truth took a high place in the moral codes of the West, before it had been similarly honoured in the East." We had the impression that Lord Curzon was deeply read in the books written in English about ancient India and about the Hindu *Shâstras*. But if that were true, he could not make the above absolutely erroneous observations. In Indian books composed long before any Western nation had learnt the rudiments of morality, truth and truthfulness had been extolled. *Satya* or truth is the highest religion according to the Hindus from the very earliest days, and not only that, but what is more noteworthy is that truth was practised more scrupulously in ancient India than anywhere else. Greek travellers who had visited India long before Christ was born, have borne testimony to this fact. They have put it in writing that in India in those days there were no thieves and the doors of houses did not require to be closed at night to prevent loss of property. Then Lord Curzon never erred more grievously than when he said that in our epics, it is a sort of qualified truth, the observance of which has been enjoined upon, and not pure truth. How could His Excellency forget that the hero of the *Ramayána* sacrificed his birth-right, his very Kingship, so that his father might not prove *untruthful?* There is not another national epic in the world which teaches the observance of truth so forcibly and impressively as does the Hindu epic of the *Rámáyana*. Then again in the *Mahábhárat* there are numerous passages which inculcate the observance of truth as the highest virtue. It is a pity that Lord Curzon has proved himself an ignoramus in regard to the knowledge of our classics.

Lord Curzon has referred to the innuendo that lurks in the expression "Oriental diplomacy," but His Lordship evidently forgets who the author of the expression is, and from whom the innuendo has proceeded. He may be reminded of the Lion's answer in *Æsop's Fables*, when he found himself delegated to a debased situation by the man. And then Lord Curzon has conveniently ignored the author of the party to which is due the subtle distinction between a "white" lie and a "black" one. In Indian theology no such distinction exists, and in Indian vocabulary such mischievous expressions do not find a place.

His Lordship then accuses the Indian of exaggeration, invention and imputation, and says that there is no other country where mare's nests are more prolific than here. We dare say that in his calm moments in this very assertion of his, Lord Curzon will find the fault of exaggeration he condemned exhibited in an unmistakable way. Lord Curzon has never mixed with all classes of the Indian community. How could he then count the mare's nests in this country and compare their number with that in others? Has His Excellency got statistics of what he calls mare's nests compiled for each country, and are they in sole possession of His Excellency? To us it seems that Lord Curzon has deliberately ignored the testimony which various European professors and savants, the very latchet of whose shoes His Excellency is not worthy to unfasten, have borne to the high moral sense and exalted moral code of the Indian. And curiously enough, when Lord Curzon has in this country been gratuitously preaching to the Indian youth the necessity of having in view the English ideal of truthfulness, the English press in England has been warmly discussing the question not unreasonably raised by Mr. Walter Crane as to whether Englishmen are a nation of liars. The fact is that when His Lordship was indulging in those allegations, he was giving vent to a personal grievance of his. Lord Curzon has been a lover of secret methods in the Government of this country, and has never shown a tendency to take the public into his confidence. Naturally, therefore, the press and the public had at times to impute motives to him for his contemplated administrative measures. The people in any country under the same circumstances would do the same thing. To magnify this tendency in the people taking interest in the administration of the country into a national failing is an act of exaggeration, invention and imputation, of which Lord Curzon has clearly made himself guilty. He will, in his heart of hearts, find justification for any imputations regarding himself, when he places himself in the position of an Indian who honestly believes the Viceroy to be a reactionist, intent upon setting back the hand in the dial of progress.

The growth of the spirit of hero-worship in the Indians of the present day is a hopeful feature. Lord Curzon, who evidently belongs to the school, whose motto is *nil admirari,* does not wish that it should be so. A worthy disciple of Benjamin Jowett, His Lordship, in season and out of season, recites the lines:

My name it's Chancellor Curzon,
I ex-scholar of Balliol College,
I do know whatever can be known,
And what I don't know isn't knowledge.

And that is why, we believe, Lord Curzon complains that Indians extol merely "worthy people" as "heroes", "a commonplace man" as "a great man" a "fluent speaker" as an "orator," and "a petty agitator" as "a leader of men." We are convinced that Lord Curzon has by this remark vented his spite against the political agitators and speakers of the day, particularly those who figure on the Congress platform. He may rest assured that the sinister object of this observation of his, however disguised it may be, will be seen through.

Lord Curzon says that the most distressing symptom of the day is the degree to which abuse is entering into public controversy in this country. But we should not take His Lordship too seriously when he makes this assertion. The remark really means that the press and the Congress speakers have indulged in a criticism of His Lordship's measures and proceedings which in his opinion is nothing but abuse. This analysis of the remark makes it rather intelligible. But even so interpreted, the remark is not justifiable. Indian journalists and political speakers sometimes criticise His Excellency's actions freely, but they as a rule speak of His Excellency personally with due respect, and if they cannot help ridiculing his policy and his numerous reactionary measures, Lord Curzon must thank himself for it. It is, indeed, uncharitable or rather too imperious on His Lordship's part to consider such criticism to be tantamount to abuse. His own countrymen in England are grossly abusive under similar circumstances, but Indians are naturally too respectful and courteous to be guilty of that offence. In the recent debate in the Supreme Legislative Council, Mr. Gokhale's criticism on the Validation Bill was altogether courteous and dignified, while it was His Lordship's reply thereto that was an ebullition of temper, unpardonably vulgar and scornful. We must say we have been pained to read the following in Lord Curzon's speech:—"The curse of our day is the dependence on others for thought and decision of every description, and the multiplication of machines for relieving a man of the necessity of independent opinion. The highest form of these machines is the article in the daily newspaper or the magazine which relieves you from thinking about the politics or events of the day by supplying you with the thoughts of another. For an anna or less a man can purchase his opinions just as he purchases his food or his clothing. The newspapers are sometimes an indirect incentive to intellectual torpor. In reading our favourite journals we cherish the belief that we are thinking, while we are really growsing on the thoughts of others." Here His Lordship has depicted the dark side of the press in sombre colours. None can do so unless he has a deep spite against it. The Indian press could not praise Lord Curzon as it could not approve his policy; therefore, thinks His Lordship, it is the "curse of our day," and it fosters "intellectual torpor," and those who are guided by the press are asses for they "growse" on the thoughts of others. Thus, in the very speech in which he condemns the habit of abusing a political opponent, he himself commits the fault. Then he condemns specially the one anna paper and is *primâ facie* guilty of making personal attacks, for the anna papers in Calcutta are the *Bengalee*, the *Amrita Bâzar Patrika* and the *Statesman*, all of which have scarcely found anything to praise in His Excellency. We must say that this abuse of the Indian press by Lord Curzon was a most unworthy and impolitic act. It did not at all become the head of the Government in India, who must always preserve a cool head over all controversial matters, specially when such matters are of a personal character.

After this condemnation of the Indian press, it was hardly surprising that Lord Curzon would descend upon the heads of our political speakers and leaders of constitutional agitation in this country. His Lordship's remarks fully manifest the spirit in which the present Government regards political agitation in India, for it is speakers and orators of eloquence who guide and conduct such agitation. Without eloquent speakers, political agitation is impossible. So when you condemn eloquence you condemn political agitation. It may suit His Lordship's present purpose to cry down the merit of eloquence, but is it not known to His Lordship that eloquence is the chief weapon under a constitutional form of Government to fight for the cause of the people against the powers that be? The position and prosperity which Lord Curzon enjoys is due to his eloquence. And as it is useful to individuals, so it is equally useful to communities. Lord Curzon has evidently been alarmed by the growth in the quality of eloquence in educated Indians, for it has hitherto been the worst foe of Indian bureaucracy, and will continue to be so of Curzonian Imperialism introduced during the present régime. We very well understand His Excellency's anxiety to see young Indians, out from the College, not emulating the gift of eloquence in the great Indian public speakers of the day. But the Indian young man is too sharp to be caught by such Viceregal chaff.

The Viceroy's Convocation speech can produce but one effect. It will surely irritate and offend, and widen the gulf between the rulers and the ruled. If Lord Curzon had not been the representative of our beloved sovereign, King Edward, we should not have hesitated to declare that his remarks were the effusions of a fevered brain, vituperative and taunting, in fact, double-distilled nonsense, coated in deliberate falsehoods. Having, however, a regard for his present exalted situation, we shall simply invite to them the attention of His Majesty, in the hope that proper action may be taken to have them retracted.

Alleged organization of public demonstrations to be held in the Presidency towns to protest against Lord Curzon's speech at the recent Convocation of the Calcutta University.

INDIAN PEOPLE, 2nd March, 1905.

9. The *Indian People* (Allahabad), of the 2nd March, says:—We are not surprised that public demonstrations are being organised at Calcutta, Bombay and Madras to record an indignant protest against the gratuitous insults the head of the Government of India, the august representative of our gracious Sovereign, thought fit in a moment of irritation and self-forgetfulness to hurl at our devoted heads. The people of India have lost much that is worth possessing, many virtues of head and heart of which they were pardonably proud, on account of continued foreign rule and priestly tyranny. But in their degradation they still retain certain valuable moral virtues which the powerful European nations may not boast. Indians, of course, are not angels; nor are the countrymen of Lord Curzon. They have their full share of the weaknesses of human nature, and none are readier to confess to them than themselves. But Lord Curzon committed the mistake of supposing that they of 'perfidious Albion' have a more exalted conception of truth than we poor Orientals. Of course His Lordship was guilty of grotesque exaggeration in painting us in almost unrelieved black. In doing so he stirred national feeling to its very depths. This he will sadly realise when the Calcutta, Bombay and Madras meetings are held.

Barring the charge of untruthfulness, the other vices which, according to Lord Curzon, we possess, and of which we have been angrily accused, we could only have imbibed from His Lordship's own country and countrymen. In essence we are found fault with for indulging in a bit of political agitation. But is not this altogether an exotic in India? Is it not from England that we have learnt the folly; and is it not because of the conditions of British rule that we are obliged for our very existence to continue to agitate? Quite true, agitation has been somewhat stronger, and we concede more acrimonious, during His Lordship's régime than at any time before during the past half a century. But who is responsible for this? Agitation can only derive its strength from the blunders of rulers. Given a good and sincere ruler, an honest Government, agitation will have nothing to feed upon, and it spontaneously becomes extinct. Was there any unpleasant agitation on the part of the people against Lord Ripon's Government? And when His righteous Lordship attempted to do a small, an elementary, act of justice to us, who set on foot a violent, aye disloyal agitation? It was Lord Curzon's own countrymen out here, busy exploiting the country, whom His Excellency has been so befriending and coaxing of late.

HINDI PRADIP,
January-February,
1905.

The *Hindi Pradip* on Lord Curzon's speech at the Convocation of the Calcutta University.

10. The *Hindi Pradip* (Allahabad), in its joint number for January and February, referring to Lord Curzon's speech at the recent Convocation of the Calcutta University, says that His Lordship, smarting, God knows, under what infliction, freely poured out the vials of the poison of his wrath on the devoted heads of the Indians calling them "liars," "immoral," &c. Perhaps His Lordship was greatly irritated at the slashing remarks the Hon'ble Mr. Gokhale had made in the Viceregal Council a few days before (in connection with the Universities Validation Bill); and hence the outburst of His Lordship's inordinate fury. Whole sections and chapters are devoted to inculcating the precept—"there is no higher religion than truth"—in the *Rámâyan*, *Máhábhárat* and other Indian sacred books. It was simply to keep his word that Mahárájah Dasratha consented to let his beloved son Rám go in exile, and then unable to bear the separation died soon after. Why, from where did Europe receive the germs of truthfulness and purity of character but from India? Yet in the face of these solid facts, Lord Curzon takes upon himself to teach those virtues to Indians! But the Indians are now a fallen race, have lost their position in the world, and have become mere slaves, to all intents and purposes, so that they are free to be mocked at by "the merest potsherds of the very street;" and there is, therefore, no wonder that His Lordship chose to mock at them. "Verily everything becomes the Great!"

INDIAN PEOPLE,
26th February,
1905.

Alleged starvation of education in the United Provinces for want of funds.

11. The *Indian People* (Allahabad) of the 26th February, observing that want of funds is the burden of Mr. Lewis' song in his last report on public instruction in the United Provinces, says:—Will it any longer be wondered at that these Provinces are educationally so backward; more so than any other province of the empire? What does it avail to talk of the prosperity of the finances of Government, who will be dazzled by the magnificence of the surpluses exhibited for public admiration. Who can help feeling a sense of dissatisfaction at the criminal waste of public money on trans-frontier conflagrations, when the most reproductive branch of the administration, the most certain means of national advancement, education, is so starved? The people complain of the inadequacy of the provincial assignment of revenues: they are met by the reply that the Lieutenant-Governor has expressed his gratitude to the Government of India for their generosity in making such a large assignment. They then turn to the Provincial budget and accounts to see whether really the Provincial Government have such a superabundance of money placed at their disposal: they are amazed, startled, to read what the departmental heads have to say. Is sufficient money being spent on plague preventive and remedial measures? No fault ought to be found with an all-beneficent Government if they cannot do everything out of their own purse, and the people and their semi-bankrupt municipalities and district boards are asked to shift for themselves. Not, however, really that the Government are doing their own part of the duty. They are not spending more than a couple of lakhs or thereabouts in the whole province in a whole year, and the plague grant is a continually dwindling one. Sanitation is similarly neglected— again for want of funds. Education is literally starved, and for all the sermons on educational self-help, all the high falutin talked in support of the ousting of educated Indians from their place on the governing bodies of the Universities, for all the arbitrary illegalities thoughtlessly perpetrated and impenitently confirmed by despotic validating legislation, and for all the homilies read by viceregal preachers to educated Indians on their alleged enmity to educational progress, the broad and irrefutable fact remains that this much pretending Government cannot find the necessary funds for educating the children of the country. But the impecunious Government is suddenly metamorphosed into the richest of rich Governments under the sun when increased emoluments have to be given to its European employés under all sort of pretexts, or when defenceless border states and kingdoms have to be invaded out of very un-Christian motives indeed! And yet, it is the basest of sins to attribute any but the noblest, most altruistic motives to the Government. What cant this to be sure!

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ZAMANAH, January, 1905.

Lord Curzon's administration of India, and the people.

12. The *Zamánah* (Cawnpore), for January, publishes an open letter addressed to Lord Curzon by one Shiva Shambhú, Brahman, in which he says that though His Lordship arrogantly fancies that there is no other Englishman who understands India as well as he does, yet this is all brag and boast on his part, he not having yet realized the true condition of India or gauged the real feelings of her children. He has all along been trying to make an impression on the people by empty pageantry and grand talk, which can hardly have any value in their eyes. He and Lord Kitchener are now seeking to erect, as it were, "a wall of steel" on the north-west frontier of India, to protect her against a foreign invasion; but the best protection and security of India has been provided for in the Proclamation of Her late Majesty promulgated during the administration of Lord Canning. Lord Curzon has never bestowed the least thought on ameliorating the condition of the Indian masses, and the latter hardly even know what and who he is, or when he was appointed their Viceroy, &c. His Lordship is no doubt a powerful speaker, but does he ever care to see that his deeds tally with his words?

V.—LEGISLATION.

Nil.

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Nil.

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IX.—MISCELLANEOUS.

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ALLAHABAD:
The 6th March, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 10 of 1905.

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Nil.

I.—Politics.

(a).—Foreign.

SHAHNA-I-HIND,
1st March, 1905.

Rumours of mediation of the Western Powers to bring about peace between Russia and Japan.

1. The *Shahna-i-Hind* (Meerut), of the 1st March, referring to the rumours of peace to be effected between Russia and Japan through the mediation of the Western Powers, says now that Japan has expelled Russia from Port Arthur and certain other parts of Manchuria, repeatedly inflicting severe defeats on the latter, those Powers cannot contemplate with equanimity the prospects of further successes of Japan against Russia. They are naturally afraid that in the event of Japan succeeding in driving Russia out of Mukden and the rest of Manchuria, as she bids fair soon to do, the former might next try to make a clean sweep of their own recently acquired possessions in that country. This is a very gloomy prospect indeed, and they therefore must intervene sooner or later to put a stop to the sanguinary war, in their own interests, if not in those of Russia. Besides, when peace is concluded, one of its terms must provide for the payment of a considerable indemnity to Japan, which Russia would have to borrow from the Western nations. Hence the Western Powers have nothing to lose but everything to gain, in inducing the belligerents to make peace.

(b).—Home.

INDIAN PEOPLE,
5th March, 1905.

Divergence in their ideals of government between Lord Curzon with his Anglo-Indian bureaucrats, and the people.

2. The *Indian People* (Allahabad), of the 5th March, says :—There is no longer any doubt that a strong anti-Indian wave is sweeping over the world of Anglo-India whose spokesman is no less than the first citizen of the empire, the Viceroy and Governor General himself. His Excellency has wronged the people of India by thus constituting himself the head of a party. He has done not a little to rob the most exalted office of the principal representative of the Sovereign in India, of the splendid dignity attaching to the august position, by so lending himself to partizan purposes. But the fact is there, however we may deplore it, and it is our immediate duty to get over the painful and perilous situation created by Lord Curzon as best we may. Why is His Lordship so angry with us, and why are we so dissatisfied with him ? The recent reactionary legislation as well as the outburst of uncontrollable wrath at the Convocation is merely symptomatic of a dangerous malady which has its roots deep down, and the causes of this malady have to be removed, instead of merely losing patience over the ugliness of the symptoms. Now, what is this malady ? It is the divergence in their ideals of government of the rulers and the people. The former wish to govern the country on Russian principles ; we want it to be carried on in conformity with British ideals of freedom and justice, in accordance with the emancipating Parliamentary statute of 1833 and the immortal Proclamation of 1858 confirming the noble and altruistic principles enunciated in that celebrated Act. We ask those responsible for the good government of our country to be loyal to the plighted word of their and our (late) Sovereign-lady, the Empress-mother ; they are urgent that they should be loyal to their own selfish purposes. The bitterness born of disappointment that is expressed and felt by us is therefore only the logical outcome of the short-sighted selfishness of the irresponsible bureaucracy in whose hands our destinies are placed. True to their unregenerate instincts they resent our criticism, and hence unseemly ebullitions of temper such as were recently exhibited in the Council and at the Convocation.

INDIAN PEOPLE,
5th March, 1905.

A suggestion for Lord Curzon to resign his present appointment at an early date on account of his rupture with educated Indians.

3. The *Indian People* (Allahabad), of the 5th March, says :—Lord Curzon has been assiduously seeking to reverse the noble policy of the past, and to introduce principles of government which ought to be abhorrent to every worthy son of an English mother. But really, is even Lord Curzon equal to the task ? To pass some harmful legislation is one thing, to systematically do violence to the very genius of Englishmen—the genius of freedom—is a more difficult job.

* * * * * * * *

In a word, '*it is impossible to argue a man into slavery in the English language.*' The task, then, that Lord Curzon has set himself is an impossible one. His ambition having accordingly to remain only a pious dream, it seems to be the part of prudence and wisdom that he should win his laurels elsewhere in a less difficult office. Is India so well off that she can afford to have a disappointed and ill-tempered politician for her Viceroy? And can it be pleasant to Lord Curzon personally that he should every now and then be obliged, in the honest pursuit of his own ideals which he firmly believes to be for the good of the empire but which the very basal principles of British Indian rule preclude him from successfully carrying out, to set himself in antagonism to the educated classes of the country who are the chosen of the nation? Therefore, as admirers of Lord Curzon's magnificent abilities which should be utilised to better purpose than to wound the national feeling of India and do her considerable material and moral injury that will last beyond his time, no less than as well-wishers of our own motherland and of British rule in India, we are compelled respectfully to beg of his Excellency to seek the earliest opportunity of relinquishing his present appointment.

The coming visit of the Prince of Wales to India, and need for prohibiting the Indian Chiefs from indulging in extravagant expenditure on the occasion.

RIYAZ-UL-AKHBAR,
8th March 1905.

4. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th March is glad to learn that His Majesty the King-Emperor has, in consultation with the Government of India, decided that during the coming visit of the Prince and Princess of Wales to India there should be no exchange of ceremonial presents between their Royal Highnesses and the Indian Chiefs. It would be well if the practice of exchange of such presents were henceforth discontinued in the case of the Viceroy and other high officers also. The money which an Indian Chief generally spends in giving a present to a member of the royal family or to a high Government official is, however, not wasted, but simply passes from the possession of one to that of the other, while the large sums which he spends on fireworks, illuminations in honour of the visit of such a personage to his State are sheer waste, and Lord Curzon would do well to advise his friends, the Indian Chiefs, not to indulge in such extravagance on the occasion of the Prince of Wales' visit.

Increase in the military expenditure in India.

INDIAN PEOPLE,
9th March, 1905.

5. The *Indian People* (Allahabad), of the 9th March, says:—In the House of Commons Mr. Brodrick said he anticipated that the Indian Army expenditure would exceed the Budget estimate by more than a hundred lakhs, chiefly owing to the greater cost of the Tibet Mission and the outlay it had been decided to incur in connection with the reorganisation of the Indian Army.

Excess of military expenditure, which is already killing, of over a crore of rupees! Just think of it. There is no mistake that India is paying as dearly for its irresponsible Government as she could do. We should very much like to know whether such colossal financial wrong could ever be attempted in the case of any colony possessing a white population. Already the Indian peasantry are simply crushed by the enormously excessive military expenditure, and in the teeth of continued public protests it is still coolly added to. If there be anything like justice or humanity in the Government of one nation by another, all this 100 lakhs and more should be borne by England; for, at present India pays much more than her fair share of the burden of the empire—the empire of which she is only the outhouse—and she is in addition far too poor to pay more. But damn justice, damn humanity, the nation of shop-keepers do not care to be high-minded, do not mind being mean, if it is a question of pounds and shillings. Oh, when will the conscience of England awake and assert itself?

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

ADVOCATE,
9th March, 1905.

Complaint regarding defective sanitation, &c., at Aligarh.

6. The *Advocate* (Lucknow), of the 9th March, says :—A correspondent from Aligarh sends us a long letter about the defective sanitation of that place which has made Aligarh, which was once considered a sanitarium, an unhealthy station. Defective lighting and bad roads add to the miseries of the people. The writer further complains that the water spouts of private houses are also a source of great inconvenience.

(e).—*Education.*

ZINDA DIL,
February, 1905.

Complaint regarding the *shikasta* Urdu handwriting and a certain Urdu book included in the curriculum of lower school classes in the United Provinces.

7. The *Zinda Dil* (Cawnpore), for February, referring to the Urdu courses of studies prescribed for lower school classes in the United Provinces, says that the inclusion of the *shikasta* (broken or running) handwriting in the curriculum is certainly absurd. It is not only calculated to waste a good deal of time, but to spoil the boys' handwriting for ever, which will be good neither for them nor for the courts where that sort of handwriting is much in vogue at present. Similarly, the language of the book called the *Bahâristán*, which is prescribed for one of the lower classes, is old Urdu and too difficult for boys of 10 or 11 years of age, and had better be eschewed from the curriculum.

INDIAN PEOPLE,
5th March, 1905.

A suggestion to the Senate of the Allahabad University for throwing open its meetings to the public.

8. The *Indian People* (Allahabâd), of the 5th March, says :—The public will be interested to learn that in reply to our letter requesting him to send us the Agenda of the next meeting of the Senate and a card of admission thereto for the purpose of reporting the proceedings in these columns, the Registrar of the Allahabad University has stated 'that meetings of this University are not open to the public.' We believe that this reply was given in pursuance of a resolution of the Senate passed as soon as the University was founded seventeen years ago, not to admit reporters to its meetings. As we stated in our last issue, as also in our letter to the Registrar, the meetings of the Calcutta, Bombay and Madras Senates have always been thrown open to the public, and the proceedings are regularly reported in the local press. Why a different procedure should be followed by our University authorities is inexplicable to us. The Senate does not discuss and decide delicate political problems which the public interest may require should be done in secret. The educational questions that it deliberates upon could have, at any rate ought to have, no official secrets that should not be revealed to the public. There could be nothing to conceal therein, and to hold the meetings behind the *purdah* seems to us to be as unnecessary as it is undesirable from any point of view. The policy of concealment leads to suspicion and misunderstanding where there may be no ground for such. In any case the old resolution of the Senate is anachronistic, and ought to be repealed at once.

If it is always desirable that the public should be kept fully informed of the doings of the Senate, it is particularly necessary now, when the education question has been pushed into the forefront of all public questions by the recent educational policy of Government. Under the new Act the governing bodies of the Universities have been too much officialised and the new rules of affiliation and disaffiliation of colleges, and even schools, will presumably be of such a stringent character that too much care and vigilance cannot be exercised to see that they will be worked cautiously and sympathetically. These considerations will, we trust, weigh with the Vice-Chancellor and other University authorities in deciding the question, and if necessary the Senate itself must pass a resolution that its meetings shall henceforth be open to the public. If no inconvenience has been felt in Calcutta, Bombay and Madras by following this policy, what objection could there be to Allahabad doing likewise ? It is not necessary to say more at present than to express the hope that the representation we mean to submit to the Vice-Chancellor will be favourably considered by the honourable and learned gentleman.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ZINDA DIL,
February,
1905.

Poverty of the Indians alleged to be the main cause of their present miseries.

9. The *Zinda Dil* (Cawnpore), for February, in continuation of the extracts, reproduced in a previous issue from the pamphlet called the *Pareshâni-i-Hind* (*vide* article No. 4, page 79 of the "Selections" for 1905), publishes some more extracts from the same. In these extracts the writer, making copious quotations from the histories of the earlier period of the Muhammadan invasions and rule in India, to show that this country was immensely rich in those days, says that the Indians have for some years past been growing poorer and poorer, and that many of their present miseries, physical weakness, want of employment, decadence of industries and arts, excessive litigation and crime among them, &c., are mainly due to their abject poverty.

AL BASHIR,
7th March,
1905.

Alleged issue of a circular by the Local Government prohibiting the employment of Bengalis in the public offices of the United Provinces.

10. *Al Bashir* (Etáwah), of the 7th March, says that the native papers of Bengal are crying out against a circular the Local Government is alleged to have issued prohibiting the employment of Bengalis in the public offices of the United Provinces. If the allegation be well founded, the inhabitants of the United Provinces should be thankful to the Local Government than otherwise; for when the people of these Provinces do not receive Government appointments in other provinces, it is unfair to the former that the men of other provinces should be given employment in the public offices in these Provinces.

INDIAN PEOPLE,
9th March, 1905.

Comments on an advertisement of the Government Telegraph Department inviting only European and Eurasian candidates for employment as signallers.

11. The *Indian People* (Allahabad), of the 9th March, says:—The following advertisement has appeared in some of the Anglo-Indian newspapers:—

GOVERNMENT TELEGRAPH DEPARTMENT.

European and Eurasian candidates for appointments in the General Service Signalling Establishment of the Government Telegraph Department are required. They should be over 16 and under 20 years of age and be able to produce certificates of age and character. Whilst under training they will receive an allowance of Rs. 20 per mensem as probationers. Pay, initial Rs. 40 per mensem, rising to Rs. 195 per mensem by grade and annual increment. For further particulars, apply to Chief Superintendent, Traffic Branch, Government Telegraph Department, Calcutta. Also

Qualified Non-Departmental Signallers are required for temporary service in the Telegraph Department. Pay will be at the rate of from one to two rupees per diem according to proficiency in Signalling. For further particulars, apply to Chief Superintendent, Traffic Branch, Government Telegraph Department, Calcutta.

This is another of the many instances of 'unexampled liberality' to Indians, and of faithful observance of the Queen's Proclamation that Lord Curzon's Government have been giving the world!

V.—LEGISLATION.

HINDOSTHAN,
1st March, 1905.

The *Hindosthán* on the debate on the Universities Validation Bill.

12. The English *Hindosthán* (Kálákankar), of the 1st March, referring to the debate in the Viceroy's Legislative Council on the occasion of the passing of the Universities Validation Bill, says:—Lord Curzon told his audience that the Hon'ble Mr. Gokhale was very eloquent in his tirade against the Government on that day. But would he turn his attention to the attitude of his friends, and was he sure that a disinterested love of education was at the bottom of their action in this matter? There are, His Excellency continued, a certain class of opponents of the Government who do not pretend their disinterestedness, but their object is, at first, to discredit the Universities which were created last year by the Government and to bring their work to a standstill. In the second place, they wish to have a new provincial syndicate election, and thus secure the election of such a syndicate as may be more in sympathy with them and more inimical to Government than the present members-elect.

It is impossible to resist the plain fact that the Professor's party attempted, as His Excellency the Viceroy says, to thwart at all hazards the measure adopted by Government, the significance of which does not bear out their love for education. What is worse still, the interested motive actuating them has been the enlisting of more supporters. Curiously enough, as if to exemplify the perversity of human nature, almost the entire educated community is in sympathy with almost every movement which is directed against Government. Mr. Gokhale and his friends would do well to remember that if the object of Government was to let us stagnate and remain ignorant, measures to promote the formation and foster the higher branches of University education would never have emanated from Government and become accomplished facts.

The fallacy, therefore, that Government views with awe the progress of the Indian people in education, and is anxious to check it, is a calumny by which no sane person is likely to be gulled.

The policy underlying innovations, if practical realization be aimed at, is leniency; and as the people begin to appreciate and comprehend better the subject-matter, more stringent rules and regulations are introduced for the better observance of the principles involved. We ought, therefore, to be imbued with the conviction that our Government, by introducing stringent rules and regulations, is doing us a good instead of bad service. To bring any grievance to the notice of our *ma-bap* is good policy; and a homely simile may be pointed in the fact that a child does not get its milk unless it cries for it. But to attribute, on the other hand, any sinister motive to the Government is the worst form of disloyalty unworthy of any true British Indian subject.

We would, in conclusion, impress upon our Indian Radicals that we lack, most lamentably so indeed, despite our self-assertive cocksureness and the self-assumed rôle of mentor and critic, the qualities and characteristics essential to weld the nation into a concrete and representative whole; and until, be it said, this great and all important desideratum—Unity and Strength—towards independent representation and reform—as understood, we may remark *en passant*, by Mr. Gokhale and his colleagues—is attained, the Forward and Progressive Party in Bengal may just as well bottle the exuberance of their verbosity and stupendous verbiage for a riper and more opportune occasion, for they are not surely so dense as not to feel the weight of their impotence and feebleness and the hopeless inutility of waging an absurd war with their superiors in an inane and barren effort to spread a malicious propaganda.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

HINDUSTANI,
8th March,
1905.

A suggestion for introducing an improvement in the special money-order form agriculturists are required to use in remitting land dues.

13. The *Hindustâni* (Lucknow), of the 8th March, publishes a communication in which the writer says that as the receipt, which a landholder receives at present from the Postal Department for the remittance of an instalment of land revenue he makes to a tahsíl, contains only the name of the tahsíl and the amount remitted, he cannot satisfy a tahsíl peon, by showing him this receipt, that he has already remitted the money, if the latter comes to realize the instalment in question, before he has received a formal receipt for the remittance from the tahsíl. To remedy this defect, the Postal Department may introduce a slight modification in the present form of money-order used in the remittance of land dues, providing therein sufficient space for the *arz irsál* (invoice) entries to be made in duplicate, so that when this form is presented, the Post Office may forward the invoice to its destination and deliver its counterpart, duly signed and stamped, to the remitter for his use in case of necessity, together with the usual money-order receipt which alone is at present given.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 13*th March*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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I.—POLITICS.

(a).—Foreign.

INDIAN PEOPLE,
12th March,
1905.

The Tibetan affair, the British Ministry, and the Government of India.

1. THE *Indian People* (Allahabad), of the 12th March, says:—It is impossible adequately to thank the *Manchester Guardian* and the *Daily News* for the conspicuous service they have done to the cause of good government in India by their skilful and fearless analysis of the contents of the Tibet Blue-book lately published. This official publication reveals such hopeless and wilful divergence of views and aims between the Imperial and Indian Governments, such evident determination on the part of the Government of India to put on one side the instructions of the Imperial Government and pursue their own objective in the hope of extorting consent from their weak-kneed constitutional superiors, that would have been impossible with a Gladstone or Disraeli at the helm of affairs in England. It was an open secret several years ago that the eyes of the military mandarins of Simla were turned to Tibet, and it needed only a pushful Viceroy of aggressive instincts to give effect to their ambitious designs. This they found in Lord Curzon, who is a follower of the Imperialistic Mr. Chamberlain and a worshipper of Rudyard Kipling, and they proceeded about their business in their usual manner. But in spite of their expectations to the contrary, they found a rather too tough customer in Lord George Hamilton, who would not give way to Lord Curzon's importunate clamour without a struggle at any rate. The story of the differences between Simla and Whitehall, and of how the latter was at last overcome, was told in the first Tibet Blue-book issued about this time last year, and we need not recapitulate the doleful and unedifying controversy. Unfortunately we had not Lord Ripon or Mr. John Morley at the India Office, to tell Lord Curzon in the plainest of plain language, in the immortal words of Burke, that what was morally wrong could never be politically right; and Lord George Hamilton at last yielded to the stronger partner in the (mis-) government of India. But he curtailed the scope of the Simla mission of Maxims and rifles very much indeed, and stated definitely that the despatch of the mission should not lead to the permanent occupation of, or the establishment of a protectorate over any portion of Tibet, and also insisted that no political agent should be stationed anywhere in Tibet, at Lhasa or elsewhere. This restriction was never understanded of Lord Curzon, and to do His ambitious Lordship justice he never cared to conceal his chagrin, or to put up with the decision of the Imperial Government. With invincible logic his Excellency would seem to have argued with himself in this wise:—"A mission is an expedition of 'pacific penetration,' it is an entirely peaceful mission equipped with a few well-meaning soldiers and sepoys, and beneficent rifles and guns, and headed by a militant military political and a brigadier-general. Our object is none of righteousness, no element of justice enters into it. It is equally bad from a moral point of view whether an army of invasion enters only a portion or the whole of a foreign country. Then why stop half-way? The Imperial Government agreed to the despatch of the mission on account of pressure from my irrepressible self, they will also meekly agree to seeing the business through. My presence in England will be of assistance in getting the faint-hearts in the Cabinet to agree. True, they made a definite promise to Russia to go thus far and no farther, but what are promises worth when made by my veracious countrymen? Promises of like nature are always supposed to be made with a mental reservation, and accordingly are not binding. Promises have been broken before, and they will be broken in future, and who can tell if this is not meant to be one of them. Is not 'Arthur' credited with the serviceable and only clever definition of promise, that it need not be fulfilled except under compulsion? Moreover, is not Russia paralysed just at present, and what can she do? If once the thing is done and it will be of profit to our shop-keeping nation, we may be sure the decision will not be upset by his Majesty's Government—least of all by the inexperienced mediocrities who now constitute it. As for Parliament, am I not of opinion that Paliamentary interference is not welcome to us at Simla? And what for have I asked for a high sense of Parliamentary responsibility, if not for neglecting the affairs of India, for which not a shell is contributed by the British Exchequer? All things considered, then, I may with impunity throw the instructions of Downing Street into my capacious and ever obliging wastepaper

basket, and ask Colonel Younghusband to be my accomplice in the congenial task of insubordination. So, go on, my peaceful missionaries, go the whole hog of it."

His Majesty's Government, however, meant business this time and insisted on their authority being respected. Uninfluenced by the pathetic appeal of the Simla missionary of the empire, Lord Lansdowne quietly repeated the assurance to the Russian Government in June 1904, 'that so long as no other Power endeavours to intervene in the affairs of Tibet, they will not attempt either to annex it, to establish a Protectorate over it, or in any way to control its internal administration.' This was on 2nd June 1904. But the Simla clique were bent as ever on achieving their own purpose regardless of the wishes of the Imperial Government. On the 26th June, after clearly knowing the contents of Lord Lansdowne's assurance to Russia quoted above, the Government of India asked Colonel Younghusband to ascertain what the Tibetans would have to say to the terms of a draft treaty sent by them, in which are embodied the following among other demands:—(1) the placing of a Resident at Lhasa should we desire it, or failing it, of one at Gyantse, 'with right, as occasion may require, of proceeding to Lhasa to discuss matters with the Tibetan officials or Amban. Reservation of our right to post agent at Lhasa, in the event of the Tibetan Government hereafter abandoning attitude of isolation towards European Powers, would be associated with demand for agent at Gyantse.' (2) 'Without British permission no arms to be manufactured or imported, and all fortified positions between the frontier and Lhasa, which might impede communication, to be destroyed.' The Secretary of State again remonstrated against cherishing inconveniently ambitious designs. On the 6th July he telegraphed to the Government of India to say that (1) 'neither at Lhasa nor elsewhere is Resident to be demanded;' and (2) the occupation of Chumbi Valley to continue only 'till the payment of the indemnity shall have been completed, or the marts opened effectively for the space of three years, whichever is the latest.' This was too little a demand to make, in the opinion of Simla, and on the 11th July the Viceroy suggested that these conditions did not meet the whole case. Two days later, he in a further telegraphic message told the Secretary of State, 'Younghusband asks that provision authorising trade agent at Gyantse to proceed when necessary to Lhasa, should be included in convention.' The desirability of the establishment of a permanent mission is again brought into strong relief here. The Government of India remark that it sees no reason to anticipate greater risk in placing a Resident at Lhasa than was incurred in sending a British representative in Khatmandu or Peking. They wind up by the threatening remark that 'the conduct of the Tibetans may render it impossible to carry out in its integrity the policy that has been laid down.' On the 26th July Mr. Brodrick addressing a telegram in reply to the Viceroy, repeated that 'neither at Lhasa nor elsewhere is Resident to be demanded,' and that the amount of the indemnity should not be more than 'will be within the power of the Tibetans to pay, by instalments, if necessary, spread over three years.' It is again repeated that the occupation of the Chumbi Valley 'will continue till the payment of the indemnity shall have been completed, or the marts opened effectively for the space of three years, whichever is the latest.'

The language could not easily have been more clear, and yet Colonel Younghusband, with the connivance of the Simla oligarchy, chose quietly to disobey instructions, and acted how he pleased. This if anything is a piece of deliberate insubordination which deserved a more real punishment than censure coupled with the title of K.C.I.E., while as both Sir H. Campbell-Bannerman and Lord Spencer said in Parliament, the censure must have been carried higher. The Government of India deserved severe censure at least as much as its self-willed servant. But the conduct of His Majesty's Government in the last stages of this woeful muddle was as halting as at any previous stage, and the Opposition Front Bench failed in the discharge of their own duty in not taking up an attitude of uncompromising hostility to the ignoble raid from the very outset. They ought to have followed the lead given by Lord Ripon in the House of Lords; instead, they strove to steer a middle course between Lord Rosebery and Sir Henry Fowler on one side, and Lords Ripon and Reay on the other, and the result was what alone could have been expected of the miserable imbecility which is often glorified by the name compromise. All have blundered from beginning to end, and the starving Indian ryot has been bled for their fault.

(*b*).—*Home.*

ADVOCATE,
12th March,
1905.

The Calcutta Corporation voting Rs. 20,000 for providing an address with a present to the Prince and Princess of Wales on the occasion of their coming visit to the Indian capital.

2. The *Advocate* (Lucknow), of the 12th March, says :—Then in the end, now at the start. Thus was protest provoked : then in favour of humanity, now in favour of legality. When a memorial was to be erected in honour of the visit of the late Duke of Avondale, His Majesty's eldest son, the people were for a leper asylum and the rulers for a statue. At the last meeting of the Calcutta Corporation Mr. Tremearne proposed that Rs. 20,000, four times of what was voted when the King-Emperor visited these shores, should be voted in the next budget for an address and present to their Royal Highnesses the Prince and Princess of Wales on the occasion of their visit to Calcutta. In spite of protest the motion has been carried. It may give rise to further complication. At the meeting and outside the idea prevailed that the Corporation had no power to grant any such expenditure. That good many members think so is proved by the fact that for presenting a souvenir to Lady Curzon the members subscribed the money among themselves. There was no reason for departing from this procedure. The Corporation had another reason for doing away with the portion of the motion in relation to the gift. The decision about the non-interchange of gifts between the Prince and Indian Ruling Chiefs might easily be applied to the present case.

ADVOCATE,
16th March,
1905.

The *Advocate* on the Calcutta public meeting held to protest against Lord Curzon's Convocation speech and general policy of administration.

3. The *Advocate* (Lucknow), of the 16th March, says :—We confess we had our own misgivings as to the propriety of holding a demonstration to enter an emphatic protest against the aspersions cast by Lord Curzon on our national character, and against his general domestic policy. This, not because we were behind any publicist in expressing our condemnation, but because, knowing as we do the state of public feeling, the condition of the public mind, we were afraid people in their excitement might say things which, having regard to the position which Lord Curzon holds in this country, might be undignified ; they might say things which might alienate the sympathy of the official and the non-official European community which we have secured to a great degree on account of Lord Curzon's blunders. But we are happy to say that all these misgivings have proved groundless, and Calcutta has risen equal to the occasion. It has entered its protest, not only on its own behalf but on that of the whole country, not of one community, but of all sections of the Indian community, in a manner quite in keeping with the dignity of the occasion. The leaders of public opinion in the metropolis have on a grave situation acquitted themselves in every way worthily, and we have every reason to feel proud of them. The protest meeting was called in the Town Hall, the historic walls of which had never witnessed a greater crowd than what assembled on Friday last. Every section of the community, Hindu, Muhammadan, Christian, was well represented. The aristocracy of Bengal was not present. It was essentially a meeting of the middle classes. So one need not be hard on the zamíndárs. Their heart was with the people, though they could not afford to run the risk of causing annoyance to Lord Curzon. But there was no need for any apprehension, as what was said on the back of Lord Curzon could very well be said before His Excellency. The absence of this or that class of the community cannot in any way diminish the significance of the demonstration. Six thousand persons, hundreds of whom were busy men who could not easily be gathered together in a busy city like Calcutta, were there. They felt that Lord Curzon had injured their feelings by casting aspersions on them and their forefathers, and they as loyal citizens had no other means open to them to express their feeling of helplessness and indignation than to record their protest in a public meeting against those aspersions and to lay it before the King-Emperor through His Imperial Majesty's Secretary of State for India. This they have done, and done in a beautiful way. The meeting was fortunate in having Dr. Rash Behari Ghosh, C.I E., as its President. Dr. Rash Behari Ghosh is a recognised leader of the Indian section of the Calcutta Bar. His ability, his independence and his towering intellect have won for him the respect and regard of his countrymen. He had been both in the Lieutenant-Governor and the Governor-General's Council, a nominated member of the Government. In both places he served the Government and his country in a distinguished manner. His speech which was the only speech made on the

occasion is a statesmanlike utterance; it contains a manly protest against the reactionary policy of Lord Curzon. It was a written document, every word of which was weighed before it was uttered, and gave, in as moderate a manner as it was possible, an expression to the Indian feeling about Lord Curzon. We are not among those who believe that such demonstrations bring no good. The present one might not bring direct good. Lord Curzon will not perhaps recant. That according to bureaucrats will be an expression of weakness. But it will have its educational value. Lord Curzon has many ways to make amends. He can still improve his relations with those whom he has been called upon to rule. He says he loves India; India has got a place in his affection. It is unfortunate that his love should have been given expression to in a manner that alienated the sympathy and regard of those for whom he professes love. It is unfortunate that his "beloved fellow-subjects should begin to take him as an anti-Indian Viceroy who has no sympathy with their aspirations and wants to put them down with a strong hand. There is yet time to remove this feeling. He knows that the people have no ill-will towards him, better testimony of which he could not get than what he had in the last week. He can turnover a new leaf after the experience of the last few weeks. Two courses are open to him: He may yet defy Indian public opinion and thus further strain his relations with the people; he may yet adopt the conciliatory policy and thus prove true to the trust imposed upon him by the Sovereign. Let us pray that Lord Curzon will adopt the latter course, and the discontent created by his acts and words may give way to goodwill of Indians which is the first condition of successful administration.

INDIAN PEOPLE,
16th March,
1905.

The *Indian People* on the public meeting held at Calcutta protesting against Lord Curzon's Convocation speech, and general policy of administration.

4. The *Indian People* (Allahabad), of the 16th March, says:—Lord Curzon has our sincere pity. The anti-climax of his Indian career is really of the nature of a tragedy. If to Lord Curzon had been reserved the singular distinction of receiving a cordial welcome from the Indian National Congress when first he landed on India's shores to assume the Viceroyalty, and if the silken tie of sympathy and mutual goodwill that bound him to India's children further led a subsequent sitting of the National Congress to do him the still greater honour of thanking him for his services in a special resolution moved by India's greatest living orator, the misfortune, the unprecedented misfortune has also been his of being censured by a special public meeting attended by thousands of pained loyal citizens, under the presidency of one of the brightest ornaments of Indian society to whom political agitation has ever been foreign, in the very metropolis of the empire. As is evident from the resolution adopted by this meeting, Lord Curzon's Convocation address was not the whole cause but the immediate occasion of the demonstration. His Excellency acted contrary to every civilised principle of British rule in India when he destroyed local self-government in the metropolis by a stroke of his brilliant but impulsive, inexperienced and too rhetorical Viceregal pen; when he quite unnecessarily forged a new fetter for the press of India; when he officialised and Europeanised the governing bodies of Indian Universities, and allowed or inspired a policy of contracting the area of education; when he compromised the dignity and status of both the Legislative Council and the High Court by passing his utterly indefensible Validating Bill; when he sent an expedition to beyond the high mountains with the object of depriving a defenceless oriental people of their much prized independence; when he abolished the competitive examination for the partial recruitment of the Provincial Civil Service, thus earning, in the bitterly sarcastic language of Dr. Rash Behari Ghosh, the thanks of the idle young men of India; when he put forward what the late Chief Commissioner of Assam called the sinister scheme of cutting the great Bengali race in two; and so on, and so on. The public feeling had been sufficiently irritated by this accumulation of wrongs perpetrated by one whose professions had led to great expectations, when on the top of them all came the unfortunate Convocation address, which was the last straw on the camel's back. Political injustice is oftentimes tolerated by the resigned people of India who may meet it with a sigh and dismiss it with a shudder, but a people with their instincts, traditions and training are hardly ever disposed to put up with libels on their national character. Macaulay was in more respects than one a real benefactor of our countrymen, andy et his cowardly libel on the Bengalis has never been forgotten, and he is not still forgiven for it. When, therefore, a person in high

authority not only wrongs a people by manifold injuries but deliberately insults them in addition, it is easily understood why the atmosphere is at once charged with electricity.

Herein is found the explanation of the gigantic demonstration held in the Town Hall of Calcutta on Friday evening. Of its unprecedented success it is unnecessary for us to say a word. The two leading Anglo-Indian dailies of Calcutta have done it for us in the passages which are extracted elsewhere. When the *Englishman* gives the description, it does, of the meeting, it is enough to say that Lord Curzon has successfully made himself much more unpopular than any of us imagined. In the first place, the presidency of Dr. Rash Behari Ghosh is itself of sad import for his Excellency. His description of himself we can imagine would not be welcome to His Lordship. Then look at his speech. We have read many a magnificent oration by consummate masters of style, we have admired many a declamation spiced with the choicest invective for its elegance of diction and the cleverness and skill with which the attack was driven home to a formidable antagonist, but such a performance as Dr. Rash Behari Ghosh's we confess we had not the fortune to come across. We can only describe it as superb and inimitable. Imperturbable temper and uncommon self-restraint, by the side of pungent irony, cutting sarcasm, convincing logic, a scorn of the vulgar tricks of the mere rhetorician (Viceregal or other), innuendo couched in language to which exception could not possibly be taken but which is on that account only the more agonising to its object—in the result what a crushing effect this pitiless analysis and exposure has on its victim. We had our doubt at first about the wisdom of limiting the speech-making to the President, but we gladly own that by dispersing without any more speeches after Dr. Rash Behari's unsurpassable performance, the organizers of the demonstration gave the crowning evidence of their wise and cautious statesmanship. The tribute the *Statesman* has paid them is well merited. Another noticeable feature of the meeting must be mentioned. Both Surendranath Banerji and Lalmohan Ghosh were there, but they were content to remain sympathetic spectators. The movers and seconders of the resolutions, even the formal ones, were nearly all men who had never actively identified themselves with the Congress, and men of considerable social eminence and individual worth.

Lord Curzon is the first Viceroy and Governor General of India during whose tenure a censure has been passed on the illustrious occupant of that most exalted office. The protest made by Calcutta will be followed up by similar demonstrations at Bombay and Madras, and for aught we know other capital cities may follow the example. In other words, the confidence of educated India, which is the rightful spokesman of the entire nation, in the head of the Indian Government is declared lost. Is it for the welfare of India, is it right of England, is it just to our gracious Sovereign whose representative in India that august functionary is, that that individual should voluntarily continue, or be suffered to remain, any longer as the Governor General and Viceroy ? It is inconsistent with the personal no less than the political self-respect of the functionary himself, while it will not certainly conduce to the promotion of more cordial relations between the ruling and ruled countries, that Lord Curzon should longer be India's Viceroy. The Calcutta meeting passed a resolution that its protest should be submitted to the Secretary of State for India, through whom our Sovereign and his Government speak to India. What will he do with the resolution? If Mr. Brodrick has the capacity to rise equal to the occasion, he will put himself in communication with the Prime Minister, and the latter will submit to his Majesty another gentleman's name to be sent out to Calcutta. But we hardly think there is such courageous statesmanship at Whitehall as to take this action.

INDIAN PEOPLE,
16th March,
1905.

A suggestion to Parliament to remove Lord Curzon from the Viceroyalty of India.

5. The *Indian People* (Allahabad) of the 16th March, says :—Will not the House of Commons be more profitably engaged in considering the anomalous position of Lord Curzon in India than that of his *quondam* Lieutenant Sir Antony MacDonnell at Dublin Castle ? We were at first rather inclined to think Sir Antony in the wrong, as it is certainly not compatible with the position of a permanent under-secretary to make himself even indirectly responsible for original schemes of policy independently of the Government, but we are now convinced on a perusal of the correspondence that passed between him and Mr. Wyndham that he was not in the wrong. The Chief Secretary has now been

thrown to the wolves, and Parliament may leave the affair. But has it no duty to the people of India for whose good government it is ultimately responsible? With such outraged public feeling as exists in India about Lord Curzon's policy, ought not Parliament to demand of his Majesty's Government to provide for His Lordship elsewhere?

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

**PRAYAG SAMACHAR,
12th March,
1905.**

Protest against the advertisement of the Government Telegraph Department inviting European and Eurasian candidates only for employment as signallers.

6. The *Prayág Samáchár* (Allahabad), of the 12th March, referring to the advertisement, published by the Government Telegraph Department, in some of the Anglo-Indian papers, inviting European and Eurasian candidates, *and not Indians*, for employment as signallers, says that it is very strange that Indians should not receive Government appointments in their own country. Are Indian youths not fit even to serve in the Telegraph Department? Englishmen are rulers of the country, and they should accord equal treatment to all classes, and not deal with Indians on the principle of "might is right," which is a most unfair, unjust and iniquitous doctrine: the wise rulers would be well-advised to steer clear of it.

**INDIAN PEOPLE,
16th March,
1905.**

Government of India's refusal to publish a statement showing all the new appointments with a salary of Rs. 5,000 a year and upwards, created since 1892.

7. The *Indian People* (Allahabad), of the 16th March, referring to the question the Hon'ble Mr. Gokhale recently put in the Supreme Legislative Council asking for the publication of a return giving a list of all the new appointments with a salary of Rs. 5,000 a year and upwards, created by Government since 1892, and to the refusal of the Government of India to prepare the same on the ground that it would involve a very considerable amount of labour, says:—We do not think it unjust or uncharitable to suppose that the real reason for declining to supply the needed information is different. It must be owing to the apprehension that the revelation which the statement will contain will be the reverse of flattering to the Government. It may not after all support Lord Curzon's plea of 'unexampled liberality,' which in any event is an obvious exaggeration, and consequently is, according to the Viceregal Convocation preacher,—. The results of the statement published in 1892 were unsatisfactory enough. According to it, while there were 28,000 Europeans holding Government posts worth over Rs. 1,000 a year and drawing the total annual pay of 15½ crores of rupees, and 33 per cent. of these, who drew among themselves from Indian revenues six crores of rupees, were not resident in the country; there were only 17,000 Indians employed in the whole of the Empire on a pay of over Rs. 1,000 a year, and their total annual pay was only three crores of rupees. In other words

the absentee Europeans actually drew from the revenues of this country more than double the whole amount of the whole salary of the whole of the Indians who were allowed to enter into the administration of their country on more than Rs. 1,000 a year. This revelation was startling enough in all conscience, but who knows if the Government of India are not afraid that the administration has been conducted in such a spirit since 1892 that in the year of grace 1905, they cannot, as Englishmen and as decent men, screw up courage to publish to the world the facts of the situation of to-day?

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

BHARAT JIWAN,
13th March,
1905.

Suggestion for introducing pie post cards in place of the existing pice ones.

8. The *Bhárat Jiwan* (Benares), of the 13th March, says now that the Postal authorities contemplate reducing the registration-fee from two to one anna, and carrying, for half an anna postage, letters weighing up to three quarters of a tola, instead of half a tola only as at present, it would probably be not amiss for the editor to press the suggestion, he made several times before, of introducing pie post cards (in place of the pice ones). If this suggestion be adopted, the writer has little doubt that it will swell the Government revenue in the Postal Department as largely as the introduction of pice post cards has done. It goes without saying that pie-cards will be used much more extensively by the people than the pice-cards are, and that even the poorer classes who number millions, and cannot afford to use pice post-cards, will find it within their means to use pie-cards for exchange of communications with their relatives, friends, &c. The editor therefore strongly recommends his suggestion to be favourably considered by Government on this occasion.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

POCKET AKHBAR,
28th February,
1905.

Certain predictions regarding His Majesty the King-Emperor, by an Indian astrologer.

9. The *Pocket Akhbar* (Agra), of the 28th February, says that, according to the predictions lately made by one Pandit Ram Narain, astrologer of Cawnpore, the year 1905 is not auspicious for His Majesty the King-Emperor; that the Prince of Wales will succeed to the throne in 1908, &c. Would that the predictions so far as they relate to His Majesty proved false, and God kept him safe and sound for a long time to come!

ALLAHABAD:
The 20th March, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

CITIZEN,
20th March,
1905.

Progress of Russo-Japanese war, an object lesson for the Indians.

1. THE *Citizen* (Allahabad), of the 20th March, says :—The strange quiet that prevailed for some days at the seat of war no doubt gave rise to the various rumours that reached us of negotiations of peace said to be in progress and to be concluded at no distant date. The present signal defeat of the Russians at the battle round Mukden, indeed, the most terrible that they have had to sustain since the war broke out, tells us that the lull was but one preceding the storm, and that the Russians have only recently fought their last fight, their energy being well nigh spent and their resources exhausted. The Power that has just been crushed by the little Asiatic island has hitherto been regarded, from the military point of view, as one of the greatest on earth. But both on land and sea has she been humbled by a number of exploits, which, even as France and Germany admit, have thrown all Western exploits into the shade. The splendid victories of Japan have struck the imagination of the whole of Europe, and we of India have peculiar reason to be proud of the various moral elements which the strength of Japan evinces. A sad contrast though the present state of things in India furnishes to that in Japan: Japan's rapid rise in the scale of nations teaches us not to give way to despondency, for the day may yet come when we too shall make an effort not to dissipate our national energy, but direct it to the organisation of achievements similar to theirs. For the present it is given us only to rejoice, to rejoice at the sight of our brother dictating terms to one of the greatest military Powers of the world. France has refused to make more advances of money to Russia, and it is now time for Russia to make in all sincerity overtures of peace to Japan.

(b).—Home.

'RASTGO,
February, 1905.

Alleged non-observance of the Parliamentary Act of 1833 and of Queen Victoria's Proclamation of 1858.

2. The *Rástgo* (Allahabad), for February, referring to the Parliamentary Statute (Government of India Act) of 1833, and to Queen Victoria's Proclamation of 1858, according to which no distinction of creed, colour, &c., should be made among the British subjects in India in filling up Government appointments, regrets that the provisions of these documents are not faithfully carried out. These documents are as precious a Charter for Indians as the Magna Charta, which the Englishmen extorted from their King John in 1215, is for them; and hence the former should value their Charter as highly as the latter do theirs. In the Proclamation Her late Majesty most solemnly gave pledges for equal treatment of all classes of her subjects, and India's salvation lies in their ungrudging fulfilment. The Indians should therefore use every constitutional means to get those pledges duly redeemed, and the British Government, too, on its own part, should be willing to give effect to them.

AL BASHIR,
14th March,
1905.

***Al Bashír's* advice to the Musalmans to keep aloof from the agitation against Lord Curzon's Convocation speech.**

3. *Al Bashír* (Etáwah), of the 14th March, observes that the agitation of the Congress press against Lord Curzon's recent Convocation speech is assuming undue proportions. In the declamations in which Lord Curzon's statements are contradicted, endeavour is, at the same time, made to prove the mendacity of Europeans in general, which cannot but tend to create hatred between the Eastern and Western nations. Efforts are also being made to hold public meetings in all (large) towns, in the country, to protest against Lord Curzon's said speech. All these things are calculated to do more harm than good to India, and the editor would, therefore, advise the Musalmans to keep aloof from the movement.

INDIAN PEOPLE,
19th March, 1905.

A public meeting to be held at Lahore to protest against Lord Curzon's Convocation speech at Calcutta.

4. The *Indian People* (Allahabad), of the 19th March, says :—A piece of good news comes from Lahore. We learn that a public meeting will be held there on or about the 22nd instant to protest against the historic Convocation sermon of the Viceregal *padre*. Will Allahabad not march abreast of her sister capitals?

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

KHICHRI SAMACHAR,
18th March, 1905.

Enhancement by the High Court of a sentence of transportation for life passed by the lower court on a prisoner in Mirzapur to one of death.

5. The *Khichri Samáchár* (Mirzapur), of the 18th March, states that the High Court has (on appeal) passed the sentence of death on one Khedu, Brahman, who was lately sentenced (by the Sessions Judge, Mirzapur) to transportation for life, and that the prisoner has consequently submitted a petition to the (Local) Government through the Superintendent of jail, Mirzapur. It is to be hoped that the Government will show mercy on the prisoner and spare his life.

(b).—Police.

Nil.

(c).—Finance and Taxation.

EXPRESS,
23rd March,
1905.

Surplus in the budget, and a suggestion for reduction of certain taxes.

6. The *Express* (Lucknow), of the 23rd March, says:—It is believed that the accounts for the current financial year will close with a handsome surplus—the largest perhaps yet known. No one knows definitely how the money is going to be disposed of. The Military department, however, will probably absorb a good part of it. Large sums of money, it is stated, are likely to be placed at the disposal of various other departments of the public service in the shape of what are known as non-recurring grants. Among our countrymen of all classes who are in a position to understand the question, the feeling is general that these surpluses should first be used in reducing taxation which at present is very heavy. They hold that surpluses are no indication of the prosperity of the people, and that the level of taxation in India is much higher than it ought to be. In fact there are a number of taxes which were levied in an emergency, and it is only reasonable to hold that they should have been taken off the list when the finances of the country began to look up a bit.

Among the taxes levied were the income-tax, the enhancement of the salt duty, the reimposition of import duties with a countervailing excise on cotton goods manufactured in this country and the periodical enhancement of the land revenue of the State. The coinage of silver was temporarily stopped. This last measure while it brought considerable relief to Government and to those Europeans who make remittances to Europe had an injurious effect on the prosperity of the people of India. As Mr. Gokhale said, it largely depreciated the small savings in silver of millions and millions of our poor people. The year 1894-95 was the worst year from the point of view of exchange, the rupee having touched the lowest level, *viz.* 13*d.*—and even in that year the finances of India showed a surplus of 70 lakhs. The exchange began to rise every year until in 1898 it established itself at 16*d.*, and from that year large surpluses began to accrue.

About one-third of the net revenue of India is spent in England. What are known as Home charges now stand at 16 millions sterling or about 27 crores of rupees.

The suggestions regarding a further reduction in the salt duty, a reduction in the land revenue demand of the State in those provinces where the agriculturists have had a series of calamitous years and the abolition of the excise duties on cotton goods, have been pressed upon the attention of Government more than once by the newspapers; and we do not think the authorities can be unaware of their importance to the best interest of the country. The reduction made in the duty on salt two years ago was highly appreciated. Its further reduction will be a boon for which the country will feel deeply grateful. An impost on salt is a tax which presses heavily upon the poorest among the population of this country. It is not without its baneful influence on the agriculture of the country. Cattle constitute the wealth of an agricultural country like India, and any stinting of the supply of salt to them cannot but be harmful. It is the opinion of those who have studied this matter with some care that the duty on salt stands in the way of the cultivators giving their cattle this necessary ingredient of diet. If the Government of India do not see their way to doing away altogether with the duty on salt, they should reduce it at least 50 per cent. It has been shown again and again by various authorities that the land revenue assessment in most parts of India requires very considerable reduction. It presses upon the people very heavily at present. Mr. O'Conner, who was for nearly 20 years Director General of Statistics with the Government of India, has in a paper advocated a general reduction of 33 per cent. In his official capacity he had to study very carefully the agricultural and economic conditions of the country. He had at his disposal information of a very reliable and correct description, and there is no reason to dispute the conclusion he has arrived at. The agricultural classes of India's population have suffered the most on account of the artificial raising of the value of the rupee, and it is only just that the surplus now at the disposal of Government should be utilised to afford them relief.

There can be no two opinions as regards the soundness of the suggestion that the excise duty on cotton goods manufactured in India should be abolished. This is a matter regarding which European and Indian Public opinion is unanimous, the officials of Government being of the same opinion as their non-official fellow-subjects. The Chambers of Commerce in India have more than once supported the demand for abolition. As the coarse fabrics turned out by Indian Mills are consumed by poor classes this abolition must benefit them. The duty that is levied, though in the first instance is paid by the producer, must eventually fall on the consumers.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

AL BASHIR,
14th March, 1905.

Objection taken to Macmillan's Geography Reader prescribed as a text book in English schools in the United Provinces.

7. *Al Bashír* (Etáwah), of the 14th March, in continuation of its previous article (*vide* article No. 11, page 349 of the United Provinces weekly "Selections" for 1904), regrets to say that the Educational Department of the United Provinces has made another attack on Islám by prescribing Macmillan's new Geographical Reader—Asia—as a text book for the VIII class in English schools. The following passage is to be found on page 234 of this book :— "Mecca is one of the oldest cities in Arabia and occupies a good position for a capital. In the centre of this city is the *Kaaba* or 'Cube' temple, the foundations of which date as far back as Muhammad, who made out that it had been built by Abraham. The famous Black Stone, which is kissed by all faithful believers, is in the south-east corner of the Cube, and close to it there is a sacred well, the stinking waters of which have been the cause of constant outbreaks of cholera." Is not the language in which the charge is brought against the Prophet very improper, and is not the holy well of *Zamzam* deprecated in very malicious and offensive terms, in the above passage ? Is it lawful to make such malicious attacks on the religious feelings of any section of His Majesty's subjects, and what reasons, if any, are there to prescribe such objectionable works as text-books in the public schools in India ? Surely the Muhammadan community in general, and the Central Standing Committee of the Muhammadan Educational Conference at Aligarh in particular, ought to take speedy steps to get the book in question removed from the school curriculum, or at least to get the objectionable passage expunged.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ADVOCATE,
19th March,
1905.

The *Advocate's* expectations from Lord Curzon's coming visit to Lucknow.

8. The *Advocate* (Lucknow), of the 19th March, says :—We hope during his short stay at Lucknow and Agra, Lord Curzon will fully avail himself of the opportunities that His Excellency gets of receiving first-hand information as to the agricultural condition of the provinces, particularly as to the immense loss inflicted on the agriculturists by the late frost. In preparing estimates of revenue for the coming year, the Government of India will, we dare say, make moderate estimates, and take into consideration the amount which the Government, to save the tenantry from ruin, will have to remit. We hope by the time Lord Curzon visits Lucknow, estimates for the whole province will be ready, and we trust His Honour the Lieutenant-

Governor will secure the full measure of His Excellency's sympathy with the distressed tenants. While on the spot His Excellency may be able to find out the amount of injury done by the rains to the crops, and make his own estimate as to the share which the Government should suffer along with the people in their dreadful loss.

While in Lucknow His Excellency will, we trust, pay a visit to the Colvin Institute. In Badshahbág, where it is proposed to build a hostel in connection with the Canning College, the Supreme Government may encourage the idea of erecting a new building for the Canning College. When His Excellency sees the young men of old aristocratic families of Oudh on horse-back—who may go to escort him from the railway station to the Government House—he may be induced to consider if the time has not come when the doors of the cadet corps may be thrown open to them by which some of them may be given a chance to gratify their military ambition. We do not think that the ruling Chiefs will object to their relations mixing with the sons of Taluqdars who in late years had a greater responsibility to discharge or held even greater rank in the eyes of the State. We hope no caste feeling will be allowed to stand in the way of the ambition of young Taluqdars and territorial landholders of these provinces from being gratified. We do not know how the great question of the seat of Government will be decided by His Excellency or his successor. But apart from the general question which has yet to be decided, there is the scheme of expansion of Lucknow in which His Excellency's sanction is necessary. We may hope that the scheme now matured by His Honour the Lieutenant-Governor will receive His Excellency's support. Lucknow is soon advancing to supply the place of winter residences for the inhabitants of Naini Tal, Mussoorie, Dehra and other hill stations, of (permanent residence for) poor Europeans who cannot after retirement think of settling outside India. As such its scheme of expansion has some claims on Imperial funds. We expect much good from the short visit of Lord Curzon to Lucknow. Let us hope our expectations will be fulfilled.

INDIAN PEOPLE,
19th March, 1905.

Large increase in the "miscellaneous appointments" made during Lord Curzon's Viceroyalty, and the Indians.

9. The *Indian People* (Allahabad), of the 19th March, says:—We will give a solitary instance of the anti-Indian spirit by which the Government of India under Lord Curzon has been pervaded. What are called 'miscellaneous appointments' have been raised in number from 14 to 32 in the course of the present Viceroyalty. The newly created places include those of Director-General of Education; Director-General of Indian Medical Service and Sanitary Commissioner with the Government of India; Secretary to the Director-General; Civil Surgeon, Simla; Joint Civil Surgeon, Simla; First Assistant to Meteorological Reporter; Assistant Reporter on Economic Products; Cryptogamic Botanist; Government Entomologist; Inspector-General of Agriculture; Inspector-General of the Civil Veterinary Department; Superintendent of the Natural History Section of the Indian Museum; Deputy Superintendent to the same; Curator, Indian Section; Director-General of Archæology; Chief Inspector of Mines; two Inspectors of Mines; Superintendent of Linguistic Survey; Chief Inspector of Explosives; Librarian, Imperial Library, Calcutta; Editor of the 'Imperial Gazetteer for India;' Administrator-General of Bengal; and Deputy Administrator-General of Bengal. Will it be believed, during the reign of 'unexampled liberality,' not a single one of these appointments has fallen to a son of the soil? Well may Lord Curzon's Government shrink from the ordeal of having to face the music of public criticism consequent on the publication of a return—the one asked for by Mr. Gokhale—which will reveal many unpleasant realities.

KHICHRI SAMACHAR,
18th March, 1905.

A suggestion to the Maharaja of Benares to appoint a European to be the *Diwán* of his estate.

10. The *Khichri Samáchár* (Mirzapur), of the 18th March, advises the Maharaja of Benares to apply to the Government of India for the services of a European officer as *Diwán* (minister) of his estate; and says that if His Highness accepted this advice, it would be good both for him and for the Government.

HINDOSTHAN,
13th March, 1905.

A suggestion for bringing to book a certain man for administering some nostrum to a patient at Kalakankar.

11. The English *Hindosthán* (Kálákánkar), of the 13th March, referring to the recent outbreak of the plague at Kálákánkar, and to the deaths of a baker and his wife as first victims, says:—After the baker and his wife had died, a *kahár* boy died, his death being ascribed to a pill which was given to him by some old people, who believe in such nostrums.

As a matter of fact, there are in this Raj certain stereotyped remedies, such as for snake-bite and *sannipát* (delirium) which have hitherto been freely and indiscriminately distributed to patients: to be precise, we mean without any diagnosis of the case. For instance, if a man came and said so-and-so had been bitten by a snake, or had got *sannipát*, the man dispensing the medicines in question gave him certain doses of the specific to be administered to the patient without going to, or sending for him, (regardless) whether the patient died or survived. This practice was suppressed by the present Raja, who has established two dispensaries on his estate; but recourse to these quackeries is still persisted in by the old superstitious folk of the Raj, who, despite modern science, which they wot not and disregard, insist on going the way of their forbears.

When the boy died it was said that his was not a plague case, as his death was due to the effects of the pills which one Surju had given him at night when he got worse. When Surju was sent for, he had absconded. We trust, however, the Government will take notice of this fact, and deal with Surju for administering this medicine.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 28*th March*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 13 OF 1905.

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

**INDIAN PEOPLE,
30th March, 1905.**

The present British Tory Government, and its special indulgence to Lord Curzon in matters relating to India.

1. THE *Indian People* (Allahabad), of the 30th March, says:—We remarked the other day on the preposterous claim of the Tory party as the sole defenders of the constitution, when they are capable of feats like the appointment of a permanent Under-Secretary as the colleague and not the subordinate of his Parliamentary chief. Untenable at any time, this claim must appear as particularly audacious after the unconstitutional manner in which Lord Curzon was enabled to leave India last year and return to resume the Viceroyalty after a short holiday, and, further, after the way in which a mere private person as he was, he was allowed to look into confidential papers and advise His Majesty's Government on Indian questions when he was in England. Mr. Brodrick has admitted in replying to Mr. Swift MacNeill in Parliament, (1) that during Lord Curzon's stay in England His Majesty's Government were in frequent consultation with him on matters relating to India, including Tibet; (2) that many confidential communications were shown to him; (3) that it was only an *official* part that he did not take in the Government of India when he was not Viceroy; and (4) that Lord Curzon had thus been exceptionally treated as a privileged person even before he was formally reappointed. Defenders of the constitution, indeed!

**INDIAN PEOPLE,
30th March, 1905.**

Lord Curzon's Viceroyalty, and the Indian public opinion.

2. The *Indian People* (Allahabad), of the 30th March, says:—Is the conviction resistible, after a perusal of the Madras speeches, following close on Dr. Rash Behari Ghose's formidable indictment at the Calcutta meeting, that Lord Curzon is in rather a strange position as India's ruler and her Sovereign's representative? The Indian Press itself has spoken in no mistakable terms; but what is even of greater consequence is that it should have been thought necessary in the interest of the country and the empire alike to hold public demonstrations to express want of confidence in the head of the Government. One such vote in the House of Commons would put an end to an English administration. In India the position of affairs is no doubt different, but we venture to think it is more and more becoming a moral obligation on an Indian Viceroy either to govern in conformity with public opinion or to throw up his place if he could not conscientiously do so. Lord Curzon's own position in respect of Indian opinion is now only too well known, and that being what it is, His Lordship is expected to realize what is now demanded of him.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

**JAM-I-JAMSHED,
12th and 20th
March, 1905.**

Stoppage of a hereditary allowance to one Humá-i-Tajdar Begam by the present Nawab of Rampur.

3. The *Jám-i-Jamshed* (Moradabad), in its combined issue of the 12th and 20th March, states that one Humá-i-Tájdár Begam, an aunt of the present ruling Chief of Rampur, is living in her old age in great distress and privation in muhalla Kisrole at Moradabad, His Highness having stopped, on some imaginary grounds, the hereditary allowance which she received from the State. She has been obliged to sell all her jewellery, &c. to gain her daily bread, but now she is unable to keep the wolf from the door. It is very hard indeed on this lady that she should have to starve, while so near a relative of hers as Nawab Hámid Ali Khan, is the ruler of Rampur. The Government should certainly enquire into the matter, and prevail on His Highness to restore the allowance to the poor Begam, so that she may end her days in comfort and peace.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

**INDIAN PEOPLE,
30th March, 1905.**

Local Government's Orders *re* the remission and suspension of revenue on account of injury from frost in the United Provinces.

4. The *Indian People* (Allahabad), of the 30th March, referring to the recent Orders of the Local Government *re* the remission and suspension of revenue on account of injury from frost in the United Provinces, says:—The Lieutenant-Governor has rendered conspicuous public service by enunciating the right principles in a most important matter.

We enter more debateable ground, however, when it is stated that only four annas remission of revenue shall be granted for loss exceeding eight annas up to 10 annas, that only six annas remission of revenue shall be granted for loss exceeding 10 annas up to 12 annas, and only 10 annas remission of revenue for loss exceeding 12 annas. How can a man who has lost nearly his entire crop pay up six annas revenue? It is visible on the surface that the amount of remission sanctioned is less than adequate. May we hope that the decision of Government will be reconsidered on this point? We think this essential.

ADVOCATE,
30th March, 1905.

Satisfaction expressed at the Orders of the Local Government *re* remission and suspension of revenue in the United Provinces on account of injury from frost.

5. The *Advocate* (Lucknow), of the 30th March, says:—The Government Orders issued on the subject of remission of revenue in districts affected by the late frost will, we hope, be read with a sense of great relief and appreciation. The action taken by the Local Government has been prompt and one which will at once relieve the distress caused by the late frost and will prepare tenants better to meet the dreadful loss to which they have been subjected. As justly observed in the Government Orders, the suspension of revenue will have given only temporary relief, while the burden of debt would have been like a millstone round the neck of the cultivators. Thanks to the broad-mindedness of Sir James LaTouche's Government and His Honour's deep sympathy with the poor and afflicted condition of the tenantry into which condition His Honor made a thorough enquiry, 45½ lakhs of rupees will be written off in the Revenue Roll, and the tenants saved from the necessity of going to the village banker. The well-to-do among the zamindars will no more be harassed to pay the penalty of being rich enough to meet the demands of the Government. Rich and poor alike among them shall have the benefit of the benevolence of the Government. The zamindars shall not be required to submit the list of cultivators whose rent they propose to remit. The Tahṣil Amla will not be asked to judge individual cases. Exacting zamindárs will not be given a chance to withhold remission from such of their tenants whom they think to be well able to pay their rent. For all these substantial measures of relief our grateful thanks are due to the Lieutenant-Governor and the Revenue Officials. As to the estimate of the loss as far as the Lucknow Division is concerned, we can speak from personal knowledge that the estimate is fair. We do not ourselves know if the loss in Rohilkhand district, besides Sháhjahánpur, has been so low as laid down in the Government letter. But whatever it might be, the principle laid down is fair: wherever the estimate is not correct it can be rectified by proper representation. The Government by laying down that it shall remit a portion of the rent has enabled tenantry to meet the adversity in as good a manner as it is possible for it.

(*b*).—*Police.*

INDIAN PEOPLE,
26th March,
1905.

The *Indian People* on the Resolution of the Government of India on the Report of the Police Commission.

6. The *Indian People* (Allahabad), of the 26th March, says:—The Resolution of the Government of India in the Home Department, on the Report of the Indian Police Commission, 1902-03, appears in the *Gazette of India*, dated the 21st of March 1905. We are told "the Report of the Commission was signed on the 30th May 1903, seven months and a half from the commencement of their laborious investigation." It is therefore at once apparent that the Resolution of the Government of India appears not a minute too soon. We look in vain for any explanation of the delay, we had almost said the unconscionably long delay, that has transpired in the promulgation of the verdict of the Government of India. The boast of Lord Curzon's that he is always anxious to take the public into his confidence is once again dissipated into nothingness when we remember that not only has the Resolution appeared with much tardiness, but that the Report itself has been jealously withheld from the public till the very last moment. Public opinion has clamoured in vain during all this time for an early publication of the Report; but it has been kept within the pigeon-holes of the Secretariat with a care and caution which has been known to fail only once—and that in the case of the *Times*, which, superior to the threats of the Official Secrets Act, gave the public some glimpse of it last year, as if the Report did not immediately concern the people, as if it contained the achievements of Western diplomacy with some foreign Eastern potentate. The fact stands out in bold relief that in this matter, as in so many others, public opinion has been treated with that scorn which has during recent years so much characterised the ways of the Government. Lord

Curzon's Government have inaugurated the inexcusable practice of withholding the reports of commissions of inquiry from the public until the Government have made up their mind on the recommendations contained therein, *i.e.*, until public discussion is rendered futile; and this mischievous procedure cannot be too strongly deprecated. In the present instance, is it entirely hopeless to discover the reason for this? We think not. Underneath the heavy crust of official phraseology, it is not impossible to find traces of that reason. The internal evidence contained in the Resolution, howsoever artfully concealed by the language of official reserve, becomes at places palpable. For instance, we read at one place, 'As to the European officers, *many of whom* (the italics are ours) are admirable servants of Government, and even in cases when the disparaging remarks of the Commission *may be held* (the italics again are ours) to apply, it may be pointed out that their deficiencies have been due in the main to the careless fashion in which young men were appointed before the present system of recruitment was introduced.' This forced and unpleasant admission is qualified by the remark which precedes it. For we are told that 'its traditions (the traditions of the Department) are native, and, it may be added, so are the traditional beliefs regarding it.' At another place we read the following sentence: 'By picking out and massing together all the separate plots which at various times disfigure police work in India, the Commission have produced a picture which would, in the opinion of the Governor-General in Council, give to any outside observer a somewhat over-coloured idea of the ordinary conduct of a police inquiry or of the habitual behaviour of the police, at any rate in the majority of Indian provinces.' But an attempt is made in the very next sentence to soften down the effect of this over-colouring by saying that 'it seems to him (the Governor General in Council) that the Commission have perhaps hardly made sufficient allowance for the tendency of the Indian witness to exaggerate, especially when he has a genuine grievance.' And as if the Indian character had not been sufficiently condemned to serve as an apology for the inevitable evils incidental to the Department, we are reminded that 'the giving and taking of money, whether mere gratuities or something more serious, is still traditional among the Indian people, and quite as much so among the givers as among the takers; and is objected to only when it exceeds certain recognized limits, and becomes injurious and excessive.' Then we come across a few sentences which are quite significant. 'But', says the Resolution, 'whatever view may be taken of the subject-matter of this chapter (ch. II), whether it be regarded as a summary of popular opinion or a deliberate expression of conclusions arrived at, the Governor-General in Council has no hesitation in giving publicity to the Commission's statement of the case. The agency which is exposed and censured is in the main an indigenous agency, its shortcomings are by none more freely denounced than by the inhabitants of India themselves; the picture itself brings out the difficulty of the task of governing India, arising from the nature of the instruments which it is necessary to employ; and the state of affairs now, unsatisfactory as it may be, represents an immense advance on that described in the report of the Commission which investigated the cases of police torture in Madras in 1855.' Well, if the agency which is exposed and censured is in the main an indigenous agency, why should the Government have had hesitation so far in giving publicity to the Commissioners' statement of the case? Has that hesitation been due to the Commission having indiscreetly denounced a portion of the foreign agency employed in the Department? Or, has it been due to the fact that in some respects the views submitted by the Commission failed to fit in with a pre-conceived or orthodox notion of the correctness of things? Or, has it been lastly due to a consciousness of the fact that the question of the reform of the Police resolves itself ultimately into the question of the separation of the Judicial and Executive functions of the Magistracy which is brushed aside by a simple though significant remark at the conclusion of the Resolution, that 'the reconstruction of the Police is, indeed, merely a step towards the improvement of the administration of criminal justice in India?' We hope we are not imputing ungenerous motives—of which we hear so much in these days of political piety—when we surmise that the Government have hesitated 'to give publicity' to the Report of the Commission, because suggestions have not invariably agreed with convenience or convictions in high quarters, because public criticism would have demanded another mode of treatment of the entire question than has been adopted in the Resolution.

On the general features of the Resolution we shall not waste many words. We can only express our profound regret that a subject of such vital importance as the reform of the Police—touching as it does the people so immediately—should have offered to the Government nothing better than an opportunity of indulging in the tritest commonplaces of official lucubrations, repetitions of hackneyed and time-worn observations, expressions of hopes and fears which have come to us as a heritage from a long array of governors and administrators. There is no attempt at laying down broad principles, no endeavour to construct a really practical and effective scheme of reform. It is a patchwork at best, and the patches are too glaring. Some increase in the salaries of the lower staff, a few additional posts to be created, and still more positions of emolument for Europeans—these seem to us to be the salient features of this long deferred Resolution. For this, it would seem, the Government hardly required the costly and cumbersome machinery of a peripatetic Commission. The same effect might have been obtained by a mere Resolution. But Commissions are the fashion of the day, and the Indian tax-payer must put up with them, even if he does not get an adequate return for his money.

ADVOCATE,
26th March, 1905.

The *Advocate* on the Resolution of the Government of India on the Police Commission's Report.

7. The *Advocate* (Lucknow), of the 26th March, says:—The Report of the Police Commission and the Resolution of the Government of India on it have been published. To the members of the Commission the country's thanks are due for the many reforms proposed by them, and to the Government of India for substantially accepting them. The increase in the number of village chaukidars, their freedom from subordination to the regular police, increase in the number of constables, improvement in their pay, increase in the number of Sub-Inspectors and facility in their promotion, reform in the mode of their recruitment, grant of horse and halting allowances to them, exemption of constables from contributions for their uniform, laying of educational qualifications in the case of Sub-Inspectors and the creation of new posts for Indians in the higher ranks, are reforms highly valuable in themselves, and Lord Curzon's Government deserves the hearty thanks of the country for accepting the suggestions meant to make the police service attractive, and to improve the status of the force. We are glad the Report is followed by a note of dissent from the Maharaja of Darbhanga. The Maharaja, while thanking his colleagues for the reforms proposed by them, has rendered a great public service in saying that in his opinion the administration by police cannot be improved without the separation of judicial from executive functions. Maharaja Sir Rameshwar Singh is right in asking that a number of higher appointments in the D. S. P. grade should be reserved for Indians, and that all classes of people be allowed to compete for the posts by holding a simultaneous examination in England and India. This reform shall have to be carried out. In the meantime, we have every reason to feel grateful for what has been done. In ten years a better class of Indians will enter the Police service as Inspectors and Deputy Superintendents, and we trust that by honest work they shall be able to strengthen the claim now made that in the higher branches they should have a fair share. The pay of European officials has been raised, and it is a matter of satisfaction to learn that the service will in future be manned only by officers recruited from England, who are successful in a competitive examination, and will on arrival in India receive a special training in the Police Training Schools.

CITIZEN,
27th March, 1905.

The *Citizen* on the Resolution of the Government of India on the Report of the Police Commission.

8. The *Citizen* (Allahabad), of the 27th March, says:—Elsewhere we reproduce the main features of the Resolution of the Government of India on the much needed reforms advocated by the Police Commission in their report, which the Government characterise as an admirable and valuable piece of work. Chapter II of the report appears to have in an uncompromising and irrefutable method proceeded to show how every official act or enquiry of the head constable, the sub-inspector, and even the Inspector, affords the policeman a safe and fitting occasion to make fresh exactions; how even respectable men of a town or village are bullied by him; and why he is regarded as the constant terror of all decent men in the land. Lord Curzon, however, in criticising this chapter, by virtue of the power inherent in him of rendering any act or omission valid or invalid at will, invalidates all arguments of the Commissioners in support of their charges. His Lordship maintains that the views expressed by the Commission are but an echo of popular

views on the subject, and that even where they seem to have expressed a personal opinion, it can hardly be regarded to be independent and uninfluenced. His Lordship's consolation is that, even if the censure passed on the members of the Indian police is deserving of any attention, it must be remembered that it has been directed against only the Indian members, and the Indian, on His Lordship's own showing is hopelessly corrupt. The scheme of reform as originally recommended by the Commission would involve an expenditure of 44 lakhs a year, but modified proposals would cost ten lakhs less. The financial state of Government, though represented to be highly prosperous, would not admit of the total expenditure recommended being incurred at once. With a view to effecting a radical change in the habits and manners of the Indian police, so that the members may cease to be represented as ruffians of the deepest dye and come to be regarded as so many Gabriels rendering duteous service to the State, the reform that the Government contemplate introducing as early as may be possible is to raise the pay of constables who have served for three years by one rupee, and that of sub-inspectors to Rs. 50. This increment and the appointment of a number of additional sub-inspectors, so that one may be posted to each station, will, it is hoped, bring about the millenium. We need hardly refer to the reform that the Government regards as most urgent. Considering that it is in reference to a branch that has a semblance of the military force and that may at any moment be required to come to the rescue of the Empire, Government has wisely given precedence to the reform of the armed police reserves. The pay and position of these men are to be improved first and then those of the constable and the sub-inspector. The pay of European constables and sergeants will be Rs. 90 to begin with. Assistant Superintendents, whose pay will be Rs. 300—500, will generally come from England, but will have to remain at a training school in India, for at least 18 months. Surely, there is a proposal to create a Provincial Police Service to be filled by natives of India, who will be known as Deputy Superintendents, and who may eventually rise to the post of District Superintendent drawing Rs. 600 to Rs. 900 in four classes. We do not object that the salary of the European District Superintendent will be Rs. 700 rising to Rs. 1,200. But what we fear is that the Provincial Police Service too under the administration of narrow-minded Governors, will in time come to be reserved mostly for Europeans: for are not Europeans born in India "statutory natives?"

ADVOCATE,
30th March, 1905.

The Government of India's Resolution on the Police Commission Report, and the recruitment of the higher branches of the Police Service.

9. The *Advocate* (Lucknow,) of the 30th March, says:—The only outcome of the Police Commission which will cause some disappointment in Indians is that the higher branches of the service will still remain closed to them. The policy of the Government of India that higher branches of all services should be exclusively manned by Europeans has been extended to this service also. In the Education Department to the Indian Service the admission of Indians is almost impossible; a few can get in by recommendation. So it will be in the higher branches of the Police Service. If simultaneously the would-be D. S. Ps. could not be examined both in England and India, at least the Police Service Examination, like the Civil Service, could be thrown open both to Indians and Europeans. We would have been satisfied had the youth of the country been allowed to enter into the higher branches of the Police Service by passing the test in England. But this has not been done. We are, however, glad to note that the Government of India has made it impossible for the failures of other branches to enter into the Police Service. It will be no more a resort for the brothers and brothers-in-law of Anglo-Indians. The Government of India will sanction recommendation of the Local Government for direct appointments only in exceptional cases. And in making direct appointments we trust the claims of the sons of the soil will not be forgotten. Anyhow the disappointment caused by closing the higher branches against the natives of the soil has been partially compensated by the creation of the new office of Deputy Superintendents. If a proper selection of officers be made, if, as now in the case of Deputy Collectors, the Government insists on certain general educational qualifications, the Deputy Superintendents, after ten to fifteen years' service, may furnish good material from which the District Superintendents could be drawn. What the Government of India have evaded to do now, it shall be forced by public opinion of the country to concede ten years hence. Every case in which a tried and thoroughly capable Deputy Superintendent will be superseded by the Assistant Superintendent recruited from England will rouse

heart-burning of the officers superseded and indignation of the country. The Government of India by not facing the question now has simply given occasion to the people to keep up the agitation, and we hope that in the course of the next ten years, by which time let us hope we shall forget the present reactionary spirit in which the administration is carried on, we shall have the reform which has been denied to us now.

(c).—*Finance and Taxation.*

INDIAN PEOPLE, 26th March, 1905.

The Indian Financial Statement, and the Excise Revenue.

10. The *Indian People* (Allahabad), of the 26th March, says:—We read as follows in paragraph 11 of the Financial Statement:—

> Under Excise, an increase of 10½ lakhs over the actuals of 1903-1904 was taken in the Budget, but this will be exceeded by Rs. 37,79,000. Every Province has exceeded the estimate, except Burma (where the decrease is nominal), the increase being greatest in Bombay, Madras, the Central Provinces and Berar. This branch of the administration demands, and is receiving, the constant attention of Government. Fluctuations from one year to the next afford no sure ground for any general conclusions, but if the facts relating to a substantial period of time are examined they lend little colour to the belief that the habit of drinking is on the increase. The main cause of the growth of revenue from liquor is undoubtedly the higher rate of taxation now imposed upon it.

This opinion is not confirmed by the provincial reports on the excise administration. Everywhere we see that the consumption of intoxicants has disquietingly increased, and except in Bengal and the Central Provinces, we do not even witness any earnest effort at improving matters. Nor does the attitude of the Government of India on the Bengal Excise Bill, which has been welcomed as a sound piece of temperance legislation, induce the belief, notwithstanding the loud professions of Lord Curzon, that in the near future considerations of revenue will be subordinated to the need of putting down the drink evil as much as possible.

INDIAN PEOPLE, 30th March, 1905.

The Financial Statement of the Government of India, and the special grants made for education and District and Local Boards in the United Provinces.

11. The *Indian People* (Allahabad), of the 30th March, says:—While we are duly thankful that our province has been given a portion of the special education grant of 35 lakhs made in Mr. Baker's Budget, we shall be pardoned for our inability to think that full justice has been done to the United Provinces as compared with the other provinces. Bengal, Bombay and Madras have made relatively much greater educational progress than the United Provinces, and more is also being done to meet their educational needs by the respective provincial Governments than in the United Provinces. In these statements we have the full support of the Director of Public Instruction, who, to do him justice, has never been wanting in energy to press our claims on the attention of the Local Government. It might have been expected in the circumstances that the United Provinces would not get less money than her elder sisters, even if she would not be given more. As a matter of fact, however, she receives only six lakhs against Bengal's ten lakhs. We do not quarrel with Bengal's opportunities to make herself heard by the imperial gods; nor do we forget that Mr. Baker is a Bengal Civilian. But we cannot do less than express our sense of dissatisfaction at the scant justice that has been done to our neglected province. The same remark applies to the grant-in-aid of the funds of district and local boards. As well here as in the case of education, the needs of the United Provinces are greater, not less, than of Bengal or Madras, but we get only eight lakhs against Madras' 14 and Bengal's 12½.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

ADVOCATE, 30th March, 1905.

Lord Kitchener's Army Redistribution Scheme, and its expenditure.

12. The *Advocate* (Lucknow), of the 30th March, referring to Lord Kitchener's Army Redistribution Scheme, says:—This scheme recognises what Mr. Balfour said some months back, namely that the most vulnerable point in the British Empire was the Frontier, particularly N.-W. Frontier, of India. Be that what it may, it most effectively

kills the cry for a reduction in the military expenditure under the Government of India. Both Lords Curzon and Kitchener proceed with the work of adding to the cost of Indian defence with a masterful hand and refuse to hear any protest, reasonable or unreasonable. It would, however, be going wide of the mark to say that the Russo-Japanese war has provoked this desire to increase the military charges. Long before the war broke out or was very near breaking out, Lord Curzon treated us from his place as President of the Supreme Legislative Council to something like a foreign policy for India which was meant to take cognizance of what might transpire in Arabia, Persia, Turkistan, Tibet and Siam, Beluchistan and Afghanistan having long ago come under British influence. It seemed as if Lord Curzon came in 1898 with instructions to stifle the cry for reduction in military expenditure so effectually raised and proved to the hilt by Congress men here and our friends in England, particularly the late lamented Mr. Caine.

Lord Kitchener became the right hand of the Viceroy in this matter.

* * * * * * * *

The scene conjured up is indeed glorious and enlivening to our rulers, redounding to their power of organisation and imagination. But what about the biped animal that toils and moils in the fields, or in the workshop, or in the factory or in the office, whose hard-earned money has to make the scene so bright and glorious? Military expenditure is going up by leaps and bounds, quite irrespective of the development of our resources. For the five years ending with the next the figures are in round numbers 25 crores and 79 lakhs, 28 crores and 23 lakhs, 29 crores and 26 lakhs, 33 crores and 3 lakhs, 33 crores and 35 lakhs respectively. This is something tremendous and not at all proportionate to the increase in revenue. One is really at a loss to know where this process of rise is going to stop. When the Redistribution Scheme is fully carried out, it will involve a considerable permanent addition to our military expenditure. Of this there is no doubt. But Mr. Baker cannot at present put forward an estimate of what this will amount to. The prospect is anything but encouraging.

CITIZEN,
27th March, 1905.

Recruitment of the clerical establishment in some public offices at Allahabad.

13. The *Citizen* (Allahabad), of the 27th March, says:—Favouritism to the exclusion of legitimate claimants seems everywhere to be the order of the day. In our recent issues we have shown how in the office of the Inspector-General of the Railway Mail Service in India, the merits of capable men have been ignored and outsiders imported, whose main title to appointment is their complexion, by a degree or two fairer than that of those rejected. We have also shown that the Accountant-General of the United Provinces rides the same hobby horse, and how unsuccessfully he attempted to ride it of late. It is with pain and sorrow we note that even in the office of the Board of Revenue for these provinces, the authorities are swayed in their action by race prejudices. As an instance, we may cite that one Mr. Decosta, formerly belonging to the Secretariat and having his promotion stopped for reasons we do not choose to publish, has had his services transferred to the Board on a pay increased by Rs. 50 a month. The rumours that have reached us against the Board of Revenue are many and numerous. But we reserve their publication until we hear the announcement of the result of the competitive examination recently held there. We are, indeed, anxious to know how the post of Assistant Superintendent, that has fallen vacant, is to be disposed of.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 3rd *April*, 1905.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[CONFIDENTIAL.] No. 14 OF 1905.

SELECTIONS

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VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Gup	Allahabad	Maheshar Parshad, B.A.	500 „
3	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád	500 „
	Twice a month.			
4	Allahabad Law journal	Allahabad	Indian Press	500 copies.
	Weekly.			
5	Citizen	Allahabad	Babu Jotindra Náth Sen	700 copies.
6	Express	Lucknow	Munshi Siddiq Ahmad	600 „
	Twice a week.			
7	Advocate	Lucknow	Bábu Gangá Parshád Varmá	950 copies.
8	Indian People	Allahabad	Mahbúb Ali Khán	600 „
	Three times a week.			
9	Hindosthán	Kálákánkar (Partábgarh)	Rájá Rámpál Singh	200 copies.
	ANGLO-URDU.			
	Monthly.			
10	Aligarh Monthly	Aligarh	Wiláyat Husain	450 copies.
	URDU.			
	Monthly.			
11	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah	500 copies.
12	Al Irfán	Lucknow	Muhammad Saíd-ul-Haq	...
13	Al Islám	Allahabad	Hakim Ahmad Husain	400 copies.
14	An-Nadwah	Sháhjahánpur	Habib-ur-Rahmán Khán	400 „
15	An-Nazír	Meerut	Munshi Nazír Husain	400 „
16	Árya Bandhu	Meerut	Dr. Ram Chand	500 „
17	Árya Patra	Bareilly	Raghubir Sahái	4,800 „
18	Arya Samáchár	Meerut	Pandit Murli Dhar	250 „
19	Dil Árám	Bulandshahr	Naubat Rái	300 „
20	Dilshád	Meerut	Bábu Lalta Parshád	...
21	Gauhar-i-Shahwár	Lucknow	Saiyid Zawwár Husain	...
22	Gurukul Samáchár	Sikandarabad (Bulandshahr)	Pandit Nardeo Sharmá	300 copies.
23	Háfiz-ul-Mulk	Hapur (Meerut)	Háfiz Abdul Qádir	500 „
24	Hamdard	Kara (Allahabad)	Saiyid Jamál Ahmad	400 „
25	Hamdard-i-Islám	Agra	Abdur Razzáq	300 „
26	Khátún	Aligarh	Ináyat Khán	200 „
27	Magazine-i-Hind	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	250 „
28	Mazhar-ul-Islám	Moradabad	Qázi Mazhar Qaiyúm	200 „
29	Muraqqa-i-Álam	Hardoi	Hakím Muhammad Ali Khán	300 „
30	Mushír-i-Rozgár	Meerut	Muhammad Abdul Wáhid	200 „
31	Rástgo	Allahabad	Ánand Deva Parshád	...
32	Satopkári	Bareilly	Bareilly Satopkári Sabhá	2,500 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
33	Tohfa-i-Muhammadia	Meerut	Maulvi Sháh Muhammad Fázil	500 copies.
34	Upkár	Nagina (Bijnor)	Jawáhar Singh	500 „
35	Urdu-i-Mualla	Aligarh	Saiyid Fazl-ul Hasan, B.A.	350 „
36	Vaishya Hitkárí	Meerut	Mohan Lál	750 „
37	Yádgár-i-Jashan-i-Tájposhi	Moradabad	Pandit Bhagwán Sahái	200 „
38	Zamánah	Bareilly	Babu Jugul Kishor	400 „
39	Zamíndár-wa-Káshtkár	Bijnor	Muhammad Khalil-ur-Rahmán	500 „
40	Zinde Dil	Cawnpore	Nanak Parshád, B.A.	...
	Twice a month.			
41	Akhbár-i-Imámia	Lucknow	Saiyid Abid Ali	250 copies.
42	Anjan Akhbár	Moradabad	Hakim Mindhai Lal	500 „
43	Ittihád	Lucknow	Maulvi Muhammad Abdul Halim	500 „
44	Khurshed-i-Nánpárá	Nanpara (Bahraich)	Bádullah	200 „
45	Meerut Gazette	Meerut	Munshi Muhammad Afzal Khan	...
46	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	145 copies.
47	Roznámcha-i-Qaisari	Allahabad	Muhammad Mohsin	150 „
	Three times a month.			
48	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	300 copies.
49	Najm-i-Bázigh	Moradabad	Muhammad Ismail Khan	200 „
50	Rafiq Punch	Moradabad	Mahmúd-ul-Hasan	200 „
	Weekly.			
51	Agra Akhbár	Agra	Khwájá Siddiq Husain	200 copies.
52	Akhbár-i-Mubáhisa	Budaun	Lachhman Datt	600 „
53	Al Aziz	Agra	Muhammad Abdul Aziz Khan	200 „
54	Al Bashír	Etáwah	Muhammad Bashír-ud-din	750 „
55	Aligarh Institute Gazette	Aligarh	MuhammadMumtáz-ud-din	150 „
56	An-Najm	Lucknow	Abdush Shakúr	400 „
57	Awáza-i-Khalq	Benares	Lálá Guláb Chand	400 „
58	Cawnpore Gazette	Cawnpore	Harnám Singh	500 „
59	Colonel	Moradabad	Pandit Sheo Parshád	200 „
60	Dabdaba-i-Sikandari	Rámpur	Muhammad Fárúq Husain Khán	300 „
61	Edward Gazette	Sháhjahánpur	Sitla Bakhsh	500 „
62	Fitnah	Gorakhpur	Hakim Abdul Karim Khan	400 „
63	Hindustáni	Lucknow	Babu Gangá Parshád Varmá	1,100 „
64	Jádu	Jaunpur	Háfiz Abdur Rahmán Khán	250 „
65	Jám-i-Jamshed	Moradabad	Qázi Jamshed Ali	150 „
66	Káyasth Hitkári	Agra	Ahmad Husain	400 „
67	Mufíd-i-Ám	Agra	Qádir Ali Khan Súfi	100 „
68	Mukhbir-i-Alam	Moradabad	Qazi Abdul Ali	300 „
69	Naiyar-i-Azam	Moradabad	Saiyid Ibn-i-Ali	300 „
70	Nasím-i-Hind	Fatehpur	Muhammad Karim Bakhsh	100 „
71	Nizám-ul-Mulk	Moradabad	Qázi Fahim-ud-din	200 „
72	Oudh Punch	Lucknow	Shaikh Sajjád Husain	300 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
73	Pocket Akhbár	Agra	Mukund Murari Lal	250 copies.
74	Qulqul	Bijnor	Qazi Nazar Husain	...
75	Rahbar	Moradabad	Brij Lál	500 copies.
76	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand	250 „
77	Rohilkhand Gazette	Bareilly	Shaikh Abdul Aziz	500 „
78	Sahífa	Bijnor	Munshi Faiz-ul-Hasan	300 „
79	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat	250 „
80	Sitára-i-Hind	Moradabad	Pandit Sheo Parshád	150 „
81	Soldier	Moradabad	Pandit Bansi Dhar	200 „
82	Surma-i-Rozgár	Agra	Itrat Husain	175 „
83	Tafríh	Lucknow	Rámji Dás Bhárgava	500 „
84	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh	400 „
85	Urúj	Bijnor	Naím-ul-lah	250 „
86	Zul Qarnain	Budaun	Munshi Ahmad Husain	400 „
	Twice a week.			
87	Har Rozah Akhbár	Lucknow	Munshi Muhammad Afzal Ali	...
88	Nasim-i-Agra	Agra	Bireshwar Sanyál	200 copies.
89	Riyáz-ul-Akhbár	Gorakhpur	Saiyid Riyáz Ahmad	400 „
	Daily.			
90	Oudh Akhbár	Lucknow	Munshi Sheo Parshád	700 copies.
91	Sulahkul	Gorakhpur	Bhagwati Parshád	400 „
	URDU-ARABIC. *Monthly.*			
92	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wáli	200 copies.
	PERSIAN. *Monthly.*			
93	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	...
	HINDI.			
	Monthly.			
94	Ánand Kádambini	Mirzapur	Pandit Badri Náráin	Very small.
95	Bhárat Hitaishi	Etáwah	Pandit Satyavrit Sharmá	150 copies.
96	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád	250 „
97	Bráhman Samáchár	Parichhatgarh (Meerut)	Pandit Chhuttan Lál	400 „
98	Bráhman Sarvaswa	Etáwah	Pandit Bhimsen Sharmá	600 „
99	Chhátra Hitaishi	Aligarh	Shiv Charan Lal	1,000 „
100	Hindi Pradíp	Allahabad	Bálkishna Bhat	140 „
101	Jásús	Gahmar (Gházipur)	Gopál Rám	400 „
102	Ját Bandhu	Girdharpur (Meerut)	Chaudhri Lakhi Singh	250 „
103	Kánya Kubj Hitkári	Cawnpore	Manohar Lal	200 „
104	Kavindra Bátiká	Allahabad	Pandit Visheshwar Nath	...
105	Mitra	Bithur (Cawnpore)	Ráj Kishor	150 copies.
106	Nigamágam Chandriká	Benares	Mahadeo Sharmá	3,000 „
107	Sanádhyopkárak	Agra	A Committee of Sanádhya Bráhmans.	325 „
108	Sanátan Dharm	Benares	...	...

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No.	Name.	Locality.	Name of publisher.	Circulation.
109	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,000 copies.
110	Sansár Mittra ...	Allahabad	Prem Nath Yogishwar ...	...
111	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	1,300 copies.
112	Shri Gopál Patriká ...	Lucknow	Bhagwat Parshad	200 „
113	Shri Rághavendra ...	Allahabad	Chaube Dwarká Parshád ...	225 „
114	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	500 „
115	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
116	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	150 copies.
117	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	500 „
118	Rájpút	Agra	Hanwant Singh	1,800 „
	Weekly.			
119	Árya Mitra	Agra	Hukam Singh	1,000 copies.
120	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „
121	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
122	Prayág Samáchár ...	Allahabad	Rám Gopál	500 copies.
123	Sipáhi	Cawnpore	Babu Síta Rám	200 „
	Daily.			
124	Hindosthán	Kálákánkar (Partábgarh) ...	Raja Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
125	Árya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 copies.
126	Dharm Panch ...	Meerut	Parbhu Dayál Sharmá ...	500 „
127	Hindi Urdú Samáchár ...	Etáwah	Pandit Raghunath Parshád ...	...
	GUJRÁTI.			
	Monthly.			
128	Panch Patriká ...	Benares	Pandit Baldeo Dat Sharmá ...	500 copies.
	Twice a month.			
129	Gujráti Patriká ...	Lucknow	Pandit Baldeo Rám ...	200 copies.

I.—POLITICS.

(a).—Foreign.

Nil.

(b).—Home.

HINDUSTAN REVIEW,
February, 1905.

A French writer's views on India under British rule.

1. THE *Hindustán Review* (Allahabad), for February, publishes in part a translation of one M. Filon, a French writer's views on India of to-day, in which he, at one place, says :—Mr. Bose estimates the annual income of the ryot as 33 shillings. Out of these 33 shillings, the State takes away 5. It is really with these five shillings wrested from the miserable starveling called the ryot that are kept going the grand entertainments and receptions of the Viceroy, the Commander-in-Chief, the Lord Chief Justice (*sic*), the Members of Council, and the officers of the Civil Service. It is the ryot who pays for their champagne, their stylish landaus, the laces of their wives, the wages of their Musalman butlers and Hindu valets. This man who is unable to feed his own children feeds a foreign army of occupation numbering 75,000 men. In the last year of the East India Company, the cost of maintaining a soldier in India had mounted up to £19 annually. The insane waste, which is the characteristic trait of the British administration, carried the figure, in twenty years, to the absurd sum of £79, which in its turn is, no doubt, already exceeded to-day. It is India who pays the cost of the little wars, which are often abominations of injustice and cruelty, that England takes care to maintain on her North-West frontier of India ; it is India—a detail which was quite unforeseen—who had to face the expenditure of the Egyptian war of 1882. They had created a famine fund to provide against a recurrence of the scarcity. When in 1897 they looked for this fund, they found an empty safe. Money destined to buy bread for starving natives had helped, by a turn which was doubly murderous, to kill the Afridis. Finally, it is again India who surrounds with comforts and luxury the old age of her former administrators, who return to England to pass there the evenings of their lives. All that with the five shillings of the ryot ; and whoever has once dined in one of those beautiful houses adjoining Hyde Park, where the Anglo-Indian usually makes his gorgeous retreat, has devoured a fraction, however infinitesimal, of that wonderful treasure made of accumulated human misery.

"We bleed India," Lord Salisbury one day exclaimed. Twenty years have passed since His Lordship made the utterance, and the bleeding still continues ; and Lord Salisbury has been in the ministry all the time. And I have nowhere heard it said that His Lordship passed very bad nights, and that the bleeding and enfeebled India was the cause of his troubled sleep. To bleed the labourer whose strength is our capital, since he works for our benefit—is it a humane policy, is it an intelligent policy either ? They say that the Spaniards have made a hell of Cuba, or the Turks of Armenia. May be ; but what is certain is that the English, in many respects, have made the people of India regret the Musalman domination. I do not make this remark, but it is the observation of Lord William Bentinck, whose competency or sincerity no one would call in question. A Hindu writer goes further : in his eyes, the English rule in India is worse than all the modes of primitive conquest, including the one which consisted in slaughtering all the adult males of the conquered nation, and in making the females concubines and the children slaves of the conquerors. The conqueror installed himself in the house and the bed of the vanquished, but little by little he submitted to the influences of his new surroundings and of the conquered race : he restored to circulation and the general wealth of the country all that he took before, like the rain-cloud which gives back to the earth the water absorbed by the rays of the sun. In the case of the English in India, nothing of the kind takes place. In place of an hour of pillage, we have a hundred and fifty years of systematic, graduated and progressive spoliation. Instead of the massacre after the battle, we see there a people condemned to die a slow death, confined in the Tower of Hunger, and—it is horrible to contemplate—the population in this prison house is always multiplying. A frightful mortality and a still more frightful birth-rate ! Will this really be the last word of the colony of exploitation ? Will it be the master-piece of the 'superior race,' which they always propose for our imitation ?

ZAMANAH,
February, 1905.

An appeal to Lord Curzon to avail himself of the present opportunity to ameliorate the condition of the people of India.

2. The *Zamánah* (Cawnpore), for February, publishes an open letter, addressed to Lord Curzon, from one Shiva Shambhu Sharma, in which the latter observes that vast changes have taken place in the British empire since the appointments of Lord Cornwallis and Lord Curzon as Viceroys of India. It is a matter for much chagrin that while Great Britain has attained the zenith of prosperity and glory during the last hundred years, India has lost whatever little position she still enjoyed, notwithstanding that she has been under the rule of the most powerful and successful nation. Lord Curzon is considered to be a most gifted and energetic Viceroy. The India Office is also entirely under his thumb, and the Prime Minister is his special friend; so that he is perfectly free to do what he pleases in India. But it is a thousand pities that instead of utilizing his present opportunity for raising the people of India from the state of slavery into which they have fallen for more than a thousand years past, he wishes to throw them still farther in the background, by following a retrograde policy. It passes one's comprehension how a man of such high intellect and talents as Lord Curzon has come to believe that Indians are not fit to perform the duties of a number of offices, and that his own countrymen alone are competent to hold them.

CITIZEN,
3rd April, 1905.

Suggestion for holding, in all chief towns in India, protest meetings against Lord Curzon's Calcutta Convocation speech and administration policy in general.

3. The *Citizen* (Allahabad), of the 3rd April, says :—Calcutta and Madras have held meetings to protest against the Viceroy's Convocation speech and his reactionary policy and measures, and a similar meeting will be held this evening at Allahabad. This is as it should be. Out of evil cometh good. If the Convocation speech was an evil, out of it has come good in the form of a movement to enter protest against Lord Curzon's policy in general. There would not have been held these protest meetings, had not the strictures in the Convocation speech acted like the last straw on the camel's back. But this protest movement must not be a half-hearted, indifferent thing. This would naturally be so characterised, if the whole country did not join it. A protest meeting will soon be held in Bombay. But such meetings should also be held in Lahore, Allahabad and Nagpur, which are all provincial capital towns. But this will not be enough. There are other chief towns which are regarded as centres of thought and political enthusiasm, and where large numbers of educated men reside. There are such towns in every one of the provinces and presidencies. If Bombay holds a protest meeting, should Poona sit idle ? If Lahore comes forward to do its duty in the matter, should Delhi, Amritsar and Multan continue indifferent ? If Allahabad leads, must not Lucknow, Cawnpore, and Benares follow ? So with regard to other parts of the country. We have every faith in the good effect of such a unanimous and spirited protest. It may not be quite apparent, but yet it will be there. Such protest may not do away with the wrong done and evil wrought in the past, but it is sure to serve as a corrective for the future. But for that purpose, the protest movement should be as widespread and as unanimous as possible.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

INDIAN PEOPLE,
2nd April, 1905.

Protest against the proposed appointment of a Civilian as Chief Judge of the Chief Court in Lower Burma a second time.

4. The *Indian People* (Allahabad), of the 2nd April, referring to the proposed appointment of a Civilian as Chief Judge of the Chief Court in Lower Burma a second time, says :—We will not remark here on the violation of a definite promise involved in the appointment of a Civilian to succeed a Civilian at Rangoon. Nor is it necessary to call attention to the scorn with which public opinion has been treated by a Government which wishes to be regarded as a power to be influenced, and which has a certain pious horror of being 'abused.' We wish to emphasise rather the departure from sound principle and established precedent alike that has been made during the present régime in appointing Civilians to places which ought to be always reserved for practising lawyers, barrister or vakil.

In this departure, and in the proposal to establish a city civil court in Calcutta, the *Englishman* sees a latent danger to the High Courts which are just now not in much favour with the Executive Government. The apprehension may have a foundation in fact, or may not have it; but considering the general tendency of Government in recent years, it behoves the entire public, European as well as Indian, to keep a jealous eye on every reactionary move of Government in judicial administration.

(b).—*Police.*

PRAYAG SAMACHAR,
2nd April, 1905.

The Government of India's Resolution on the Police Commission Report.

5. The *Prayág Samáchár* (Allahabad), of the 2nd April, complaining of the Government of India's delay in publishing the Police Commission Report, and of the issue of its Resolution thereon without first giving the public an opportunity to express their opinions on the recommendations of the Commission, gives a brief summary of the changes or reforms which the Government has decided to introduce in the Police Department, and says that one would think there was hardly any need for raising the salaries of the higher grades of the police service, the emoluments of those grades being already sufficiently high. Besides, the eighty lakhs of rupees, which the Government proposes to spend (by instalments) in improving the lower grades of the service is quite inadequate for the purpose. It is further to be regretted that the Government should have, as a rule, debarred Indians from higher appointments in the service, and thereby acted quite in contravention of Her late Majesty Queen Victoria's Proclamation of 1858.

(c).—*Finance and Taxation.*

INDIAN PEOPLE,
2nd April, 1905.

The Financial Statement, and the revisions of land settlements.

6. The *Indian People* (Allahabad), of the 2nd April, says :—We read in paragraph 15 of the Budget :—' We anticipate that the loss of Land Revenue which has occurred in the current year (*as compared with the Budget*) will be nearly, though not quite, made up *by the revision of settlements* and the bringing of new land under assessment, especially in Burma, Bengal and Madras.' Leaving, on one side, the assumption that the revision of settlements shall result in an enhancement—Mr. Baker knows the mind of Government and realizes that revisions are undertaken only with that motive—we submit it is an injustice to the ryots to continue these revised settlements now. The ryot has lately been hit hard not only by successive bad seasons, but by the results of currency ' reform.' He has to pay his tax in a coin of artificially enhanced value, which means a concealed increase in the amount of the assessment. He labours under the second disadvantage that the prices of his produce have fallen; under the third that his money-lender has been automatically benefited by the same reason ; under the fourth that the value of his silver savings has been considerably depreciated. These are strong reasons for a reduction in the assessment levied on him—at least to bring it down to its former level, even which was higher than is good for the individual, the community or the State. And it is this recommendation which the Hon'ble Mr. Gokhale made in his Budget speech of last year as well as in his memorable speech at the Bombay Congress. The member for Bombay returned to the charge in his masterly Budget speech of Wednesday last with greater insistence than ever. The Calcutta *Statesman*, it may be added, has endorsed Mr. Gokhale's plea. Far from this being done, however, the Government coolly announce that they will push on with their own policy, and that it will be immediately so beneficial to them as to compensate for such loss of revenue as they have had to put up with on account of the bad seasons. In other words, they quietly take away (and knowingly) with the left hand what they have given with the right with much trumpeting.

CITIZEN,
3rd April, 1905.

The Indian Budget, and a suggestion for relieving the Indian tax-payer of a moiety of the military expenditure.

7. The *Citizen* (Allahabad), of the 3rd April, says:—It has been announced with a flourish of imperial trumpets that the Government treasury is overflowing with gold and silver, and we are told that the authorities have in their hands a surplus of no less an amount than 523 lakhs of rupees. The news must have caused joy to many simple Indian folk, but we are sorry that we are not liberal-minded enough to participate in this rejoicing. The surplus of five crores and twenty-three lakhs sounds indeed cheering, but when we remember that the total revenue extorted from this poor country amounts to 125 crores and

15 lakhs, we find that there is enough reason to be sorry over such a state of things. Knowing, as we do, how deep the poverty of the masses is, how can we rejoice at the circumstance that a foreign Government, that permits a drain of many crores of rupees to its home beyond the ocean, has presented us with a budget for the coming year with a show of surplus? Budgets with a surplus are described by our rulers as "prosperity budgets," but judged from the people's point of view, they cannot deserve that high-sounding optimistic name. We shall be reasonably said to have a prosperity budget, only when we shall enjoy prosperity and have at the same time a budget showing a large surplus. But where, at this juncture, is there prosperity in the country? When millions of Indians have still to live from year's end to year's end on half rations, when a majority of the vast middle classes do not know how to make the two ends meet and have to stint themselves in many ways, and when the higher classes, in order to meet the many demands on their purse from the Government and for other reasons which can be removed only by the Government, have to run into debt and get ruinously involved in it, how can it be said that the country enjoys prosperity? All classes of people in British India, except the governing classes, are suffering from adversity, and not enjoying prosperity. In the face of this fact, this most undeniably unhappy state of things, it is idle for our Government to pass off any of its annual budgets with a surplus as a "prosperity" budget. If such a budget means prosperity, it is prosperity not of the people, or the land, but mere affluence of the coffers of an alien Government.

Thus we see that there is no connection whatever between surpluses and the people's prosperity. The Government seems to be anxious more for showing a surplus in its budget than to adopt measures that may tend to improve the condition of the people. The plain duty before the British Government in India is to reduce taxation, to secure perfect sanitation for the country, to extend education, making it free and even compulsory, to remove the causes of famine, to foster and improve indigenous industries, and, if in doing all this, it cannot find money enough to maintain the army it keeps in India, it should secure the amount it requires for the purpose from the treasury of the Government in England, for India is ruled by England not for the benefit of India alone but of England too. The possession of India makes Britain a great *Imperial* power in the world, and in return for this material advantage England must pay for the Indian Army to the extent needed by the circumstances of this country. If the resources of India are so enormously developed that she overflows with wealth, India may not demand from England the cost of her army, but so long as she is poor and half-starved, England must come to her aid. Under the present circumstances, the putting of the burden of her entire military expenditure on India's weak shoulders is an iniquity the enormity of which will have to be admitted by all men whose sense of justice has not been vitiated by prejudice. Thus it will be seen that in order to make the country prosperous, the method is not to overtax the people, and then to show a surplus in the annual accounts, but to reduce taxation and secure for the people the necessaries of life, by inducing the Government in England to contribute its share to the enormous military expenditure of India. It is a deliberate distortion of a clear fact to represent budgets with surpluses as proofs of our prosperity. Lord Curzon vaunts of a monopoly by the British of the highest ideal of truth, but if the description of budgets with surpluses as prosperity budgets be considered by the Government to be consonant with that ideal, every Impartial-minded man would regard the ideal as a very low one.

The Government has decided to make use of a portion of the surplus shown in the Budget for 1905-06 for purposes which it claims to be such as to confer signal benefits on the country. With the exception of the reduction of salt tax and abolition of famine cesses in some of the provinces, none of the measures to which the surplus is to be devoted will do real good to the country. On paper they make a rather good show, but in the hands of Anglo-Indian *huzúrs*, the proposed measures will only further the working of the ruinous reactionary policy which Lord Curzon has initiated. We have no desire to discuss them here in detail. If the Government of India is really desirous that India should prosper, the only way open to it is to reduce the military expenditure by half its present amount, or to induce England to pay the half of the amount if no reduction can be made, and then to begin the various Indian reforms which would really transform this land from an impoverished country to a prosperous one. If thirty-five (*sic*) crores of rupees—for that, we believe, will be half the amount of our present military expenditure—be annually spent for the betterment of the condition of the Indian people in the way approved by the people, in twenty-five years or so India may reach a condition which may *truthfully* be described as prosperous. If Lord Curzon has the noble ambition to make India prosperous, let him look to carrying out such a programme. His Lordship must know that he cannot hoodwink the Indian people by solemnly characterising his budgets with surpluses as prosperity budgets. Deep in the midst of adversity as we are, that false cry from the mouths of officials helps only to intensify the tragedy of our lot.

(*d*).—*Municipal and Cantonment Affairs.*

Nil.

(*e*).—*Education.*

Nil.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

HINDUSTAN REVIEW,
February, 1905.

Suggestion to Government for taking steps to preserve the tomb of Zeb-un-Nisa, the celebrated daughter of Aurangzeb, at Lahore.

8. The *Hindustán Review* (Allahabad), for February, giving a brief account of the life of Zeb-un-Nisa, the celebrated poet-daughter of Emperor Aurangzeb, and referring to the neglected state in which her tomb lies at Lahore, says :—The zeal which recently characterized the Government of India under Lord Curzon in preserving ancient monuments, and rescuing places of religious or historic interest from uses for which they were not intended, raised hopes in some quarters that the tomb of the Poet-Princess of India will receive the attention of the Government ; but unfortunately it seems hitherto to have been forgotten. We believe, however, that the immense historic value of a tomb, which commemorates a lady of such remarkable intellectual powers, will not long fail to be recognised, and that steps will be taken to preserve what remains of it, before all trace of it is lost.

INDIAN PEOPLE,
6th April, 1905.

Protest against the proposed curtailment of plague expenditure in the United Provinces.

9. The *Indian People* (Allahabad), of the 6th April, referring to the question regarding expenditure on plague raised at the late debate on the annual Budget in the Viceregal Legislative Council, says :—We find that the Hon'ble Mr. Gokhale urges the writing off of plague loans as irrecoverable in his part of the country. The same plea may be made for the municipal boards of these Provinces which have been hit so hard by plague. We confess we are nothing but amused when we read the Hon'ble Mr. Porter's complaint against the plague expenditure of our Provincial Government. Three lakhs, which was the sum provided in last year's Budget, was felt by most of us to be a mere bagatelle ; but this sum, according to Mr. Porter, is to be further reduced in the next Provincial Budget. We protest in anticipation against such ill-advised action. The necessity is rather that the Government should spend twice, if not thrice three lakhs on plague measures.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 10*th April*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 15 OF 1905.

# SELECTIONS
FROM THE
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V.—LEGISLATION.

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Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 9th April, 1905.

Protest against the *Pioneer's* wish for Lord Milner to succeed Lord Curzon.

1. THE *Indian People* (Allahabad), of the 9th April, says:—Every friend of British rule, every well-wisher of India, every partizan of righteousness in international transactions, will devoutly pray that the wish of the *Pioneer* may remain unrealized that Lord Milner should succeed Lord Curzon. The people of India will only find themselves cast from the frying pan into the fire by a change from Curzon to Milner. The mere thought of its possibility is enough to unsettle the most composed mind.

INDIAN PEOPLE, 13th April, 1905.

Lord Curzon's foreign policy and internal administrative measures.

2. The *Indian People* (Allahabad), of the 13th April, says:—We think it desirable to briefly examine the record His Excellency the Viceroy gave of his achievements during the last seven years, particularly as the poor man's friend, in his Budget speech.

'The head of the Government may,' said Lord Curzon, 'by the manner in which he conducts the affairs of the country at large, and its foreign affairs in particular, exercise a considerable influence upon the scale of expenditure during his term of office.' The observation is perfectly true; and judging by this test we can have nothing but disapproval to bestow on the various measures of his foreign policy and his conduct of the affairs of the country generally. The principles by which he is guided in deciding the foreign policy of India are doubtful to a degree. He has convinced himself that Russia has designs on India, and that that empire should not be allowed peaceful penetration in Central Asia. He has his own idea of Great Britain's place in Asia, and to carry out that idea is a too costly job. It is none of India's business, we emphatically assert, to help in British aggression in Asia. It is not her purpose to contribute the cost of the military and diplomatic operations which are designed to deprive defenceless Asiatic peoples of their independence. It is not that an ambitious Imperialist of the Kipling-Chamberlain school might send a military invasion to Tibet and so-called diplomatic and commercial missions to Afghanistan and Persia, that the starving Indian peasant contributes the lion's share of the yield of his land to the State Exchequer in one or other of the numerous ways designed by a civilised revenue-wise Government. Lord Curzon has made himself directly responsible for much fruitless and unfair addition to our already crushing military expenditure by his aggressive policy, while he has also been instrumental in considerably increasing the cost of genreal administration by measures which are miscalled reforms, by the creation of fresh appointments for his own countrymen which are really costly sinecures, but which he loves to mistake for offerings in the shrine of the new goddess of efficiency. So far as his foreign policy and the imposition on India of fresh military burdens which are firstly England's, and only secondarily India's concern, are concerned, as well as on the question of the fresh appointments created, we cannot do better than ask the readers to carefully peruse that portion of the Hon'ble Mr. Gokhale's masterly speech on the Budget and the tabular statements he appended to it.

This brings us to the remarks made by His Excellency on the services his Government have rendered in securing an equitable apportionment of financial burdens between India and England. Public memory looks back with satisfaction on that chapter of His Lordship's administration. But it is only too easy to exaggerate the character of those services, as well as to be a little unfair to previous administrations by the manner of exhibiting the little triumphs. Lord Curzon, for instance, spoke as if the principle that England should bear the entire cost of Indian troops borrowed for service outside were only now established, and that as a result of his Government's exertions. We have an impression that this is not the whole truth. It will be in the public recollection that in 1896, the Government in which he was then Under Secretary for Foreign Affairs, borrowed Indian troops to serve in Suakim and that they imposed the ordinary charges of those troops on the revenues of India. It will be further remembered what gallant stand against the perpetration of this injustice was made by Lord Elgin's Government, and also how strenuously and uncompromisingly the Liberal party, headed by Lord Rosebery in the Upper and Mr. John Morley in the Lower House of Parliament, protested against it. The Government escaped defeat on that occasion by the skin of their teeth, more than fifty of their own followers having abstained from voting. The Government were certain to be defeated on that memorable occasion, if they did not make it a question of confidence. India did not get justice then, but the moral effect of the Government of India's attitude and of the position taken up by the Liberal party was such that they have never again attempted to repeat their mistake. It is to this chiefly, and then to the recommendations made by Lord Welby's Commission, and not to any heroic efforts that Lord Curzon's Government might have—secretly—made, that we, with our present information, are disposed to attribute the wisdom that has dawned even on the Tory Government. It is easy to prove how much Lord Curzon's Government have left undone in this vital matter of apportionment of expenditure between England and India which it was their duty to do, how much less they have actually done than what any of the preceding Governments had done or would have done. Almost every Viceroy without exception was vehemently protesting against the injustice of the present apportionment. Lord Northbrook never ceased to harp on this theme, Lord Ripon's Government went into the history of the whole subject and conclusively demonstrated that poor India was being bled at rich England's expense, and Lord Lansdowne's Government similarly appealed to the Imperial Government's sense of justice. Finance members like Sir Evelyn Baring and Sir Auckland Colvin, and Military members like Sir Henry Brackenbury, were of the identical opinion. May we ask Lord Curzon to produce the record of his Government on this subject? We fear it cannot be, for the best of reasons that it is non-existent. We do not know how Lord Curzon will view the question, but to our mind it is inconceivable that any previous Government of India would have refrained from urging a substantial contribution from the Imperial Exchequer towards the cost of an enterprise carried on beyond the high mountains like the Tibetan expedition, or towards a comprehensive scheme of military reorganization designed primarily in the Imperial interest as Lord Kitchener's scheme undoubtedly is. Unfortunately, the Viceregal tongue and pen, which descant with such surprising self-complacency on what heroic feats were performed to make England pay for the entertainment of her Coronation guests, do not condescend to say one word on these momentous problems of far-reaching consequences. It would have been decent and modest, to say no more, if Lord Curzon had been content to forego the supreme delight of self-laudation—in respect of this matter at least, if it is beyond His Lordship's power altogether to leave it to Sir Walter Lawrence and the *Times of India* to sing his praises.

It seemed from what he said, that in his own opinion the second great claim which Lord Curzon has established on the gratitude of the Indian millions rests on his method of disposal of the surpluses. 'It is in the disposal of surpluses', we quote His Excellency's words, 'that in my opinion, the responsibility of the head of the Government does most definitely come in. It is one of the first of his functions', we are told, 'in consultation with the Finance Minister and his colleagues, to consider the fair and equal distribution of the bounty which good fortune may have placed in their hands.' And Lord Curzon elaborately expanded the thesis that he had done all that was right and proper and necessary in this direction; interpolating the special remark that it is the masses, the voiceless poor, whom he has sought most to benefit. Of course all classes and sections of the people have had justice done to them; for, is it not the fact that 'honourable members can scarcely realise how anxiously year by year we have considered the claims of all those classes and persons and have endeavoured to apportion the relief equitably between them?' One should have thought that the money that fills the State treasury chests having been entirely contributed by the people and not having rained from heaven or been brought from England, any Government, with the least pretension to the title of a civilised Government, would necessarily deliberate in this sense without thinking it necessary to advertise the fact as a singular manifestation of justice and financial wisdom. But Lord Curzon is Lord Curzon, and it is perhaps too late for him to overcome his constitutional inability to maintain discreet silence on the claims of number one, and we shall let alone this consideration. What is more to the point is whether the Viceroy's claims to financial sanctity are well-founded, whether they are exaggerated, or whether they are chiefly of a fictitious character. To consider this point we have to examine the details kindly furnished by His Excellency himself at considerable length, and we are obliged to leave this consideration for another occasion.

II.—AFGHANISTAN AND TRANS-FRONTIER.

INDIAN PEOPLE,
9th April, 1905.

The new agreement with the Amir of Kabul.

3. The *Indian People* (Allahabad), of the 9th April, says :—When will the agreement with the Amir of Afghanistan concluded by Mr. (perhaps he will become Sir Louis on June 26th) Dane at Kabul be published ? The people of India have no place in the economy of the British Empire, except as milch-cows, have no ambitions such as prompt the Imperialist mind, and are loath to be involved in shady political transactions which besides being immoral, cost them a good deal in money. And yet, by virtue of their total exclusion from the councils of their Government and their utter helplessness to effectively make themselves heard and respected, they are simply dragged at the chariot-wheel of rampant British Imperialism of the Chamberlain-Milner-Curzon type, and made to pay heavily out of their, by no means full, pockets, that one after another of the Asiatic kingdoms with which they naturally sympathize, may be subjugated by the diplomatic Western Powers. Is the Dane-Habibullah Kabul agreement part of this expensive and unrighteous game ?

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
9th April, 1905.

Government's attitude towards the Rolt case contrasted with that towards the Tilak case.

4. The *Indian People* (Allahabad,) of the 9th April, says :—Indian public opinion is only concerned that justice should be done at all times and under all circumstances, and distinctions of race and colour and creed are foreign to it. It was scandalized, not less than the Anglo-Indian press, at what seemed to be the gross injustice done to Mr. Rolt, whose case must be fresh in our readers' recollection, and remonstrated accordingly against the same. It rejoices that an impartial investigation has been made into his case under orders of the Bengal Government, and feels a sense of relief that he is found innocent of all the charges brought against him. It makes no complaint against, on the contrary it distinctly approves of, the liberal compensation of Rs. 15,000 paid to him from the public funds on account of the legal expenses he has incurred in his defence. So far so good.

But here it cannot help asking how the procedure followed by Government in the case of Mr. Rolt and its whole attitude towards him contrast with the treatment meted out to the Rolt of Poona by the Government of Bombay. This Rolt was more heartlessly persecuted than almost any other individual we can think of, and he has been put to incomparably more worry and much more expense. His character, too, was completely vindicated by his Majesty's High Court of Judicature. And yet, when that gentleman applied to the Government of Bombay and then to the Secretary of State for equitable compensation, the appeal was dismissed without compunction. And what may be the reason for this ? So far as the unsophisticated public could see, it is nothing more and nothing better than that he is an Indian and not a European, he bears an honourable political character which is repugnant to your close alien bureaucracy: he happens to bear the name of Tilak and not Rolt. This is the high crime and misdemeanour for being guilty of which Mr. Tilak is to be denied justice. And yet—and yet—, but perhaps the sentence had better remain uncompleted.

INDIAN PEOPLE,
9th April, 1905.

Complaints regarding the non-supply of advance copies of the budget, &c., to the press by the Legislative Council in the United Provinces.

5. The *Indian People* (Allahabad), of the 9th April, says :—The *Amrita Bázár Patrika* was complaining the other day of the delay in the publication of the Provincial Financial Statement, and the hurry with which the discussion thereon is rushed in the (Bengal Legislative) Council. A curious practice obtains in this province in this respect. The Budget is supplied to the honourable members of the Council but a very few days before it is taken up for so-called discussion ; but the Press is not supplied with copies till the very day of the discussion. In the other provinces the Press is supplied with copies along with the

non-official members. Is it thought by Government out here that the public and the Press which represents them may be ignored with impunity? Another point calling for notice is that the agenda paper supplied to the Press here does not give the full list of questions that will be asked. It only says 'Questions will be answered.' The interpellations proposed to be answered in the Imperial and Bengal Legislative Councils are received in advance in the office of the *Indian People*; but till the questions are actually put and answered in the Council we remain without knowledge of them in our own province. We appeal to His Honour the Lieutenant-Governor to revise the procedure we have been obliged to criticise.

(b).—Police.

ZUL-QARNAIN,
7th April,
1905.

The Police Commission Report.

6. The *Zul-Qarnain* (Budaun), of the 7th April, says that the Police Commission Report is rather disappointing to the Indians. The greatest grievance of the public was regarding the oppression and corruption of the low-paid police constables, but no adequate steps have been taken to redress it. Another public complaint was that European District Superintendents of Police being generally ignorant of the language, manners and customs of the people, were not in touch with the latter. This defect is proposed to be removed by creating some new appointments of Deputy Superintendents of Police to be filled up by *natives*; but, if under this term, domiciled Europeans and Eurasians are to be included, the object of the reform will be altogether defeated, the latter keeping aloof from Indians, as non-domiciled Europeans do.

RAHBAR,
7th April,
1905.

Government of India's Resolution on the Police Commission Report.

7. The *Rahbar* (Moradabad), of the 7th April, in commenting upon the Police Commission Report and the Resolution of the Government of India thereon, regrets that while the Indians desired to see the hands of the police tied down (in certain respects), the Government is going to make them still more powerful. The principal duties of the police are to bring offenders to justice, and to protect the weak; but as the District Superintendents of Police are, as a rule, foreigners and unacquainted with the manners, customs, &c. of the people, they have mainly to depend upon their low-paid uneducated subordinates for the discharge of these duties, and the latter are extremely oppressive, tyrannical and corrupt. The real reform of the Police Department therefore lies in appointing educated, kind-hearted Indians, on good salaries, to the higher grades, and in the separation of judicial and executive functions, so that the magistrates who try cases sent up by the police may have nothing to fear from the complaints of District Superintendents of Police to District Magistrates, in case they pass judgments contrary to the wishes of the District Superintendents. But the object of appointing the Police Commission was not, it would seem, so much to improve the police as to secure more appointments for Europeans in the Police Department, and the Government of India was perhaps right in its aim; for otherwise what could be the resultant gain of England in conquering India? New appointments of Deputy Superintendents of Police are, it is true, to be created, and filled up by natives; but this only means that these men will have to discharge all the duties of District Superintendents, while the European incumbents will be simply sinecurists, drawing the fat salaries and taking the credit for the work. It is to be much regretted that during the régime of Lord Curzon, Indians have been excluded from the posts of District Superintendents also.

SAHIFA,
12th April,
1905.

A robbery committed on the road leading from the Shikohabad town to the railway station, district Mainpuri.

8. The *Sahifa* (Bijnor), of the 12th April, states that on the night of the 27th ultimo a number of passengers, who were proceeding, in *ekkas*, from Shikohabad to the railway station, which is about a mile and a half from the town, were attacked by robbers and relieved of their property worth about Rs. 2,000 on the way. There is a small police station with only one *chaukidár*, between the station and the town, and there are no arrangements whatever for lighting the roads. Surely the local authorities should take suitable steps to make the road safe for travellers at night.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

AWAZA-I-KHALQ, 8th April, 1905.

A complaint against the Municipal Board, Benares.

9. The *Áwáza-i-Khalq* (Benares), of the 8th April, complains that though its proprietor offered to print all sorts of Municipal work, forms, &c., both in English and *Urdu*, at rates 5 per cent. lower than those tendered by any other local press, yet the Municipal Secretary, Benares, has not thought it fit to entertain the proprietor's application favourably. The chairman and the members of the Municipal Board should certainly see to the matter, and not let the Board refuse to accept a saving of 5 per cent. in their printing work, for no good reason. The health officer of the Board gets his office job printed at present at the *Qádri* Press, which is the property of Bakhshi Qádir Bakhsh, a member of the Board.

ADVOCATE, 13th April, 1905.

A suggestion to the Local Government for making an inquiry into the affairs of the Municipal Board, Shahabad, district Hardoi.

10. The *Advocate* (Lucknow), of the 13th April, says:—We think the time has come when the Local Government should institute an inquiry into the affairs of the Sháhabad municipality. The present attitude of the District officials towards certain members who do not enjoy the confidence of the majority is most undignified. Not only the resolutions passed by the Board are not carried out, the members are insulted and publicly disgraced. If half of what we have heard of the treatment of Shaikh Mumtaz Ali, a member of the Board, by Mr. Time (?) Sub-Divisional Officer, is true, pitiable must be the state of the Municipal members. Imagine a Joint Magistrate going into the town in search of a member with whose official work he is dissatisfied. The member is publicly insulted. He gets frightened, conceals himself in the zenana; a chaprási is ordered to produce the absconded member before the sáhib, and with great difficulty the colleagues of the member succeed in persuading the irate officer to believe that the man cannot be found and that it would be dangerous to make a search for him in the zenana. If Mumtáz Ali's conduct was reprehensible, whether as an elected or nominated member, he could be forced to sever his connection with the municipality. If his conduct was criminal, he could have been prosecuted. But why should a Sub-Divisional Officer, a Civilian and not a police *darogha*, attempt to take the law into his own hands, and thus cause unnecessary excitement. We hope an inquiry will be made into the affairs of the Sháhabad municipality.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

ZUL-QARNAIN, 7th April, 1905.

An Indian killed by a British soldier in Shahjahanpur.

11. A correspondent of the *Zul-Qarnain* (Budaun), of the 7th April, states that on the 15th ultimo a British soldier went on the Pawáyan road accompanied by a comrade and deliberately fired at one Hira, severely wounding him, from the effects of which he died in a few minutes. After due inquiry, the accused was tried by the District Magistrate, but, in spite of the convicting evidence of some 25 British soldiers and three native witnesses produced by the prosecution, the Magistrate refused to believe the facts, and acquitted the offender. Such cases of downright miscarriage of justice, in mixed cases in which the offending party is a European, are certainly calculated to cause much dissatisfaction and heart-burning among the Indians. What is worse still, a European murderer is not only spared the gallows, but he is not even punished with a fine or imprisonment. The deceased Hira was a stranger in Sháhjahánpur, earning his living there as a water-carrier, and his family and children, who are at another place, are very probably left quite destitute. Government should, at least, send for the record of the case, and see if there was really wanting anything in the evidence to convict the accused.

INDIAN PEOPLE, 9th April, 1905.

Employment of Indians in the public service.

12. The *Indian People* (Allahabad) of the 9th April, says:—The analysis of the Government of India's statistical returns made by Mr. Gokhale and Rái Sri Rám Bahádur forms a crushing indictment of the anti-Indian policy systematically pursued by the Government of India, and never more so than by Lord Curzon and his colleagues. What answer has His Excellency to give to the disagreeable fact that between 1897 and now, most of the prizes of the public service have fallen to the lot of foreigners? Of

course none. Lord Curzon seems to make much of the statement contained in the Court of Directors' despatch of 1833, that it was not chiefly by conferring high State appointments on them that they sought to advance the condition of the Indian people. How does this avowal serve Lord Curzon's purpose? Even the educated Indians who loudly clamour, and quite naturally and justly, for their fair share of public appointments, are not so foolish as to think that that is the chief means of India's regeneration. They know as well as Lord Curzon that it is through the material and moral regeneration of their country that national salvation is to be attained. But does this mean that they ought not to demand justice in appointments to the public service? Is this not at once economically necessary and politically expedient? Are unceasing foreign exploitation and the stunting of the nation's intellectual growth compatible with their deliberate ostracism from the public service? We can promise to Lord Curzon that he has seen only the beginning of the agitation against the violation of the Parliamentary and Royal pledges, which his Government have sought to defend and uphold.

The Viceroy's speech at the debate on the Budget, and the question of appointment of Indians to the higher grades of the public service.

CITIZEN,
10th April,
1905.

13. The *Citizen* (Allahabad), of the 10th April, says:—In the course of his speech on the Budget, His Excellency the Viceroy was pleased to ask if it was not after all a vain exercise to dispute as to the exact number of places that were or were not to be given to this or that class in an administration. We submit that the dispute is by no means a vain one. For its sole object is 'the good of the country and the protection of the people.' By way of illustration, we cite a recent instance out of myriads of such that we have at our disposal. In the office of the Inspector-General of Railway Mail Service in India, located at Allahabad, a number of new appointments had of late been sanctioned, two of which carried a salary of one hundred rupees a month to begin with. These two appointments might, on grounds of practical expediency and personal fitness, have been offered to some of the old native employés in the office. But Mr. O'Brien thought it wise to adopt a different course. Both the appointments he has filled up with men who are probably but 'statutory' natives, one of them, a Mr. Sullivan, having been imported all the way from Madras. Now this man has for the purpose of recovering his travelling expenses submitted a bill for Rs. 148.

It would thus appear that had Mr. O'Brien freely and impartially admitted to the post offered to Mr. Sullivan some competent man of his own office, or, for the matter of that, any man in Allahabad or in the United Provinces qualified by his education and ability to fill the post, we should not have been required to meet the present demand of Rs. 148. Mr. O'Brien, who will not have to pay the amount from his own pocket, may contend that the amount is not very large; but as the Finance Minister, in telling the Indian tax-payer how his money is annually spent, cannot possibly explain each and every item of expenditure, we can reasonably conclude that not an inconsiderable amount favouritism of this particular sort makes away with. We do not of course for a moment hold that Lord Curzon is directly responsible for the two appointments referred to above. It is, indeed, beyond the power of even His Lordship, as he modestly admits, to know every detail of the administration of 300,000,000 of people. But when the head of a Government stoops to validate and uphold the illegal acts of his subordinates, it is no wonder that such irregularities should be the order of the day.

Protest against the transfer, on promotion, of one Mr. D'Costa from the Government Secretariat to the office of the Board of Revenue in the United Provinces.

CITIZEN,
10th April,
1905.

14. The *Citizen* (Allahabad), of the 10th April, says:—Heads of administrations may not as a rule be personally responsible for vagaries of the type we have referred to above. It is, however, our painful duty to mention that there have been cases in which Sir James LaTouche has been known to encourage them. For, unless it was with the knowledge and consent of His Honour the Lieutenant-Governor, how could the services of Mr. D'Costa have been transferred from the Secretariat to the office of the Board of Revenue? At the Secretariat Mr. D'Costa had been given to understand that he had absolutely no chance of promotion; at whose instance then was his removal recommended to the Board on a pay to be shortly enhanced? Import of outsiders, when there is already a sufficient number of competent men in office, is sure to engender discontent and weaken the efficiency of the public service. Mr. D'Costa is not, moreover, a solitary instance. For, like him, Mr. Smith, Mr. Nestor and several others, to the exclusion of legitimate claimants, have from

time to time been imported by the Secretary. We by no means approve of this practice of Mr. R. W. Gillan, and we strongly condemn the recent appointment of Mr. D'Costa, and particularly his being placed in charge of the record branch, for, if we mistake not, financially this man is very much embarrassed, and it is hardly meet to place in his custody the valuable deeds and documents which the United Provinces Board of Revenue may be expected to preserve in its archives.

CITIZEN,
10th April,
1905.

A Muhammadan movement at Lucknow for getting Sir James Digges LaTouche's term of office extended.

15. The *Citizen* (Allahabad), of the 10th April, says :—A movement has been set on foot by some Muhammadan gentlemen at Lucknow to move the Government of India and the Secretary of State to extend Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces. A circular letter addressed by the President of the *Rifáh-i-Am* Association, Lucknow, to the leading native residents of the province, urges that it is the moral duty of all interested in the cause of education to make a strong representation on the subject, so that the reforms commenced by Sir James LaTouche may reach a stage, under his fostering care, at which they will be likely after his departure to achieve some measure of success. Need we say that popular feeling is altogether opposed to the movement ?

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 17th April, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

No. 16 OF 1905.

SELECTIONS

FROM THE

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

INDIAN PEOPLE,
16th April, 1905.

A suggestion for expansion of the powers of the Legislative Councils in India.

1. THE *Indian People* (Allahabad), of the 16th April, says:—If the Indian Councils Act of 1892 had not stopped with effecting a perfectly imperfect reform, if the non-official element in the Councils had been further strengthened and more powers given to the members, several domestic reforms of a progressive and beneficial character would have been effected in the course of the dozen years the Act has been in operation, reckless extravagance on unproductive and mischievous objects would have been checked at the same time that sanitation and education would not have been starved, and reactionary legislation like the Sedition Act of the Elgin and the Universities Act of the present régime would not have been passed. The small instalment of reform that was granted in 1892 in response to the agitation of the Congress, the country received with thankfulness as fairly satisfactory for the time being. The time has undoubtedly come when a further step should be taken in the same direction, and it is incumbent on Congressmen to agitate for it from now in the same determined manner as they had done in the earlier years of their great organization, so that the next step may be taken by the Liberal Government that will shortly succeed Mr. Balfour and his colleagues.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

INDIAN PEOPLE,
16th April, 1905.

Need of a college in Kashmir, and the Resident.

2. The *Indian People* (Allahabad), of the 16th April, says:—The *Central Hindu College Magazine* for April contains a note from the pen of Mrs. Annie Besant on education in Kashmir which, for the revelation it makes and from the quarter from which it comes, deserves more than a passing notice. We are told that there is great need for a college at Srinagar, as at present the boys who pass out of the Hindu High School have to be sent all the way to Lahore if they desire to prosecute their college studies. The State gives them scholarships; still as can be easily understood the arrangement is very unsatisfactory. His Highness the Maharaja and his brother Raja Sir Amar Singh 'are both eagerly desirous to have a college in Kashmir and one in Jammu,' and still they cannot carry out their wish. Why? Mrs. Besant supplies the answer. 'Education in Kashmir,' she says, 'is, in fact, in fetters, and every effort of the State Government to raise it to a higher level has, so far, been frustrated. The boys are exceptionally bright, but they are allowed no chance, and their own ruler has not been permitted to give them the advantages he longs to bestow. Under the peculiar conditions of Kashmir, the sanction of the Resident is necessary for every item of budgeted expenditure, and the education estimates have been ruthlessly cut down. Crores are to be spent on a useless railway, the upkeep of which will be most costly and the returns from which are problematical, while a few thousand rupees for education are grudged.' It is necessary to repeat that the writer is not a hypercritical Congresswalla, but Mrs. Annie Besant.

'The result of this denial of higher education,' adds the illustrious lady, 'is that scarcely any Kashmiris are found in the higher official positions of their own land; these are filled by "lent officers," Government servants from British India, who have little or no interest in the country.' Of course we ought not to 'attribute motives,' and the facts are too telling here to necessitate this on our part; but will Lord Curzon, the special friend of education and of the Native States, inquire into the matter and teach that anti-educational Resident the lesson he seems to stand in need of? If this is not done, it is eminently a case for an interpellation in the House of Commons by some sympathetic M. P.

JAM-I-JAMSHED,
16th April, 1905.

Alleged heavy expenditure incurred by the Nawab of Rampur on Lord Curzon's reception.

3. The *Jám-i-Jamshed* (Moradabad), in its combined issue for the 9th and 16th April, referring to the recent visit of Lord Curzon to Rampur, says that it is rumoured that Nawab Hámid Ali Khán spent 12 lakhs of rupees on the preparations

made for His Lordship's reception. If the rumour is well founded, the Rampur treasury whose annual receipts and expenditure are almost equal at present, could not possibly meet this heavy extra expenditure, and the money must have been borrowed, and had His Lordship known this fact he would not probably have allowed the Nawab to spend so much on the occasion of his visit. The writer further adds that His Highness is hardly a popular ruler. He pays little attention to the claims of his own people for employment in the State, and has filled almost all the high posts with outsiders generally of low origin, which has naturally caused much dissatisfaction among the Rampurians.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

INDIAN PEOPLE,
16th April, 1905.

The *Indian People* on the Provincial Budget of the United Provinces.

4. The *Indian People* (Allahabad), of the 16th April, in reviewing the Provincial Budget of the United Provinces, says :—The agriculturist is by far the most important factor in the economy of the Indian State. Unless he can stand on his legs the Imperial coach cannot be run. He must drag it. And he has been the hardest hit during the last decade not only on account of a succession of adverse seasons and of a cruel pestilence, but on account of a currency policy which should never have been adopted for gaining any trumpery advantage, considering its disastrous effect on the ryot population. This being so, the need is not for further re-settlements and enhancements of revenue with machine-like regularity, but for a reduction in the assessment. The Hon'ble Mr. B. K. Bose and the Hon'ble Mr. G. K. Gokhale have ably argued in this sense in the Imperial Legislature, but without avail ; not even the incontrovertible plea of so exceptional an authority as Mr. J. E. O'Connor, who in his admirable paper before the Society of Arts last year recommended an all-round reduction of 25 per cent. in the land revenue demand of the State, has had any effect on the revenue-wise mind of Government.

Our next illustration of the methods which Government resort to in the process of increasing their revenue will be taken from the Excise Department. The entire articulate section of the community has been insistently clamouring against the forced growth in the consumption of intoxicants which Government Excise policy is leading to, and pressing the Government for such a modification of that policy as will result in making the people a little less addicted to drink. We have complained of the policy itself, and of the illiberal administration of that policy by departmental heads who are more zealous for revenue than jealous of the well-being of the people. We have proved from the figures and facts furnished to us by the Department itself in its annual reports how terribly the drink evil is on the increase. We have accordingly prayed for a reduction in the number of liquor shops and for recognising the principle of local option in practical administration. Of course our cries have gone on unheeded as a sympathetic response to them involves some considerable loss of revenue, and while we have never thought that Government wishes the population to get drunken, we have neither been able to resist the unpleasant conclusion that if in the process of their making increased revenue the drink evil does automatically increase, they will not mind the result much. The figures given in the present Budget do not induce a modification of this view. The following will show at what appalling rate the drink revenue has been mounting up in this province :—

	Rs.
1896-7	44,64,440
1897-8	45,14,960
1898-9	56,84,847
1899-1900	63,69,842
1900-1	69,00,211
1901-2	74,10,028
1902-3	82,23,000
1903-4	94,58,526
1904-5 (Revised Estimate)	1,01,00,000
1905-6 (Budget Estimate)	1,05,00,000

What country can stand this for any length of time? An increase of 60 lakhs, or two and one-third times of what it was only a decade ago! These are the processes by which an increase of revenue is obtained, considerably to the detriment of the people, and this very increase is cited as proof of their prosperity; a double wrong being thus perpetrated.

The text upon which we are writing is the inadequacy of the revenue placed at the disposal of this Government by the Imperial Government for carrying on the administration with progressive efficiency. We have shown above by reference to two heads of revenue to what extremes the Government is obliged to go for the sake of obtaining the needed revenue. We will prove by reference to two most important heads of expenditure how it is driven to starve the most reproductive branches of the administration, even when revenue is obtained by what we cannot but call unfair means, all owing to the fact that the Imperial Government takes away too much of our revenue. The two heads we will take for illustrating our argument are Education and Sanitation. Let the readers remember that these Provinces are the most backward in all India in respect of educational progress. Let them further recollect that according to the head of the Educational Department, who is extremely unlikely to exaggerate or to make unreasonable and ambitious demands, the minimum additional expenditure necessary two or three years ago for these Provinces to come up to the level of Bengal, Bombay and Madras was 20 lakhs of rupees. After this fresh expenditure, Mr. Lewis said, the average annual expenditure on education would come up to only five pice per head on all branches of education, and this five pice was already exceeded in the advanced presidencies. In his last annual administration report, the Director of Public Instruction tells a tale of woe from the first to the last page in respect of want of funds, and he is so impressed by the starving of education that he asks at one place, rising above the restraint of his official position, whether it is considered that these Provinces do not deserve to make educational progress to the extent that Bengal, Bombay and Madras are doing. These are considerations which must have weighed with the Provincial Government in making up their educational budget for the new year, and we will assume that it is only the inability to provide the funds that is mainly responsible for their not making the necessary provision; although we have an uneasy consciousness that the want of effective desire to meet the full needs of the situation is also not wanting, and further that it is partly their own fault that they have not got a more liberal provincial settlement.

* * * * * * * *

We have only a remark or two to make on the expenditure under the head of Sanitation. The latest plague figures as our readers are aware give more than 23,000 deaths a week in this Province. That the outlook is alarming does not require any laboured demonstration. What has our philanthropic Government done to arrest the ravages of the disease and to help in relieving human misery? Last year only one lakh of rupees was given to district boards for the purpose of cleansing towns and villages not municipal towns. There was a lapse of Rs. 72,000 from the grant made under this head. 'The liberal treatment of Municipal Boards in the matter of relief from police charges,' we are complacently told, 'has rendered unnecessary special grants to enable them to meet their plague expenditure.' As if (1) formerly liberal treatment had been extended to them, and (2) their present resources permit them to incur half the expenditure necessary for plague preventive measures after meeting their every-day charges! The Government could afford to give Rs. 69,000 for making unnecessary increases in the salaries of officers of the Indian Medical Service who are amply remunerated without this increase; side by side of this is the statement that the allotment for plague expenditure has been reduced to two lakhs from three, '*as in the existing state of the provincial finance no special grants for general sanitary purposes are contemplated*,' etc. The one word by which to characterize this we do not care to use. By the light of this the Lieutenant-Governor's personal assurance that Government are ready and anxious to carry out any measure that carries with it a reasonable hope of success does not, we say with all deference, possess much weight, in our eye at least. We can think of but one civilized Government that has reconciled itself to meeting a situation of such unprecedented gravity with a sigh and dismissing it with a shudder, and that Government is—the British Government of India. It is disagreeable to introduce a racial question into so mournful a subject, but we really wonder whether a national Government would have displayed the same callous indifference to the lives of the people, and whether our present Government itself would not have been suddenly quickened into action if any appreciable mortality from plague had occurred among the European population of India. 'No special grants for general sanitary purposes are contemplated'—this is the most tragic sentence that a responsible Government could bring itself to pen in the present state of India. It is what we venture to call the tragedy of the United Provinces Budget of 1905-6, and it is enough by itself to forbid us to join in the chorus of congratulation with which the budget was greeted at the Council meeting in the usual orthodox and off-hand manner by the amiable honourable members.

(*d*).—*Municipal and Cantonment Affairs.*

ADVOCATE,
16th April, 1905.

Imposition of a pilgrim tax at Ajodhia and Hardwar

5. The *Advocate* (Lucknow,) of the 16th April, says:—The "Rám Naumi" in Ajodhia and Bysákhi in Hardwar attracted, as usual, large crowds of pilgrims to those holy places. It is yet too early to say in what form will be the new pilgrim's tax, sanctioned by the Government for the benefit of the municipal finances of Fyzabad, to be levied on visitors to Ajodhia. But there can be no two opinions as to the extreme unpopularity of the tax. A heavy burden has been heaped upon the Fyzabad Municipality by asking it to look after the sanitary and other comforts of people who are not permanent residents within its limits and who do not contribute anything towards the Municipal funds, as thousands of them are too poor even to purchase the necessaries of life during the day's stay at Ajodhia. But why should such people be taxed instead of the *Pandas* who can afford to be taxed, as they receive numerous heavy presents? It is a pity that after creating greater facilities for people to visit Ajodhia in large numbers, the State, through one of its departments, should show its inability to look to the ordinary needs of sanitation.

The increased profits from the railways derived from the pilgrim traffic ought to be made to contribute something towards the costs of sanitary measures for a place where the intensity of the crowds has become ten times more than what it used to be before the creation of the facilities. We do feel that the tax is extremely impolitic as in one way or the other every pilgrim returning from Ajodhia, hundreds of thousands of whom are unable to make any distinction between a Municipal tax and an Imperial impost, shall carry home stories of the greed of the *Sirkár*, always anxious to add to State coffers. Such taxes are impolitic, because while they bring a few thousand rupees for some local purpose, they add also to the prevailing discontent.

But what is worse is that such taxes when once imposed are seldom removed; at times they are collected even without any authority. Some years ago on the occasion of *Báruni Amávasya* a tax for local purposes was imposed on pilgrims in Hardwar. An anna was added to the charge for the railway ticket of every passenger who visited Hardwar, and outposts were established at which collections at the rate of an anna were made before pilgrims who came on foot were allowed to visit Hardwar and have a bath in the Ganges. The tax was obnoxious, and we do not know whether on account of obnoxiousness or otherwise the tax was abolished as far as the visitors on foot to Hardwar were concerned. But the tax on visitors who travel over the railway is still maintained. This is strange. If the tax has been abolished, as certainly it must have been, since no collections are made from visitors that go on foot, why should the people coming over the iron-road still be asked to pay one anna per head? This is unfair, and we feel that we have only to bring this to the notice of the Local Government to have this irregular collection abolished. Moreover, the imposition is unreasonable on the ground that Hardwar has now a large stationary population, and is growing in importance. It is becoming the summer resort of the Hindus from the Panjab and the United Provinces, and for months it is used as a sanitarium.

PRAYAG SAMA-CHAR,
16th April, 1905.

Levy of a poll tax by the Municipal Board from pilgrims at Ajodhia.

6. The *Prayág Samáchár* (Allahabad,) of the 16th April, says that pious Hindus gladly endure every kind of trouble and hardship in visiting their sacred places. But it is to be regretted that lately the municipal authorities and Government officials have shown undue desire in placing fresh difficulties in their way, which did not exist

even in the time of most tyrannical Muhammadan rulers. This year the Municipal Board has introduced a poll tax at the rate of an anna a pilgrim at the *Ramnaumi* fair at Ajodhia. It would appear that the Maharaja of Ajodhia offered to pay a lump sum to the Board as compensation with a view to dissuading the Board from introducing the poll tax, but that the Board was inexorable. It is supposed that the Maharaja will make an appeal to Government. The Press, too, should be up and doing.

PRAYAG SAMACHAR,
16th April, 1905.

Levy of taxes at the *Benighát* at Allahabad, by the Cantonment Magistrate, and the deputation of the Muhammadan police there.

7. The *Prayág Samáchár* (Allahabad), of the 16th April, says that hitherto the traders who plied their trades at the confluence of the rivers at Allahabad had to pay tax in the shape of ground rent to the Collector on the occasion of the *Mágh Mela* every year, but that the Cantonment Magistrate has now appeared on the scene and levied an additional tax of an almost equal amount. The result is that everything which has always been dear at the fair has become doubly so. The Cantonment Magistrate has not stopped here! Inside the fort there is a tree supposed to be the holy *Akshayabat* tree. So far the pilgrims have had free access to it. But now every person who goes to see the tree has to pay quarter of an anna at the gate of the fort and half an anna at the tree, when a lamp is lighted for him, the place being a little dark. Moreover, every carriage and *ekka* driver who takes pilgrims to the *bándh* or embankment has to pay half an anna and quarter of an anna respectively every time; consequently the carriage and *ekka* drivers refrain from taking pilgrims to the *bándh* and weak and sickly people who have to walk are much inconvenienced. Some twenty years ago the rumour regarding the use of beef at the fair by the Muhammadan police on duty created a deep stir among the pilgrims, and Government prohibited any Muhammadan policemen being deputed to the fair in future. Of late the orders of Government in the matter have not been strictly observed, which led to an unpleasant incident lately. On the occasion of her late visit to Allahabad, the Maharani of Balrampur gave a feast to the Prayágwáls. When a number of these people were taking their food on a wooden platform, a Muhammadan police constable got upon the platform. The Prayágwáls considered his entry as pollution and ceased taking their food. The authorities should inquire into the matter and strictly enforce the Government order in future.

(*e*).—*Education.*

ADVOCATE,
16th April, 1905.

Complaint regarding the imposition of excessive fines in the High School, Fyzabad.

8. The *Advocate* (Lucknow), of the 16th April, publishes the following letter from a correspondent:—Sir,—With reference to your editorial note about the infliction of fines in the Fyzabad High School, published in the *Advocate* of the 16th March 1905, I am sorry that it was not strong enough to meet the exigencies of the case.

As I have been with much difficulty able to ascertain the amount of fines for a period of nine months of the school year, *i.e.*, from April 1904 to January 1905, I beg to send you the same for the information of the public and the higher school authorities concerned:—

	Rs.	a.	p.
April 1904	10	15	0
May (half month vacation)	8	14	6
June (vacation)		...	
July 1904	19	4	6
August „	28	0	0
September „	14	0	3
October „	26	12	9
November „	40	7	6
December „	19	6	6
January 1905	30	12	6
Total for 8½ months	225	15	6 (198-9-6).

But it is remarkable that most of the fines now inflicted on the boys are, though quite contrary to the spirit of the *Rules*, for their failure to secure a certain percentage of marks arbitrarily fixed by the teachers for the Headmaster, in the weekly or monthly examinations of the school, or even on the scholars not being able to learn their day's lesson and many other such trivial offences—if offences they can in any sense be called.

The effect of this severity has simply been disastrous to the cause of high education in Fyzabad, as not only that numbers of boys had to leave the school altogether, as the following table will show, but there are many boys who have taken to thieving to pay the fines, and many to actual begging in the class.

Excluding the college classes the average enrolment of each year ending 31st March is as follows:—

Year	1897-98.	1898-99.	1899-1900.	1900-1901.
Boys	262	255	249	265.
Year		1901-02.	1902-03.	1903-04.
Boys		245	186	165.

To tell you the truth, Mr. Editor, instead of creating a love for learning in the mind of the youth, the teachers are turning their classes to be looked upon by their pupils as so many shambles, more to be shunned and feared than respected as their *alma mater*.

But I think it is not so much the teachers that are to blame for indulging in punsihment as a pastime as the "Draft Code of offences and punishments in Anglo-Vernacular schools." (Here follows a copy of the Code.)

(*f*).—*Agriculture and questions affecting the land.*

Establishment of cattle breeding farms in the Bombay Presidency.

ARYA MITRA,
16th April, 1905.

9. The *Árya Mitra* (Agra), of the 16th April, observing that the "slaughter" (destruction) of cattle is not only proving ruinous to the Indians, but that, affecting as it does the agriculture of the country, seriously tells upon the Government coffers also, is glad to notice that the Bombay Government has decided to spend Rs. 26,000 in purchasing bulls for breeding superior class of the bovine species, and to establish breeding farms at Kolhapur and Ahmadabad at a cost of Rs. 4,000 a year. The Government of India would do well to have similar measures taken in the other provinces also.

(*g*).—*General.*

The Rolt case, and the Indian character.

HINDOSTHAN,
10th April, 1905.

10. The English *Hindosthán* (Kálákankar), of the 10th April, says:—It is eminently gratifying to find that, as a result of the exhaustive inquiry held into the charges brought against Mr. Rolt—charges the prosecution were unable to sustain—by the Committee appointed by the Bengal Government, whose recommendations the Lieutenant-Governor has confirmed, Mr. Rolt is to be reinstated in his former post as Manager of the Khagra Estates, having been pronounced by the Committee qualified for re-employment under the Court of Wards, and, in addition to being paid his salary from the time of his suspension up to the end of 1905, he is to receive as compensation the further sum of Rs. 15,000 to indemnify him against the expenses incurred in his defence. The result of the inquiry, while it is most gratifying to everyone, carries the highest commendation of the patience, care and thoroughness with which the Committee of inquiry set about their labours in unravelling what is, alas! of only too frequent occurrence in India—a deep plot and conspiracy to ruin a man's career, to serve their own ignoble and infamous ends.

Intrigue, plot and counter-plot are the very essence of the Indian character, and nowhere in the Empire is this proclivity more rampant and conspicuous than in Native States, small estates, zámindáris, and, in fact, in every walk of life where Indian influence and control are paramount. The villainous conspiracy to blast Mr. Rolt's character is only one out of thousands of such cases which are happening every day in India—to the ruin and degradation, in many instances, of honourable and innocent men: of men who have injured no man or thing, but have tried to do their duty conscientiously and unflinchingly. And the pity of the thing is that the native character is so debased that the very man whose friendship you accept and believe in as genuine, that is the very man who stabs you in the dark. Little wonder, then, if the efforts hitherto made to bridge the social gulf between Europeans and natives have been futile—and, we fear, must ever remain so.

The town of Lucknow.

RIYAZ-UL-AKHBAR,
16th April, 1905.

11. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th April, on the authority of its Lucknow correspondent, states that on the 28th ultimo His Honour the Lieutenant Governor, accompanied by a number of high Government officials and respectable persons, paid

a visit to Nazírabad and Amínabad, and also inspected the cultivated land lying behind Aminabad. His Honour's visit has given rise to different ideas. *Quot homines, tot sententiæ.* According to one man the whole of Aminabad will be demolished, and a park, called the Victoria Memorial Park, will be laid out on the ground. Another man thinks that the Aminabad street will be widened. Let the real object of His Honour's visit be what it may; but there is no doubt that, if Aminabad be turned into a park, the town of Lucknow will undergo a great change or revolution.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ARYA MITRA,
16th April, 1905.

A complaint against local railway officials in general.

12. The *Árya Mitra* (Agra), of the 16th April, refers to the instructions which the newly constituted Railway Board has recently issued to the higher authorities of the various railway systems in India, calling upon the latter to take steps that tickets may be issued to third class passengers before the arrival of a train at every station and that a sufficient number of third class carriages be provided in every train to prevent overcrowding; regrets to say that the local officials are never expected to give up their practices unless superior authorities pay them surprise visits and see how they carry out their orders. The writer himself has seen that though signboards are put up at the doors or windows of booking offices of larger stations, on the Oudh and Rohilkhand Railway, to the effect that tickets are sold there at all hours of the day, but the booking clerks commence booking passengers only when a train is about to arrive. Other railway officials similarly fail to carry out other orders issued on behalf of third class passengers.

ADVOCATE,
16th April, 1905.

Need for introducing the system of platform tickets on the important stations of the East Indian Railway.

13. The *Advocate* (Lucknow), of the 16th April, says:—In every important East Indian railway station the Indian community badly feels the necessity of platform tickets. The present practice is that people are permitted to resort to the platform to receive friends with the permission of the Station Master. Europeans and Eurasians do not stand in need of any such permission: in the case of Indians it is grudgingly given, and when it is refused, it causes not a little humiliation to the party seeking it. Few self-respecting men ask for a favour which may be refused without any reason being given for the refusal. At Cawnpore self-respecting Indians go even to the length of travelling from the Oudh and Rohilkhand Railway Station to the East Indian Railway Station a few minutes before the arrival of the train in which they desire to see their friends, rather than go and beg of the Station Master for permission to enter the railway platform. The East Indian Railway in this matter should follow the example of the Oudh and Rohilkhand Railway and issue platform tickets, which will help to keep the platform clear of any crowd and at the same time save people from an amount of inconvenience. The proposal is so reasonable that we hope the East Indian Railway authorities will accept it. A formal representation on the subject might be made by the principal residents either of Allahabad or Cawnpore, where the grievance is so keenly felt.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 25th April, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[CONFIDENTIAL.] No. 17 of 1905.

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

ADVOCATE,
20th April, 1905.

A Muhammadan meeting held at Bombay in opposition to the public meeting lately held there to protest against Lord Curzon's utterances.

1. The *Advocate* (Lucknow), of the 20th April, says :—We received the following telegram from a correspondent on Tuesday morning :—

"Attempt to get up a Muhammadan demonstration against the public meeting respecting Lord Curzon's utterances proved a miserable fiasco. At first strenuous endeavour was made to convene a public meeting of Muhammadan inhabitants of Bombay, but had to be given up as even Muzza Persad (*sic.*) where Muhammadans usually meet was refused. Then Mr. Nasarulla Khan, barrister-at-law, who got up a hole-and-corner anti-Congress Muhammadan Association at Ahmedabad, in the name of that still-born Association, called a meeting at 8-30 P.M., at his father-in-law's house when there were not twenty people. One hour was lost in beating up something like an audience which, however, did not exceed a hundred people. When the first resolution was moved, a wealthy and independent Muhammadan gentleman, member of the Corporation and Standing Committee, and not a Congresswala, pointed out the ridiculous absurdity of passing a resolution in the name of Muhammadan inhabitants of Bombay when the majority of those present did not know why they were asked to come. He said that the whole Muhammadan community strongly resented Lord Curzon's utterance, and should act in concert even with Congress people who were doing useful and valuable work in the country. When votes were taken Mr. Nasarulla Khan, the Chairman, counted 63 for and 38 against it. Haji Yusuf disputed the correctness of the number, saying the majority was the other way and demanded a poll. A scene of confusion ensued and the Chairman left the meeting in great disorder."

Attempts to pass in the name of communities views which are not shared by the members in general end as ignominously as has this attempt failed, and we can only pity that Mr. Nasarulla's *Anjuman* should have thus attempted to injure national interests. When the *Anjuman* was brought into existence at Ahmedabad, we were assured that it came into existence to protect Muhammadan interests. Curious must be the regard for Muhammadan interests when the first public act done by the *Anjuman* is to plead guilty to the aspersions cast on the Indian national character. Can moral degradation go any further?

ADVOCATE,
23rd April, 1905.

The Government of India's refusal to forward to the Secretary of State, the Resolutions passed by the Calcutta public meeting protesting against Lord Curzon's utterances.

2. The *Advocate* (Lucknow), of the 23rd April, says :—Under Secretary of the Government of India, in his letter, dated Simla, the 10th April, 1905, writes to Dr. Rash Behari Ghosh, M.A., D.L., C.I.E., of Calcutta :—"I am desired to acknowledge the receipt of your letter dated the 22nd March, 1905, forwarding a copy of the Resolutions adopted at a public meeting held at the Town Hall, Calcutta, on the 10th March, and to say in reply that the Government of India are unable to accede to the request contained in it." Why should the Government of India refuse the forwarding of the Resolutions? It is true that the Resolutions of the Calcutta meeting condemned the policy of the present head of the Government of India; but is that head justified in refusing to send up the condemnatory Resolutions to his own superior without even assigning reasons? No subject of His Imperial Majesty King Edward can address the Ministers directly; the representation should proceed through the proper channel. But when help is sought from the proper channel, it refuses to render any help and at the same time declines to give any reason for such refusal. This is the way how the grievances of the people go unheeded. In the present case the mere fact that the Government of India has withheld the document from transmission will not prevent its finding its way to the Secretary of State.

INDIAN PEOPLE,
23rd April, 1905.

Appointment of a successor to Lord Curzon in the Viceroyalty of India.

3. The *Indian People* (Allahabad), of the 23rd April, says :—We have been from the first of the deliberate opinion that Lord Curzon's retention of his present office for any length of time bodes no good to India. We did not feel at all sorry when His Lordship left for England last year, and we exhorted and

implored him not to come back to rule over us. After the recent protest demonstrations we suggested that personal and political self-respect should induce him to change the scene of his labours. But we are now inclined to feel that he should postpone his departure till the Liberals come into power, so that they may appoint his successor. The news that Mr. Balfour wishes him to resign now that he may appoint Lord Dudley or the Duke of Marlborough as his successor is disconcerting. We have great regard for the former who has so endeared himself to the people of Ireland during his Viceroyalty over there, but we feel the necessity of having for the next Indian Viceroy a statesman permeated by Liberal ideas and Liberal principles, and an administrator of experience, like Lord Aberdeen for instance. And it must be voted a misfortune if it will fall to Mr. Balfour to appoint Lord Curzon's successor. This is our reason for wishing (on second thoughts) Lord Curzon to remain at Simla till he receive notice to quit by the fact of the installation of the Liberal party in office.

II.—AFGHANISTAN AND TRANS-FRONTIER.

CITIZEN,
24th April, 1905.

Return of the Kabul Mission.

4. The *Citizen* (Allahabad), of the 24th April, says:—The Kabul Mission returned to Simla the other day. No more definite announcement has been made about its result than that it has concluded with the Amir a treaty similar to that which existed with His Highness Abdur Rahman. This is a rather indifferent statement, and we do not quite know why a full statement on the subject should not be officially made. Secrecy in State matters looks so autocratic that Lord Curzon would observe it even when there was no apparent necessity for it. Perhaps we shall have to be in the dark about it till the facts of the Mission are published in a Blue Book and placed on the table of the House of Commons.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE,
23rd April, 1905.

The Hon'ble Pandit Sundar Lal's speech regarding educational matters in the United Provinces at the debate on the Provincial Budget.

5. The *Indian People* (Allahabad), of the 23rd April, says:—Pandit Sundar Lal has made out an unanswerable case for the less unjust treatment of Indian professors in colleges. The facts mentioned by him prove what retrograde progress has been made in this matter. It cannot surely be contended that as time advances, as the number of educated Indians increases, Indians entering the education department become less efficient and deserving: this will be a reflection on the education imparted in our colleges which no one can bring himself to make. There is no reason that we can think of except racial bias that is responsible for the state of affairs complained of by Pandit Sundar Lal, and the sooner it gives place to other tests of the qualifications of professors the better for the cause of education in India. The member for the University spoke with authority when he put in his powerful plea for the establishment of a Medical College in these Provinces, and we are sorry that no more attention was given to his words than the bare statement by His Honour the Lieutenant-Governor that we would have our Medical College in its own good time. The improvement of the Government Training College at Allahabad, the establishment of a Law College for these Provinces, provision for the teaching of other sciences besides Physics and Chemistry

are the other urgent educational needs to which Pandit Sundar Lal has called attention. That these things require still to be pressed on the Government, is itself proof eloquent of the phenomenal educational backwardness of these Provinces. That the Government did not feel itself in a position to give satisfactory answers to Pandit Sundar Lal shows how much more in need of funds it is than itself or the Imperial Government is willing to concede.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
23rd April, 1905.

The Hon'ble Pandit Madan Mohan Malaviya on plague measures in the United Provinces.

6. The *Indian People* (Allahabad), of the 23rd April, says:—The Hon'ble Pandit Madan Mohan Malaviya's suggestion that the Government should consider the advisability of carrying out a systematic and thorough disinfection, during each recurring period of subsidence of the disease, of every building or hut in which a case of plague occurred during the last preceding epidemic, does not necessarily involve resort to the use of force as the Government suspect. If it should do so they are certainly right in declining to carry it out. But considering that the Hon'ble Pandit suggested the eminently feasible alternative that if the Government be not prepared to carry out these measures at one and the same time throughout the infected area of the province, a beginning might be made in a few selected localities, we must say that the suggestion deserved a better fate than to be summarily rejected. This method has not been tried so far anywhere. The Government was wrong in saying that it was tried at Allahabad. What was done here was to carry out disinfection in the beginnings of an epidemic, and that too not with much thoroughness we believe.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE,
20th April, 1905.

The *Advocate* on the mismanagement of the North-Western Railway.

7. The *Advocate* (Lucknow), of the 20th April, makes the following comments on the management of the North-Western Railway:—"There should be some limit to which Railway mismanagement may be tolerated. We do not know whether it has come to the notice of the Railway Board that there is great dissatisfaction with the North-Western Railway train service and with the Railway staff which appears to be indifferent to public convenience. We may give our personal experience of a journey which we had to make ten days ago from Meerut to Jullundhar and from there to Dehra Dún. From the sad experience which we had during twenty-four hours, we can well imagine the lot of those who have constantly to use the line. At the Meerut station the first thing we were told by the Station Master was that the Bombay mail was usually late one hour and a half. So we had to content ourselves with resting a little in a waiting-room half of which was occupied by the bar-room, and the soldiers, a number of whom were travelling that night, managed to keep the room noisy till midnight when the Bombay mail came usually late. Berths for our party could be secured in a carriage which we were led to believe would take us to Jullundhar without a change. At Umballa, however, at an hour when the train should have been near Jullundhar, the passengers were told to hurry up and vacate the carriage as it was to go to Kalka. It is scandalous that people without a warning should be made to vacate carriages and that at places like Umballa there should be no arrangement for keeping extra carriages. In the meantime the Punjab mail reached Umballa and the staff, knowing full well that the Bombay mail would leave earlier, told the passengers to occupy seats in the Punjab mail which was already crowded, saying it would leave earlier. This did not happen. The Bombay mail did leave first and reached Jullundhar at ten instead of 7-30; but they say such delays are not unusual, and this was confirmed on the return journey. The through traffic from the Punjab to Hardwár is so heavy that the Railway Administration has through train service from Lahore to Dehra Dún. This was the train which we had to take in the evening. It left Jullundhar in time, but between Jullundhar and Saháranpur it lost over two hours and the train

which was timed to reach Dehra Dún at 8-40, reached its destination by 12-40. Thus mail and passenger trains are both running late to the extreme inconvenience of the passengers and dislocation of business. Days before the Bysakhi fair at Hardwár the North-Western Railway began to use goods wagons for third class passengers. Actually a week before the fair some twenty wagons were running full of pilgrims. There may be some excuse for using wagons after the *mela* is over, as it is desirable to disperse the crowd at an early date, and ignorant men, in their anxiety to get home, do not mind the use of wagons. But there can be no excuse whatsoever for the use of wagons days before the bathing day. This is a state of things to which it should be the concern of the Railway Board to put a stop at the earliest possible date.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 2nd May, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

No. 18 OF 1905.

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE,
30th April,
1905.

Grant of a representative form of Government to the Transvaal.

1. The *Indian People* (Allahabad), of the 30th April, says:—We have before drawn attention to the difference in the treatment meted out by England to India and to the Transvaal in respect of financial transactions. The same contrast is observable in the case of the political concessions the ruling country is prepared to give to her most valuable dependency and her youngest colony. India is inhabited by a highly intellectual and civilised race quite capable of looking after its own affairs and a race, too, which by its uniform loyalty and peaceableness has deserved well of England. The Transvaal is inhabited by a cosmopolitan financial gang, the only thing white about whom according to the *Pioneer* is their skin. The Transvaalers have also been very few years in subjection to England. The people of India, however, do not to this day enjoy a shred of self-government: their Legislative Councils are as yet farces, and their ruler thinks so poorly of them as not even to condescend to receive the resolutions of their great National Congress at the hands of its President. Look at the other side of the picture. The Transvaal has been already given representative Government. The new Constitution 'establishes a Legislative Assembly, wherein, except the Executive officers, *all members are elected*, namely, thirty to thirty-five elected and six to nine official members.' The franchise, however, is granted '*only to whites.*' We are now and then allowed to understand why Lord George Hamilton thought that British rule will never be popular in India.

INDIAN PEOPLE,
4th May,
1905.

Lord Curzon's administrative measures in India.

2. The *Indian People* (Allahabad), of the 4th May, says:—'The first twelve reforms which I foreshadowed in 1896,' said Lord Curzon in his Budget speech, 'are, I am glad to say, now accomplished. The next twelve have been carried also and during the remaining year I hope you may carry to completion the third dozen also.' It is the misfortune of India that most of these 'reforms' related to essentially trivial matters. But few of them touched what might be called the great problems of the Empire on whose satisfactory solution depends the future weal or woe of its peoples; and it is unfortunate that in these few cases, Lord Curzon has mistaken reaction for reform. His treatment of the Education question may be cited as an instance in point. The gigantic problem of the condition of the people cried aloud for solution in his time, but he has merely approached the subject and left it. He has not had the courage or the wisdom or the sympathy, to include the subject of famine prevention within the scope of the MacDonnell Commission, nor has he been equal to the institution of the village economic inquiry recommended by the Famine Union. The future historian will record of Lord Curzon's administration that it was one of little things well done and of great tasks ill performed or shirked.

II.—Afghanistan and Trans-Frontier.

ADVOCATE,
30th April,
1905.

The new Anglo-Afghan Agreement.

3. The *Advocate* (Lucknow), of the 30th April, says:—The Government of India has decided not to publish the text of the new Treaty concluded with Afghanistan till such time as the Secretary of State has seen the document and marked it with his seal of approval. Why has this secrecy been thought necessary, when in the House of Lords assurance has already been given that the present agreement does not cover new grounds? Till such time as the document is published, the English statesmen and publicists are doing their best to prepare the minds of the English public for the surprises which are in store for us. Our task is simply to hear what they have to say. In the foreign policy of India we have no voice, it is a matter in which it has been taken for granted that we are not concerned. We have simply to hear what others have to say, and, whether willing or unwilling, to pay the bill.

III.—Native States.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

MOHINI,
21st April,
1905.

The Government of India's Resolution on the Police Commission Report.

4. The ***Mohini*** (Kanauj), of the 21st April, referring to the Government of India's Resolution on the Police Commission Report, says that as the Government did not publish the Report before passing the Resolution it did not get the benefit of *Public* opinion on the Report, and the result is that its decisions on the recommendations of the Commission are not satisfactory. The editor then, quoting at great length, from the comments of the *Bengalee* newspaper on the Resolution, endorses the same, and observes that the powers of the police not being reduced in any way, but left intact as they were before, bare increase in the salaries and strength of the police staff is hardly expected to effect any material reform in the Force. No real improvement is to be expected in the working of the Police Department unless special steps are taken to recruit it from educated, honest and God-fearing men, and very substantial increase is made in the detective force.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE,
27th April,
1905.

Complaint regarding the non-utilization of sanctioned State technical scholarships in the United Provinces.

5. The *Indian People* (Allahabad), of the 27th April, says:—Asked when it proposes to utilise the technical scholarships placed at its disposal by the Government of India, our Government stated that it had not yet been able to find any student of whom it could be said that the grant of a scholarship to him would benefit a sound industrial undertaking and secure him permanent employment. But pray, what effort has been made to find whether eligible candidates exist or not? The Government's decision to await applications from intending candidates before notifying that the scholarships are available is of a piece with putting the cart before the horse. Who is aware of its intention to give such scholarships? If the notification be first issued, and if two competent young men cannot be selected from among the applicants, then, and not now before any effort is made, will be the time for saying that eligible candidates are not available. As a matter of fact we do not for a moment believe that there is such complete and hopeless dearth of competent young men. We rather think with Mr. Malaviya, and we had said as much more than once before, that many young men are anxious to go to America, England and Japan for acquiring higher scientific and industrial education, and we are sure it is not the want of eligible men but the absence of the will to find them out and help them that blocks the way. Then, what is meant by saying that the young men selected should be such that the grant of a scholarship to them 'would benefit a sound industrial undertaking and secure him permanent employment?' This sentiment seems to be an echo of the burden of Sir James LaTouche's Convocation song, that industrial development must precede technical education. We fail to see what good is sought to be achieved by thus arguing in a vicious circle. This is no argument for denying these provinces an advantage that has been conferred on the other provinces.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

INDIAN PEOPLE
4th May,
1905.

Comments on the Native Press in the Bengal Administration Report for 1903-4.

6. The *Indian People* (Allahabad), of the 4th May, says:—When Sir George Campbell as Lieutenant-Governor of Bengal said some uncomplimentary things against the *Hindoo Patriot*, which was then edited by the late Kristo Das Pal, that redoubtable publicist stoutly protested against his action and succeeded in getting them withdrawn. Under Sir Andrew Fraser things have slightly changed, and instead of unfavourable comment on an individual newspaper an exaggerated and hence, according to Lord Curzon, untruthful attack on the

'native' Press of the province as a whole has been published in the pages of the Administration Report for 1903-4. In this we are told that the Press 'in too many instances exhibited the defects of exaggeration and lack of sobriety and restraint which have so often been alleged to be characteristic of the Press in Bengal.' This is a sweeping indictment which should not have been allowed in the sober pages of an Administration Report without being supported by at least a few specific instances. This, however, has not been done, and we cannot but say that Sir Andrew Fraser committed a grave error of judgment in allowing it to be published to the world on official responsibility.

This Daniel come to judgment, we mean the author of the report, descends from the general to the particular in the next sentence where he says: 'An unpleasant side of native journalism is the tendency to personal attack on individual officers of Government who have in some particular incident incurred the displeasure of the press and who are thereafter held up to continual reprobation.' This is a wholly unmerited reflection on the Press. Nothing is farther from the wish of any respectable and responsible publicist in India than to indulge in such profitless and harmful pastime. What our sapient critic seems to have overlooked is that in India journalism is not as a rule a paying profession, that it is not a trade as in other countries, and that newspapers are generally started out of pure patriotic motives. The main end in view is to serve the country by influencing the mind of the Government in the right direction and by creating a wholesome public opinion among Indians themselves. When an abuse of his position by an officer of Government comes to the notice of a publicist, he certainly exposes it; not with any pleasure, however, but as the Press is the only medium for the exposure of official high-handedness and ventilation of public grievances. And with such natural reluctance it is that the Press adversely criticises persons apart from measures, and so susceptible is it to the least act of kindness on the part of any official (particularly a European), that it is often only too profuse in expressions of grateful admiration for the self-same individuals.

A worse and even more inexcusable instance of official exaggeration in criticising the Indian Press, and a generalisation without the least evidence in support of it, is contained in the following further sentence in the same precious pronouncement:—'As in other countries, so in this province also the proprietors of newspapers find that nothing conduces to sale of their publications so much as an account of a *cause celebre*, and when the natural supply of such occurrences fails, there is a tendency to supply the deficiency by invention and exaggeration.' Again we demand evidence. We protest against the insinuation of ungentlemanliness and dishonesty against a body of men who have on the whole rendered useful service to the country and deserved well of even the Government. It is an un-English act that has been perpetrated by Sir Andrew Fraser in not drawing his pencil through these unworthy remarks, and it is an unfounded, and in any event grossly exaggerated libel on the less powerful and prosperous but the more disinterested, useful and public-spirited section of the Press of India, that the Government of Bengal published in the pages of its Administration Report.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 9th May, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 19 OF 1905.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

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Nil.

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(*a*).—*Foreign.*

Nil.

(*b*).—*Home.*

ADVOCATE,
11th May, 1905.

Lord Kitchener, and the defence of the North-West frontier of India.

1. THE *Advocate* (Lucknow), of the 11th May, says:—The Kabul Mission of Lord Curzon and "The Call of Lord Kitchener" may jointly help India into serious complications with Afghanistan for fear of Russian designs upon this country. Between the two it is pretty easy to apportion responsibility in matters of military policy. Mr. W. T. Stead would fasten it wholly and solely upon Lord Curzon, who as Viceroy has practically the power to declare war or make or preserve peace. In the April issue of *The Review of Reviews* we read:—"The reverberation of the Japanese victories will make it more than ever necessary that Europeans who hold dominion in Asia should comport themselves civilly towards their Asiatic fellow-subjects. Especially must Anglo-Indians abate that detestable 'Side' which the most of them assume in their dealings with natives. Among the outward and visible signs by which this change of heart should be manifested to the world, the recall of Lord Curzon is urgently necessary. The advent of a Liberal Government at home ought promptly to be followed by the installation of a new Viceroy at Calcutta. Fortunately, in Lord Selborne, the *pro tem.* High Commissioner in South Africa, they will have a trustworthy successor ready to hand. Lord Curzon began well. He has degenerated. He forced the Empire into the buccaneering expedition into Tibet against the counsel of his own Commander-in-Chief, and he would have involved us in the immeasurable disaster of a new Afghan war if he had not been peremptorily overruled from home. His recent utterances have given just offence to the educated Hindus, and it is a cause for profound thankfulness that the time of his removal draws near. A Viceroy to whom an Afghan war is regarded as other than an intolerable and Imperial disaster is a Viceroy who ought to be recalled by telegram the moment his bellicose designs are known to the Government at home."

A writer in the pages of the *North American Review,* evidently an "Anglo-Indian" apologist for the Viceroy, gives to the world a scheme for the conquest of the Amir's territory as is said to have been propounded by Lord Kitchener. The Sirdar has visited the frontiers and formed his own opinions on the spot. To save India from Russian aggression is to arrange for the defence of some 700 miles of frontier lying between Karachi and Peshawar. The tribes inhabiting the regions between India and Afghanistan are wild still and have not been tamed sufficiently to only keep quiet when trouble ensues at their back, what to say of aiding the British troops and the Afghan soldiers to beat back their common enemy. Russian railway activity in the north and north-west of Afghan territory makes England uneasy. The intention now is to create outposts in advance of the red line far into the interior of Afghanistan.

The Russian bugbear is of course the only cause of this intense desire to go further and further. The immediate danger hovers over Afghanistan, though the objective of the dangerous party lies eastward from those wild regions. Absorption of the Amir's kingdom into the Russian Empire is as certain as speedier and frequent attempts upon India in that case. In the face of such a certainty some politicians advise partition of the buffer state between the two European Powers on both sides. England cannot bear the idea, and for two reasons. Her sphere of influence extends over Afghanistan "where our influence has been established and our interests materialised." The policy should be, the writer in the *Review* says, to sterilise the glacis of India. So Afghanistan must be guaranteed. To do so the Amir must do two things: to sanction the construction of railways and to let the Afridi and other hill tribes severely alone, to be dealt with by the British Government of India. As the Amir is sure of the good intentions of the English and must also look to them for aid in danger, the writer thinks he will be easily tractable. Afghan shrewdness is perhaps too deep for him.

If the Amir's wishes and temper in this affair are matters of mere guess-work the steps that are being taken in India mean very serious consequences. Telegrams, travellers' accounts and special reports have begun to pour in and the Anglo-Indian Press is growing restless over a possible Russian *coup* some day over the Pamirs and across Afghanistan. The feverish activity on the part of Russia in Central Asia may be the effect of the Kabul Mission whose work obviously lay in minimising the possibility of the ascendancy in Kabul of the influence of a Power whose insidious march Indiaward has been the cause of so much bloodshed and expenditure of men and money in the frontier. Be that as it may, Lord Kitchener has made up his mind to make the large army still larger. Lord Kitchener's reforms are based on the latest experience and the most recent military science, and they aim at making the heterogenous forces of India uniform, efficient, and ready in peace time to pass into a state of war. Many of his schemes will take time. He wishes to create real Indian officers possessed of initiative and independence; and if he succeeds he will add enormously to the strength of the Indian army. He is straining every effort to make his army self-contained and in a short time he will cease to depend on Great Britain for his guns, rifles and ammunition. This is all very good as far as the efficiency of a force is concerned.

In this as in other affairs India cannot be independent of England. For two things Great Britain must come to this country's rescue. Reinforcements must come from England alone, though the colonies may send a few regiments or so. But England must find the money for the stupendous task. The Army charges on India already amount to one-fourth the total revenue. But this sum has to rise very high to make the defence of India possible in the sense in which Lord Kitchener understands it. What to say of the margin of taxation being perilously small we have really reached the breaking point. Unless the tension is relieved a little, a crash may come any day. Plague and famine give warnings of the coming catastrophe. Assuredly then India can neither find the money nor the army to add the defence of Afghanistan to that of her own. The tax-payer of England must, the writer says, pay the bill and find fighting men.

But it is one thing to say it in the press, or, for that matter, even in Parliament, it is quite another thing to induce the Ministry to do it. During these years all increase in the Army charges have been debited to India. We have little hope of relief from the British Exchequer. Hope or no hope, we cannot but look with dismay and indignation at the slow but sure development of a new policy foreshadowed by Mr. Balfour in his speech on Army Reforms when he said that the battle for the defence of India must be fought beyond the external frontiers of India. The Prime Minister began to feel the ground; Unionist and Russophobe papers are paying the way; Lord Kitchener will enforce its claims; and Lord Curzon will sanction it. God save us from such a catastrophe.

INDIAN PEOPLE,
11th May, 1905.

The Military expenditure in India.

2. The *Indian People* (Allahabad), of the 11th May, says :—The *Indian Social Reformer* makes a timely quotation from Sir Robert Peel against those who are for piling up fresh military burdens on the poor people of India, who, if they had their way, would convert India into an armed camp. 'Peel was not afraid to say,' writes Mr. Morley in his *Life of Cobden*, 'that it is impossible to secure a country against all conceivable risks. If in time of peace you insist on having all the colonial garrisons up to the standard of complete efficiency, and if every fortification is to be kept in a state of perfect repair, then no amount of annual expenditure can ever be sufficient. If you accept the opinions of military men, who tell a Minister that they would throw upon him the whole responsibility in the event of a war breaking out, and predict the loss of this or the other valuable possession, then the country must be overwhelmed by taxation. It is inevitable that risks should be run.' Heavy military expenditure, Peel declared, meant heavy taxation, and heavy taxation meant discontent and revolution. He repudiated the old maxim, *Bellum para si pacem veiis.* A maxim that admits of more contradiction, he said, or one that should be received with greater reserve, never fell from the lips of man. Unfortunately for the people of this country the Government of India has almost a military constitution, with seats in the Executive Council both for the Commander-in-Chief and the Military Member. It is in our opinion an essential reform that the Commander-in-Chief should be deprived of his seat on the Executive Council.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ADVOCATE,
7th May, 1905.

Remission of land revenue by Government on account of frost, and the petty zamindars in the United Provinces.

3. The *Advocate* (Lucknow), of the 7th May, says:—It was an act of great prudence that the Government did not give an occasion to the different agencies working between it and the tenantry to have any hand in finding out the amount of remission of rent to which they were entitled on account of the late visitation of frost. The orders have been gratefully received by the tenants in every part of these provinces, and they will be the source of saving thousands of tenants from distress and misery. The amount of help thus given is real, and every pice of it has been availed of by those for whom it was intended. But these orders have not given satisfaction to the zamindars with small means. In the course of the week we have received two vernacular communications from two distant parts of these provinces, Allahabad and Bulandshahr. The zamindars of these places feel that the recent Government orders will not prove beneficial to them; both of them hold more or less the same views and think that the remission policy though helpful to the tenants, is not helpful to them; on the contrary it may rather ruin them. Similar views are held by a large number of petty landed proprietors in Oudh. We must at the outset say that we have no sympathy with the zamindars who in their selfish interest go so far as to condemn the generous policy of the Government. Their troubles have our sympathy, but not their hard-hearted suggestion that they should not be made to contribute towards the remission amount. They say remission means their ruin in so much as they will have to borrow to pay land revenue this year, and the debt will not be realised in the years following. As the debts against the cultivators shall be written off, landlords will be unable in even prosperous years to realise arrears from the cultivators. It is argued with some force that ordinary middle class zamindars have very little margin left to them. They cannot meet the Government revenue from the current demand, and they cannot go to rich zamindars for a loan which it will be possible for them to pay off. * * * * * * * *

We understand that some zamindars are thinking of making a representation on the subject to the Local Government. We hope that the zamindars will not give a handle to their opponents by making any ridiculous proposal as to the amount of the money which should be remitted to the tenants, and thus proclaim to the world that their interests are antagonistic to the interests of the cultivators. They can ask some more concessions on their own behalf in which prayer they may have the sympathy of their tenants also without injuring the latter.

HINDUSTANI,
10th May, 1905.

Remission of land revenue by the Government, and the petty zamindars in the United Provinces.

4. The *Hindustáni* (Lucknow), of the 10th May, publishes a letter in which the writer contends that the recent orders of the Local Government regarding the remission of land revenue on account of the frost in the United Provinces, while saving the tenants from distress, will prove ruinous to petty zamindars, who generally live from hand to mouth. The zamindar is, for instance, allowed a remission of Rs. 500 in the revenue he has to pay to Government, and for this he is required to remit Rs. 1,000 of rent to his tenants, so that he must borrow Rs. 500 to make good the deficiency, and carry on his business. Moreover, the zamindars have to pay the cesses in full, no remission having been made in them. All this is calculated to make the lot of zamindars, especially the petty ones, very hard, and indeed the Government would do well either to require the zamindars to remit only the same amount of money in rent as it, on its own part, remits to the former in revenue, or simply suspend and not remit the payment of revenue, so that the zamindars may be able to realize the suspended rent in future, and thereby pay off the loans they may have to borrow for tiding over the present exigency.

Commenting upon the above letter, the editor condemns the suggestion of the correspondent as narrow-minded and selfish. He admits that the financial condition of petty zamindars is not satisfactory: but it will be absurd for them to request the Government to withdraw its concession of remission of revenue. The zamindars had better ask Government for some special concession to themselves, as for instance, leniency in, or suspension of the collection of unremitted revenue from them during the present year. As regards the general complaint of the zamindars that they are left with a very small margin of profit from their estate after paying the Government dues, there is little likelihood of its being removed until and unless zamindars as a body join in with the Congressists in demanding a suitable reduction in the present rates of the assessments of land revenue.

(b).—*Police.*

INDIAN PEOPLE, 7th May, 1905.

Complaint regarding the ill-treatment of a woman by a Police constable at Allahabad.

5. The *Indian People* (Allahabad), of the 7th May, publishes a communication as follows :—Sir,—It was my lot to witness a very painful spectacle in this city on Tuesday morning, the 2nd instant, at 11 o'clock, on the City Road just near the railway overbridge. The policeman who was stationed on the spot was severely beating a helpless woman who sat under the shadow of a tree there, for what offence she committed I know not. I was driving on an *ekka* from the *chauk* and saw this while passing, and I confess I could not suppress tears in my eyes when I saw this. Till I was out of sight the shoe-beating was still going on, on the neck, the back, the shoulders, etc., of the unfortunate woman. If she was really guilty of any offence, was it, Sir, within the right of the police constable to resort to shoe-beating? And if he could with impunity behave in this shameless manner in open day by the side of perhaps the most frequented thoroughfare in the capital of the province—the seat of the Government and the High Court—what could he *not* do under other circumstances? And yet we have responsible European officers like Mr. Leslie Porter and leading Anglo-Indian prints like the *Pioneer* objecting to adverse criticism of the policeman by educated Indians!

Sir, the above case is only typical. It ought not to be passed over in silence by the Police authorities of Allahabad. That they may be able to trace the beast of a constable who so disgraced himself, I have given particulars of time and place.

INDIAN PEOPLE, 11th May, 1905.

Government of India's Resolution on the Police Commission Report, and Police Inspectors.

6. The *Indian People* (Allahabad), of the 11th May, says :—In this article, we purpose to briefly review the Resolution of the Government of India so far as it affects the higher grades of service in the department.

To begin with the inspectors, we are told that 'the Government of India consider that the rule should be that inspectors should ordinarily be appointed by promotion from among sub-inspectors, but that direct appointment should be permitted up to a maximum of 10 per cent. of vacancies. The duties of inspectors will be to hold charge of circles comprising several police stations, or a large town; and within these they will exercise general supervision and should be ready to assist in investigations. They will, in short, be responsible to the Superintendent for all police work in their circle.' Now, so far as the principle of appointment by promotion from the lower grades goes, we think it is difficult to commend or condemn it in the abstract. Its success to a great extent depends upon the sort of men who fill the lower ranks of the service. The sub-inspector is bound to carry with him in his higher sphere of official life the weaknesses and the shortcomings which have been his characteristic in his subordinate position. On the other hand, it is plain that the prospect of promotion ought to act upon him as an incentive to good conduct and trustworthy ways, while the experience acquired in subordinate positions will always come handy to him in checking the errors of his subordinates and controlling their work when he finds himself raised to the next higher rung of the ladder. It is thus obvious that the real reform must begin with the sub-inspector. He is and ought to be always the one important unit who requires to be paid the greatest attention. Judicious recruitment of sub-inspectors ought to furnish the Government with an efficient and reliable body of inspectors, and judicious recruitment must, as we have more than once had occasion to remark, have regard to the educational and moral qualifications of the men who are taken in, and not to mere accidents of birth or family connections. As it is, the Police Department is the great asylum for the do-nothings and despairs of both the Indian and European society, though we are free to confess that there are here, as everywhere else, honourable exceptions. With regard to direct recruitment, we are disposed to think that the percentage allowed by the Government is not sufficient, and that it would, on the whole, have been better if the recommendation of the Commission 'that Government should reserve the power to appoint direct a certain number, not exceeding twenty per cent.,' had been accepted by the Government of India. There is, to our mind, a great need of fresh and pure blood being infused into the department, and we only hope that in making direct appointments, the Government will not allow themselves to backslide into favouritism. We note with regret that no educational qualifications are laid down by the Government for those who may seek to enter the department by direct appointment. Having regard to the emoluments of inspectors, which we think are decent enough, the Government should be able to attract a good body of men with fairly high educational merits. The pay sanctioned by the Government for this class of officers is divided into three grades—Rs. 150, Rs. 200, and few special appointments on Rs. 250 a month. We also note with pleasure that 'the local allowances to *kotwals* in a few large cities in the United Provinces will be retained by reason of the special status and obligations of these officers.' 'As regards travelling allowances the Government of India have decided to grant to circle inspectors a daily allowance of Re. 1 when absent from headquarters, and to sanction fixed horse or conveyance allowances for inspectors in charge of towns and prosecuting and reserve inspectors. So far as the travelling allowance goes, we feel bound to say that it is inadequate in the extreme. The ordinary duty of an inspector making it necessary for him to constantly travel in the interior at considerable distances, it is ridiculous to expect that he should be able to meet the ordinary expenses of travelling within one rupee *per diem*. As it is, an inspector's visit to a police station in the interior, like the visits of so many other officers, is nothing short of a visitation disturbing the equilibrium of the entire station. The burden of hospitality generally falls on the immediate subordinate, and it is notorious that that burden is, but by a shrug of his shoulders, easily shifted on to the shoulders of the people. If the true state of facts were known, many a sub-inspector could give his tale of woe in this matter. The inspector *sahib*, like so many other *sahibs*, has to be kept in good humour, for he has the ear of the Superintendent of the Police, and what better way can there be than that he should be fed well, his myrmidons—for the inspector sahib is generally surrounded by a host of them—should be ingratiated with—his horse should be taken good care of—and nothing left undone to see that the inspector sahib should leave the *thana* well pleased with himself and the thanadar sahib. All this means money—and where is it to come from? Surely not from the pocket of the sub-inspector. Unless, therefore, an immediate metamorphosis of inspectors into supremely contented or scrupulous beings is expected, or unless it is anticipated that the future race of inspectors will be prepared to feed themselves on thin gruel and their horses will be like automatons absolutely above the wants of their animal nature, it is, as we have said, ridiculous to expect that this allowance of one rupee a day will suffice to purchase for them their ordinary conveniences and an ordinary degree of scrupulousness.

Before we close this article, we desire to say one word about court inspectors. To our mind, court inspectors are an anomaly and an anachronism. The ordinary duty of a court inspector is like that of a Government pleader, and we see no reason why the Government should not have paid public prosecutors for Magistrates' courts. In these days when court inspectors have not unoften to be pitted against trained lawyers, both European and Indian, it seems absolutely necessary that the prosecuting staff of the Government should be a competent one. We all know the extent of the legal knowledge or training of the court inspectors in general, and it cannot be pretended that the Government cannot get a sufficient supply of trained lawyers to supplant court-inspectors. The advantages of having trained lawyers to prosecute their cases, will certainly more than counterbalance a few disadvantages that may result from the abolition of this class of officers. As it is, court inspectors are not unoften found to be sitting alongside of Magistrates and advising them, instead of pleading before them, and though they may rejoice in this distinction, it is certain that in not a few cases the confidence of accused persons in our courts is shaken by the manner in which they behave or are allowed to behave themselves in courts. This is a point which may well have attracted the attention of the Government, but perhaps, considerations of prestige will not suffer it to be done.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

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VI.—RAILWAY.

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VII.—POST OFFICE.

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VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

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IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 16*th May,* 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 20 OF 1905.

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I.—POLITICS.

(a).—*Foreign.*

HINDUSTANI,
17th May,
1905.

France and Japan.

1. THE *Hindustani* (Lucknow) of the 17th May, referring to the alleged breach of neutrality by France in allowing the Baltic Fleet to stay and coal at the French harbours, observes that in spite of its solemn assurances of maintaining neutral attitude France may have given help to the Baltic Fleet because she fears that the success of Japan against Russia will leave Japan free to deal with France and Germany and oust them out of the Far East for good. The Japanese press is of opinion that France has violated the laws of neutrality by giving help to Russia, and appeals to England to interfere in accordance with the Anglo-Japanese agreement by which England is bound to help Japan in case any other Power helps Russia. Moreover England's interests in Asia are identical with those of Japan, and therefore the union of the two Powers will not only benefit the latter but will also enhance the prestige of the former, and put a stop to the bloodshed now going on between Japan and Russia.

(b).—*Home.*

INDIAN PEOPLE,
14th May,
1905.

Indian settlers in South Africa.

2. The *Indian People* (Allahabad), of the 14th May, says:—The various methods adopted by the colonists of South Africa to drive away the Indian settlers from that part of our common Empire, cannot of course all be honest. The end, the anti-Imperial end of these self-advertising 'Imperialists' is to have nothing to do with Indians in any shape or form—excepting of course the enjoyment of the fruits of their labour. And they, practical politicians that they are, believe that the end justifies the means. A curious illustration of this is furnished by our exceptionally disinterested and useful contemporary, the *Indian Opinion* of Natal. The facts are briefly as follows. The Potchefstroom people are very much exercised over the proposed erection of a mosque by the Indian Muhammadans. At the Town Council meeting where in spite of legal opinion to the contrary, the Councillors decided to oppose the erection of the mosque, they also passed a resolution instructing the Medical Officer to make an inspection of that part of the town and report at once to the Council. And the Medical Officer submitted the following faithful report according to their desire:—

> The premises were on the whole fairly clean, but if any epidemic broke out it would be very difficult to disinfect them, as they largely consist of a patchwork of shanties of all shapes and sizes.

We will content ourselves with endorsing the following comment of *Indian Opinion* on the above:—

> The question naturally arises: what has the Officer been doing all this time? The plague has been in the Transvaal now for a year, and the premises have not been found a source of danger. To-day, they are found to be an urgent danger to the town, and must be dealt with at once, not to prevent the plague, but—the building of a mosque! This would be ludicrous, were it not so openly dishonest.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

ANANDA KADAMBINI, July, August and September, 1904.

Need for repairing the *ghâts* at Mirzapur.

3. The *Ánanda Kádambini* (Mirzapur), in its joint number for July, August and September, says that the *ghâts* on the bank of the Ganges at Mirzapur are falling to pieces. They have consequently become a source of very great danger to the general public who resort to the river in large numbers to bathe daily. Mr. Wyndham, the present sympathetic District Magistrate and Chairman of the Municipal Board, who has done much to improve the condition of many a road in the town, would do well to take immediate steps to preserve the *ghâts* which are so useful to the Hindu community. The descendants of the builders of some of the *ghâts* are still alive, and they are rich enough to repair their ancestors' *ghâts* if some pressure is brought to bear on them. Failing this, Mr. Wyndham can easily raise subscriptions from the well-to-do residents for the purpose, if he induces the Municipal Board or Government to bear half the cost of the needed repair. The writer hopes Mr. Wyndham will lose no time in taking the matter in hand in earnest.

NAIYAR-I-AZAM, 19th May, 1905.

A butchers' strike at Saharanpur.

4. The *Naiyar-i-Ázam* (Moradabad), of the 19th May, publishes a long communication in which the writer complains that there has been a strike among the butchers at Sahâranpur for the last 45 days, but that the municipal board has not yet taken any steps to provide a meat supply for the people. The Muhammadans cannot get meat even for their religious ceremonies. A Muhammadan required beef for the performance of the *fâtiha* ceremony, and obtained permission from the Municipal Secretary to sacrifice a cow. When he applied for the services of the municipal munshi and another servant to supervise the sacrifice, he was required to submit the letter in which permission had been granted to him. When he produced the letter he was told that the Municipal Secretary's permission was against the opinion of the District Magistrate and the letter was detained. The Muhammadan had to defer the *fâthia* ceremony. Another instance of official high-handedness is that a Muhammadan was arrested, kept in police custody for four days and then sent to the Magistrate for trial for having a quantity of meat in his possession. When the Musalmans met together to consider the question of sending a deputation to His Honour, the Court Inspector or some other police inspector appeared on the scene and induced the Musalmans by persuasion and threats to abandon the idea. At last some Muhammadans quietly left for Naini Tal one by one and are still staying there with a view to presenting a memorial to His Honour. The Municipal Board has sanctioned Rs. 10,000 to arrange for the supply of meat, but only six goats are killed every day. The Muhammadans of Sahâranpur whom Mr. Bower considered to be disaffected towards Government are a very loyal and law-abiding people. If the meat supply were stopped at any town in Rohilkhand, serious consequences would follow. Before interfering with the meat-market the Municipal Board should have made some arrangements for the supply of meat. At present the Hindus have the ear of the local officials and have freely spent money, as much as Rs. 25,000, in bringing about the existing state of things.

(e).—*Education.*

INDIAN PEOPLE, 14th May, 1905.

Alleged anxiety of the Government of India for loyalty being taught to school boys.

5. The *Indian People* (Allahabad), of the 14th May, says:—The Government of India has of late been taking precious good care that loyalty is taught to school boys by means of such books as Lee-Warner's *Citizen of India*, and its general repressive educational policy is also designed, at least partly, to make of the future generations of educated Indians more loyal subjects than patriotic citizens. Certainly the leaders of Indian thought and activity make no distinction between loyalty and patriotism. On the contrary they are so firmly persuaded of the necessity of British rule over India for the good of India herself that, to quote the language of the late Mr. R. M. Sayani, one of our ablest Congress Presidents, they are loyal because they are patriotic, and patriotic because they are loyal. And the efforts of educated Indians have been systematically directed to securing such wholesome and progressive reforms in the system of British Indian Government that more and more loyalty may become synonymous with patriotism in the national mind.

It is precisely because there is a guilty conscience troubling the mind of Government that it is not a purely disinterested agency striving primarily for the welfare of the people and only indirectly seeking to gain by holding sway over India, it is because of the consciousness of departure from plighted word and of the perpetration of gross political and economic injustice on the people that it is unable to see eye to eye with educated Indians, that to be patriotic is to be loyal on the part of an Indian. They of course fare better in independent Japan. There as Baron Suyematsu says in an article in the *Nineteenth Century*, the country, the land, the people, the nation, and the State are co-extensive, and may be said to be one and the same thing. Also, the reigning Emperor, the Imperial dynasty, and the State are 'the most lofty object of all that Japanese people can ever have before them in the secular world.' The Japanese educational system, therefore, rigidly enforces the doctrine of patriotism side by side with loyalty. 'In the Japanese conception, true patriotism includes love for the Emperor, and true loyalty includes love for the country, and loyalty and patriotism may be said to be almost identical as to their relative purport.'

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

SURMA-I-ROZGAR,
8th May, 1905.

A mixed case at Agra.

6. The *Surma-i-Rozgár* (Agra), of the 8th May, states that a hot argument lately took place between one Lieutenant Ford of the Welsh Fusiliers and a Lala Badri Prasad, photographer, at Agra, *re* some money matter: both the parties instituted prosecutions against each other in the court of the Joint Magistrate. On the 6th May the Magistrate dismissed the Lala's prosecution, and convicting him of the charge brought against him by the Lieutenant sentenced him to a fine of Rs. 100 and 10 days' rigorous imprisonment. The Lala has been released on bail pending his application for revision to the Sessions Judge.

AGRA AKHBAR,
14th May, 1905.

A mixed case at Agra.

7. The *Agra Akhbár* (Agra), of the 14th May, referring to the mixed case at Agra, says that while Lala Badri Prasád produced witnesses in support of his defence, and Lieutenant Ford's complaint was quite unsupported, the European Joint Magistrate held that a statement made on oath by a European military officer against an Indian could not be treated as false, and convicted the Lala accordingly. The Commanding Officer of Mr. Ford's regiment is reported to have written, during the trial of the suit, letters to the Magistrate, urging him to convict and punish the Lala severely so that it would have a deterrent effect on other Indians. The Sessions Judge in revising the case upheld the fine, but reduced the sentence of imprisonment to that of one day's simple imprisonment.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

HINDOSTHAN,
12th May, 1905.

The Native Press in Bengal.

8. The English *Hindosthán* (Kalakankar) of the 12th May, says:—It is indeed too unhappily true that the most prominent feature of Native journalism, particularly in Bengal, is that most objectionable and undignified trait of personal attack into which is infused the most malicious venom and vindictiveness. Journalism, in the true sense of the word, should be absolutely free from this imputation; and it is a maxim universally recognised in higher journalism throughout the world. It is, of course, good

journalism to attack and point out weak points and defects in any man's policy—that is, to attack and expose the policy and its whole rottenness; but it is distinctly bad journalism to attack the personality and individuality of the official whose policy may come in for proper condemnation. And it is precisely in this respect that the Native Press in Bengal show a most lamentable lack of discrimination—a process of vilification which not only destroys the intrinsic merits of criticism and detracts from the influence and weightiness of the journal which indulges in this kind of invective, but lowers the reputation and prestige of such a paper, depriving it of serious notice or respectable attention. It is a notorious fact that the Bengalee Press is particularly given to this style of journalism—a style which is a standing reproach against the intellectuality of its editorial staff and leaves the imprint of bad taste and vulgarism on the *personnel* of the managing proprietary. It is a defect greatly to be deplored, as it converts an otherwise respectable paper into a scurrilous sheet—a thing which no man respects. If, on the other hand, the Bengalee Press would rid itself of this taint, its opinions as a representative body of an influential section of the Indian community, would carry far greater weight and receive greater consideration from Government, which would not only justify their existence, but would be doing a real and substantial service to their countrymen whose interests and welfare they profess to have at heart.

ALLAHABAD:
The 23rd May, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

NASIM-I-AGRA,
19th May, 1905.

India under British rule.

1. THE *Nasím-i-Agra* (Agra), of the 19th May, observes that as the people of India have no direct access to their sovereign under British rule, they are reduced to the position of orphans. The ancient sovereigns of India used to live in the country, so that the people could easily bring their grievances to the former's notice, and have them readily redressed; but now the British sovereign of India lives beyond the seas, and the people not having him in their midst, can neither love, nor be loved by him. The British Government appoints, it is true, a Viceroy to rule over India, but the Indians are never likely to be as well treated, looked after, &c., as Englishmen living in England are. India is at present aggrieved in respect of many things, such as the police administration, the recruitment of the public service, the administration of justice in mixed cases, &c., but her sovereign being away, she is left to bear her grievances unredressed, the local British rulers not having that genuine sympathy with the people of India as a father has for his children or a sovereign for his subjects.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

JAM-I-JAMSHED,
7th and 14th
May, 1905.

Disappearance of a young Pathan at Rampur under suspicious circumstances.

2. The *Jám-i-Jamshed* (Moradabad), in its joint issue of the 7th and 14th May, publishes in its Supplement, the *Rohilkhand Punch*, a chapter purporting to be taken from a book called the "Tawarikh-i-Hámidiya" or a history of the reign of Hámid Ali Khan, the present Nawáb of Rámpur, (under preparation), in which the writer states that in June 1900 on a very hot day at noon a couple of fierce-looking armed men were seen forcibly carrying a handsome young Pathan in the direction of the *Benazír* garden at Rámpur. The armed men had left the public road and were taking their prisoner by an out-of-the-way path to avoid attracting people's attention. The youth, who was utterly bewildered and confused at his arrest, seeing a female gardener working in a field, cried out that his name was Jangi; but before he could utter another word, his captors gagged his mouth with a handkerchief, and dragged him onwards. On reaching the entrance of the garden, the prisoner again cried out and asked his captors to tell him where they were taking him, and what was his fault, and they harshly told him that he was guilty of a very grave offence against the "afsar-i-álá" (*lit.* highest functionary). At the verandah of the garden house the armed men were told by an officer that His Highness had long been waiting for the prisoner. The unfortunate youth was therefore at once taken upstairs by the armed men, and then after the lapse of about two hours, His Highness was seen driving away from the house with *Sahibzadá* Munna Sahib, the Home Secretary, nothing transpiring as to what became of the youth.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

INDIAN PEOPLE,
21st May, 1905.

Comments on the dismissal of a Tahsildar in the United Provinces.

3. A correspondent of the *Indian People* (Allahabad), of the 21st May, briefly stating that one Pandit Ganga Ballabh, late a Tahsíldár in the United Provinces, was *summarily* dismissed, on *ex parte* evidence in October 1903, after serving Government for 23 years, and that his appeal to the Government of India resulted in nothing, observes:—With the deepest regret we notice that in these days the columns of newspapers are full of grievances of the Indian subordinate officers who unfortunately fall victims to the Government's desire to save by withholding large amounts of pension from those who are turned adrift penniless to beg their bread in old age when they had been cherishing fond hopes of calm and peaceful retirement after

long meritorious services to the Government who sometimes adopt a very peculiar procedure to get rid of them easily. Thus the Local Government have turned a deaf ear to such grievances, and the Government of India have invested the officers of the Home Department with full powers to exercise independent and discretionary power in those cases of appeals without doing justice to, and caring for the troubles of the aggrieved party. But in India the poor 'native' gentlemen are subordinate to the European officers whose occasional acts of injustice do not ordinarily reach the ears of the highest authority.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

PRAYAG SAMACHAR,
21st May, 1905.

Complaint against hackney cart-drivers practising cruelty on their animals at Allahabad.

4. The *Prayág Samáchár* (Allahabad), of the 21st May, complains that hackney cart-drivers at Allahabad, especially Musalmans, who generally overload their carts, beat the animals most mercilessly, when they are not able to draw the heavy carts quick enough. The writer himself saw the other day a lad cruelly beating three lean buffaloes of a cart in which as many as sixty bags of grain, each weighing two maunds, were loaded. The new Municipal Chairman would do well to take steps to put a stop to the cruelty which hackney cart-drivers practise on dumb animals with impunity.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

HINDUSTANI,
24th May, 1905.

Improper time for the arrival of Meerut and Aligarh trains at Ghaziabad, and the want of seats at railway stations for respectable intermediate and third class passengers.

5. A correspondent of the *Hindustáni* (Lucknow), of the 24th May, complains that the Meerut and the Aligarh trains reach Ghaziabad in the evening at such an hour that the passengers have to wait two hours before they are able to resume their journey. Again, they are not allowed to pass this time on the station platform, but are driven by the subordinate Railway employés into a small close room where at this time of the year one is reminded of the Black Hole. Moreover, while a waiting-room and nice benches are provided for second class passengers at railway stations, even common benches are not provided for poor intermediate class passengers on which they might sit for the time they have to wait at a station. It would be well if respectable intermediate and third class passengers were allowed to wait in the waiting-rooms on payment of small fees. In that case a grievance of native passengers would be removed and the railways would have a new source of income.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 29th May, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 22 OF 1905.

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

ADVOCATE,
1st June, 1905.

Treatment of India as a party question in England.

1. THE *Advocate* (Lucknow), of the 1st June, referring to the question of making India a party question in England, says :—The literature on this subject has already become voluminous. The Anglo-Indian papers are also taking part in the discussion, not without importing banter into the affair. The *Statesman*, the *Advocate of India*, and the *Times of India* have given some attention to the subject, the last in the spirit of the scoffer. There is of course some truth in the view taken by the *Times* that throwing in our lot with the Liberals may reduce our delegates from apostles to the Indian people into Radical emissaries. But Conservatives and Unionists have practically been weighed in the balance and found wanting. The other Bombay contemporary thinks otherwise. On this very important question our friend says :—"It is proposed that the Indian delegates should generally trust to the Liberal organization in Great Britain for opportunities to address the public, and we think that this is a sound policy. An independent campaign is out of the question for very many reasons, and the Unionist camp, we are sorry to say emphatically does not offer the opportunities which the delegates seek. Nor do we see any harm in handing over Indian questions to party leaders. We have no other political system, and we enjoy no reform or progress which has not been the effort of one political party or another. If progress is to be made in Indian affairs we must rely on the same machinery whatever may be its defects and drawbacks. Indian affairs will, to some extent, be withdrawn from the heat and strife of party bias. So far as we know, the Indian delegates are not going to Great Britain to advise the electorate on the Irish question, the fiscal proposals, secular education and manhood suffrage or any of the great political bones of contention, but will confine themselves to pointing out how progress can be made in matters nearly concerning the destinies of India. Nor, if the delegates know their own business will they colour their statements too highly, or harp too long on the 'bleeding India' string. As to abusing Lord Curzon, one of 'the (British) nation's great men,' we fully sympathise with the British elector's wish to deprecate it from any one else. The delegates may be trusted to keep clear of personality in their advocacy of India's cause as the system is at fault, though its faults may be aggravated by this or that person without meaning to do so."

II.—AFGHANISTAN AND TRANS-FRONTIER.

INDIAN PEOPLE,
1st June, 1905.

The Kabul Mission, and its outcome.

2. The *Indian People* (Allahabad) of the 1st June, says :—If the published treaty were all the outcome of the Kabul Mission, it may fairly be said that there was no justification for the despatch of Mr. Louis Dane and his colleagues to the Afghan capital. If, on the other hand, there was in addition any secret treaty, lending itself to the aggressive designs Lord Curzon is suspected to have, then we can only say that that is a fresh act of disservice to India. What we will assume for the time being is that these intentions of Lord Curzon were frustrated by the Amir's unwillingness to yield on those points, and that hence, rather than come back with nothing, Mr. Dane got that precious superfluous treaty from Amir Habibullah which in reality means nothing. If the Amir says he has always scrupulously adhered to the treaty between the British Government and the late Amir, where was the necessity for the despatch of a mission at all unless to secure some fresh concessions from him ? And what was the justification for thinking of acquiring new rights ? And if the new demands were rejected, they must have been of an aggressive character certainly. In the result nothing has come out of the mission so far as the public are allowed a knowledge of the facts. And yet the poor Indian ryot, in whose endless capacity for being bled the Government seem to have infinite faith, has had to pay an enormous amount on account of this abortive Dane Mission to Kabul.

ADVOCATE,
1st June, 1905.

The *Advocate* on the new Anglo-Afghan treaty.

3. The *Advocate* (Lucknow,) of the 1st June, says:—The new treaty with Afghanistan obtained by Mr. Dane, with which he is so much contented and satisfied, will not give entire satisfaction to a large section of the people. We confess we are not among those who feel quite satisfied with the wording of the new treaty, because it may lead any day to a serious misunderstanding. British prestige has already suffered in the dealings of the India Government with the Amir. The Government may or may not know, but the feeling in Upper India is that it was a sad mistake on the part of the Government to pay a subsidy to the Amir of Afghanistan. Now this belief will be strengthened when the masses come to know that the principality of Afghanistan which had been so long treated as an independent Indian State on terms little better than those obtaining in Nepal has become a full blown kingdom and its ruler is called His Majesty and no more His Highness. The question is—in return for what promises has this concession been made? What has Amir Habibullah given to India that he should have got a concession on which Amir Abdur Rahman laid so much stress, but died without realizing the hope? The hope that the ruler of Afghanistan might be looked upon much as the great Sultan of Turkey or the Shah of Persia is done was never allowed to be realised. It is even said that Abdul Rahman Khan was allowed to feel discontented with the Foreign Department till his last day. If behind the Dane Treaty there is some other secret binding between the Government of India and the King of Afghanistan, this concession may be permissible. But till such time as the new promises or gains are not made public, public opinion in Northern India where every event connected with the North-West frontier is very carefully watched and commented upon, will consider the mission a failure and the raising of the status of Afghanistan to that of Turkey a grave political blunder. The continuance of the payment of a subsidy to an independent king, who does not conceal his indifference to India and its military needs is another mistake. Mr. Dane is praising the Amir for his hospitality, compliments the Afghans for their good behaviour, considers it remarkable that for five months his mission should have been in Afghan territory without a mishap, attaches importance to the great Darbar where two thousand Civil and Military Afghan officials were present at which Amir Habibullah Khan announced his intention of following his father's policy in dealing with India. But unless Mr. Dane chooses to explain what in return he has got for the concessions granted through him, neither the picturesque scenes of the Darbar nor the charming society of the Amir will remove the feeling of dissatisfaction with which the new treaty has been received in Upper India. Mr. Balfour's speech we publish elsewhere. He spoke with courage. Let us hope when the crisis comes, which, God forbid should ever come, he shall have the support of Amir Habibullah Khan. Mr. Dane's one statement about the non-existence of any Russian influence in Afghan territory must silence such critics as are ever ready to tell the people that Kabul is a hot bed of intrigue and that Russian influence through trade agents is increasing and Kabul is full of Russian influence. Contrary is the testimony of Mr. Dane and it ought to carry that amount of weight which is due to anything coming from such a personage as Mr. Dane.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

ADVOCATE,
28th May, 1905.

The *Rolt* case, and the Bengal Government.

4. The *Advocate* (Lucknow), of the 28th May, says:—The Government of Bengal has published a long resolution on the case of Mr. Rolt, the Court of Wards Manager, who was prosecuted by a District Magistrate on serious charges of corruption but which could not be maintained in the High Court. Mr. Justice Handerson had left a minute about the case in which he strongly animadverted on the conduct of the local officials responsible for the trouble given to Mr. Rolt. It is this minute which has led to the issue of this Resolution. The Bengal Government, while holding that its officers acted throughout with the best of motives, condemned them for their indiscretion. It had already liberally compensated Mr. Rolt. Nobody is jealous of Mr. Rolt. He was an injured person, and

it speaks well of the Government to do its best to repair the injury caused to an innocent person. One remark one is tempted to make in this connection, and it is that had such considerations not been confined to European accused persons alone, had Indians been recipients of such expressions of sympathy, the administration of criminal laws of the country would have become much more easy.

HINDUSTANI,
31st May, 1905.

A suggestion to Government for making some further concessions to landholders and tenants on account of the late frost in the United Provinces.

5. The *Hindustáni* (Lucknow), of the 31st May, publishes a letter from a correspondent, who contends that the remission of land revenue, which the Government has ordered to be made in the United Provinces on account of the late frost, far from bringing relief to the landholders, will simply add to their distress and difficulties. While the unremitted portion of land revenue will be duly realized from the landholders, the latter themselves will find much difficulty in collecting the unremitted rent from their tenants, and the result of this will be that the majority of the ordinary landholders will have to borrow money, to pay off the Government revenue, at ruinous rates of interest. It would really be an act of great mercy on the part of Government if it kindly suspended collection of the unremitted land revenue for the present season, and advanced *takávi* to petty landholders and tenants at a reasonable rate of interest.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

NASIM-I-AGRA,
31st May, 1905.

A suggestion to Government for requiring allBritish Civilians to acquire a good knowledge of the language, &c., of the people before they are given permanent appointments in India.

6. The *Nasím-i-Agra* (Agra,) of the 31st May, complains that for some years past justice has not been properly administered to the people in the law courts in India. The reason is not far to seek. Formerly all British candidates for employment in India were required to learn the language and manners, customs, &c. of the people for two years, before they were appointed to responsible posts. But in these days raw youths, who have passed certain examinations in England, are sent out to India, and are at once installed on the Judge's bench to administer justice. This is very unsatisfactory indeed; and Government should revert to the old practice of requiring all candidates for the civil service in India to acquire a good knowledge of the language before permanently appointing them to any responsible post.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ROHILKHAND GAZETTE,
1st June, 1905.

The Rohilkhand and Kumaun Railway.

7. The ***Rohilkhand Gazette*** (Bareilly), of the 1st June, complains that the want of sheds or waiting rooms for native females at railway stations on the Rohilkhand and Kumaun line is a source of great inconvenience to native ladies. The editor has received several complaints in connection with the Pilibhít and the Bareilly City Stations. Females accustomed to live behind the screen are exposed to great inconvenience, specially as *doolie*-bearers, and coolies too, are conspicuous by their absence on the line. Again, at some stations the booking-clerks are in collusion with the

money changers at the stations. When passengers offer a rupee in payment for their railway fare, the booking-clerk either returns the rupee asking them to obtain change or gives them the tickets they want, keeping the whole rupee in payment of the fare without paying them the balance. The railway authorities should redress these public grievances.

VII.—POST OFFICE.

ROHILKHAND GAZETTE,
1st June, 1905.

Sub-Postmaster at Madhoganj, Hardoi district.

8. The *Rohilkhand Gazette* (Bareilly), of the 1st June, on the authority of a correspondent, complains that the Sub-Postmaster in charge of the branch post-office at Madhoganj in the Hardoi district does not perform his duties properly. He opens the post-office only for an hour or so, in the afternoon, during which he receives and despatches the mails. The registration, money-order and savings bank work greatly suffers to the great inconvenience of the public. If a depositer wishes to withdraw any money he has to dance attendance for a week. The higher postal authorities should enquire into the matter and remove this public complaint.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 6*th June*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 23 OF 1905.

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

ADVOCATE,
8th June, 1905.

The coming visit of the Prince of Wales to India, and the National Congress.

1. THE *Advocate* (Lucknow), of the 8th June, says:—We are sure the proposal about requesting His Royal Highness the Prince of Wales to open the Congress Exhibition has simply to be thought a little calmly to be pronounced out of court. His Highness will not be at Benares in December. His Royal Highness does indeed come with the set purpose of seeing with his own eyes the wonderful land of Ind and knowing a little of Indian art and civilization, and with the ostensible object of getting first hand knowledge of India and her people under Western civilization. While the glories of British rule and the guadiness of Indian Princes and Chiefs shall dazzle his royal eyes, this will be no occasion for "the feast of reason and flow of soul." The best thing for the Congress to do is to join the popular movement of giving a hearty welcome to the royal guests. This can be done by a message from the President. The welcome from the Congress will surely be an all-India affair and much more representative than any that may be organized in any Presidency town.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

ADVOCATE,
4th June, 1905.

Excise Administration Report of the United Provinces for 1904.

2. The *Advocate* (Lucknow), of the 4th June, in the course of its comments on the Excise Administration Report of the United Provinces for last year, remarks:—We are thankful for what the Government proposes to do, but we do not see any necessity for the adoption of extraordinary precautions. The principle laid down is excellent and it ought to be largely availed of. We hope we shall have in future no grog-shops in religious fairs and in localities the residents of which do not want them. The temperance organizations get thus a field of work in which they may at once commence their activities in order to inform the Collectors where the shops are not wanted. The removal from prominent to obscure places of shops will remove the temptation from the way of many a passer-by.

(d).—*Municipal and Cantonment Affairs.*

ARYA MITRA,
1st June, 1905.

The burning-ghat at Agra.

3. The *Árya Mitra* (Agra), of the 1st June, complains that the Municipal Board at Agra has ordered the Hindus to burn their dead at a ghát near Tájganj. This restriction will cause a great deal of trouble and inconvenience to those persons who live several miles off. When the Muhammadans are allowed to make use of dozens of burial grounds, without let or hindrance, it is not by any means just and fair to have one burning-ghát for the whole town of Agra. God protect the persons who have to carry their dead friends and relatives long distances on their shoulders for cremation! It is earnestly to be hoped that the President of the Municipal Board will reconsider the order.

Water-supply at Agra.

NASIM-I-AGRA,
3rd June, 1905.

4. The *Nasím-i-Agra* (Agra), of the 3rd June, says that Agra has always suffered from the scarcity of water in summer. Even the provision of the water-supply has not put a stop to the complaint. Every year the engine or some other part of the machinery has broken down, and the present summer has proved no exception to the rule. On the 31st May last the water-pipe got out of order, and the supply was entirely stopped from 9 A. M. to 5 P. M.; then a little water came, but did not rise to the upper storeys of houses. The same was the case the following day, and the public inconvenience from the scarcity of water in hot weather may be more easily imagined than described. In order to provide against the contingency when the water-works get into disorder, a large tank should be built at Chipi-tola and connected with the main pipe in the city. The tank should always be kept filled with water, but should be utilized only when the water-works go wrong.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

Separation of the Judicial and Executive functions.

CITIZEN,
5th June, 1905.

5. The *Citizen* (Allahabad), of the 5th June, says:—So the Government of Lord Curzon has made certain representations to the Secretary of State in Council on the subject of the separation of Judicial and Executive functions in India. That is a statement made by our contemporary of the *Pioneer*. What the particular proposals of Lord Curzon with reference to this important matter are we cannot well conjecture. But that they are not the Congress proposals on the subject we can confidently predict. Lord Curzon is too superior a person, in his own estimate, to stoop to take the cue to any of his measures or actions from a popular body like the Congress. Perhaps His Excellency has tried his hands to improve the Congress proposals with reference to the question and the result may well be surmised. It was His Lordship who tried to improve the Calcutta Municipal Bill of Sir Alexander Mackenzie and with what result must yet be fresh in our readers' minds. We look forward with no pleasant feelings to the revelation of Lord Curzon's representations on the separation of Judicial and Executive functions.

Branch Dispensaries in the villages in the United Provinces.

HINDUSTANI,
7th June, 1905.

6. A correspondent of the *Hindustáni* (Lucknow), of the 7th June, complains that the supply of medicines to the Branch Dispensaries in the villages (in these Provinces) is very scanty, so that the hospital assistants in charge find much difficulty in providing suitable and sufficient medicines to patients coming for treatment. The compounders, *chaukidárs* and the sweepers employed in these dispensaries are also very poorly paid, their present salaries being only Rs. 8, 4 and 2 respectively, which must be raised, if efficiency and diligence in the performance of their duties are to be expected from them.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 12*th June*, 1905.

PRIYA DÁS, M.A.,
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(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE,
11th June,
1905.

British administration of India.

1. The *Indian People* (Allahabad), of the 11th June, says:—There are the strongest reasons why England should treat India with if anything more magnanimity than she shows to her self-governing colonies. We have expressed these reasons many times, and will now only give some of them in the words of Mr. Tozer, who said in his recent paper to the Society of Arts:

> India contains three-fourths the population of the Empire. Her sea-borne commerce is greater than that of Canada and Australia combined. She and not Canada, is really the granary of the Empire, having furnished England during the last three years with 51,384,000cwt. of wheat and 6,627,000 cwt. of flour. As a market for British goods, she is far and away ahead of any other part of the Empire, her purchases last year of the ruling country having been nearly 50 per cent. greater than those of Canada and Australia put together. She has provided scope for the profitable investment of hundreds of millions of British capital, and for large numbers of Englishmen in her army and civil services and in her mercantile pursuits. She contributes 150,000 men and £20,000,000 in money to Imperial defence.

'In virtue of her ancient civilisation, her vast population, her enormous productive power, and her generous contribution in men and money to the defence of the Imperial fabric,' said Mr. Tozer, 'India may justly claim the first consideration after England herself.' But does she get it? The *Times of India* supplies the answer very moderately when it says that 'it is only the bare truth to say that she does not often get what is her due.' Why? Because the educated people of India do not cry aloud and persistently.

We are glad to have the admission from the *Times of India* that 'the Indian system of administration has a vital bearing on the economic and industrial condition of the country.' Let those who affect the belief that industrial development does not depend on political conditions and who consequently are all for the former to the exclusion of political activity, bear this great truth in mind. Our contemporary lends its weight to the suggestion frequently made by Indian reformers that the India Office in London has failed of its purpose and sometimes even acted adversely to Indian interests, and says that in any scheme of reform the first attention should be paid to the reform of the India Office so that it may more effectually fulfil the object of its existence. The first necessity from the Indian point of view is the appointment of a couple of Indians to the India Council. A similar step must be taken as regards the Governor-General's Executive Council, and it should further be secured that the Commander-in-Chief will not have a seat in it. The able article of the *Times of India* under notice will be quoted in our next issue: meantime we cannot but add a word to express our sense of pleasure that it strongly supports Mr. Tozer's suggestion approvingly referred to by us in a previous issue,

> that a special industrial census should be undertaken to ascertain in greater detail, than is possible in the general census, particulars of the rural industries and the numbers of persons employed, the extent to which they are affected by competition from without, and what measures can be taken to revive them by instruction or by the introduction of improved appliances.

'Such a survey is essential to the devising of measures which will have the effect of proving really useful.' And we do hope the Government of India will earnestly consider the matter.

Having referred at such length to the *Times of India*, we may as well say a word on another article printed by it in a recent number, which relates to what it rightly calls 'the biggest fact and the greatest menace that confronts India to-day.' It is plague, 'which is desolating whole cities,' and 'turning some of our fairest regions into abodes of death and woe.' No reasonable man, not even a member of the Government, can deny that 'the most terrible feature of this vast visitation is that practically nothing is being done to stem its ravages. It sounds well-nigh incredible that with literally millions dying around us, no concerted effort to stay the onward sweep of the disease is being made. Yet so it is.' And this, notwithstanding the 'tremendous intimation' contained in the few words:—"Three Million People Wiped Out by Plague in India in Two years." We do not know if this could be said of any other civilised Government. If 'Courage and Sympathy' were really the motto of the Government of India as our Viceregal orator said ought to be, we should have witnessed during the last few years many anxious measures for the material amelioration of the people and many large and far-reaching sanitary undertakings. But where really is courage and where sympathy? Not we are afraid at Simla. The whole article of the *Times of India* deserves to be read, and we shall publish it in our next issue.

INDIAN PEOPLE,
8th June, 1905.

Mr. Bonnerjee's speech at the protest meeting lately held in London by Indians, against Lord Curzon's certain utterances and general administration policy.

2. The *Indian People* (Allahabad,) of the 8th June, refers to the protest meeting lately held in London by Indians against Lord Curzon's certain utterances and general administration policy, and, in endorsing the appeal made by Mr. Bonnerjee, in the course of his speech on the occasion, to the young men of India to take up and carry on the political agitation, observes:—We are glad that Mr. Bonnerjee made a powerful appeal to the young men of India to take up the important work of political agitation at the point where the present leaders will be obliged to leave it, and carry the holy cause to success. This appeal cannot be too frequently repeated. The Hon'ble Mr. Gokhale and Babu Surendranath Banerjee seem to feel likewise, for they lose no opportunity of inculcating lessons of patriotism on the mind of Young India. The present leaders are discharging their self-imposed duty with ability and devotion unsurpassed, and to these pioneer workers future generations cannot be too grateful. They have cleared the jungle, as it were, and shown to their successors the path which leads to a reformed and regenerated India. It is for their successors, the young men of to-day, to prove themselves no unworthy countrymen of Dadabhai Naoroji and Gopal Krishna Gokhale by their disinterested and incessant toil for the motherland. May they be inspired by this lofty and unselfish ambition!

II.—AFGHANISTAN AND TRANS-FRONTIER.

SANSAR MITRA,
May (June), 1905.

The Amir of Kabul and the British Government.

3. The *Sansár Mitra* (Allahabad), for May (June), observes that Mr. Balfour's recent speech *re* the protection of the North-West frontier in India, shows that the Dane Mission to Kabul has been a failure to all practical intents and purposes. The Amir desires to establish direct relations with the British Government and keep an envoy in London for the purpose; but the British Government is unwilling to grant his request, in order to keep Afghanistan under the control of the Government of India. The result is that the Amir too on his part refuses to permit the Indian Government to construct any railway within his territory. The Amir further finds that Russian treatment of Persia is of a very noble nature—the Persian prince has not only been (freely) given military training in Russia, but is considered fit to hold a high appointment in the Russian army. It would be no wonder if these circumstances tended to incline the Amir towards Russia, and he allowed the latter to extend his railway into Afghanistan. But the writer believes that the Amir is too shrewd a politician to allow Russia to do any such thing, which must give very great annoyance to the British Government. The latter would, however, be well advised to retain the good will of the Amir, permitting him even to have an envoy in London, if it be the *sine quâ non* to secure that end.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

NAIYAR-I-AZAM,
12th June,
1905.

Warders in the jails in the United Provinces.

4. The *Naiyar-i-Ázam* (Moradabad), of the 12th June, re-echoes the views of the *Ittihad* (Lucknow) on the subject of jail administration in the United Provinces, and agrees with that paper in thinking that the warders in jails have a hard life and are poorly paid. They have to remain on duty for a longer period and receive less pay than their fortunate brethren of the reserve staff who are employed outside the jails, and are usually Government pensioners. They have to pass the whole of their time within the prison walls. They carry no arms and are always in danger of being attacked by the convicts who have got edged tools and implements. Again

they have to pay for their uniforms, while uniform is supplied to the reserve guard by Government free. They are frequently transferred from place to place to their great inconvenience and loss. They are on duty for the whole of the day and so have no time to look to their private affairs or even to get food from the bazaar. Their children cannot receive education in the local schools, inasmuch as the schools are situated at a long distance from the jails. Thus any improvement in the status of their children is simply out of the question.

(b).—*Police.*

INDIAN PEOPLE,
11th June,
1905.

Police reform in India.

5. The *Indian People* (Allahabad), of the 11th June, publishes from a correspondent a communication marked No. 1, as follows :—It is superfluous to observe that the cry for the reform of the Police in India was not of yesterday or the day before. It may be said to be at least twenty years old. Neither is it an exaggeration to state that the cry was universal. It was not confined to one district or one province. Each city, each district and each province of the Empire equally demanded a reform, a reform which should be in every way satisfactory, a reform which should to a large extent allay the unwholesome dread or terror more or less entertained for the force in every nook and corner of the land, a reform which should, as far as possible, stamp out the undoubted corruption rampant in it, a reform, in short, which should entirely alter the present popular feeling of indignation and hatred towards that body, and engender in its place one of genuine respect for an organisation instituted more for the protection of society than for tyrannising over it in divers and devious ways, and for the detection of real crime rather than for its concealment or invention. Reform of this radical but salutary character was demanded by the people in the press and on the platform, not by one community or one race, but by all communities and all races. Neither were the highest tribunals of justice in the land silent on the subject. Cases, now and again, were heard in appeal, where the reviewing judges fearlessly condemned the conduct and action of the police. The law courts of each province can by their records demonstrate the correctness of the statement here made. Indeed, a collection of the most important cases in which during the last twenty years our High Courts of Justice, in their criminal jurisdiction, have fulminated on the proceedings of the police would not only offer most instructive reading, but afford ample pabulum for sensational writers. The realities would prove more romantic than romance itself.

Such being the general character popularly ascribed to the police for at least twenty years past, it was only natural that the cry for a wholesale reform should be universal. Administration followed Administration, but none displayed the requisite courage to take this matter in hand and boldly grapple with it. Two reasons were adduced for the *laissez faire* policy so long in vogue at the seat of the central authority. Firstly, it was denied that the police were so hopelessly vicious, corrupt and oppressive as was represented. There was the usual popular exaggeration of its character. Secondly, assuming even the condition as generally portrayed, the reform was one which demanded an exceedingly costly perennial expenditure which it was not in the power of the State to incur.

At the commencement of the agitation for reform, the first reason was more prominent and held great sway with the authorities. But as the searchlight of public criticism, as expressed in the Press, and on the public platforms of Provincial Conferences and the Congress was steadily applied to the force, supported by equally stern facts as disclosed in the highest Courts of Criminal Justice, the scepticism on the score of popular exaggeration greatly diminished, while the necessity for reform became more and more insistent. Then the plea of the want of the eternal peace came more and more into prominence. But even that pretext lost its cogency when it became absolutely transparent that the finances of the empire could certainly bear the burden of the additional expenditure needed for the reformation of the police. And no doubt the Indians felt extremely grateful to His Excellency the Viceroy when, among the dozen big problems of administration calling for solution, he courageously included the reform of the police. They were glad to notice the respect which he paid to Indian public opinion in the matter. They were gladder still that, after all, they were to reap the first fruit of the agitation they had persistently carried on when His Excellency appointed the Police Commission under the presidency of Sir Andrew Fraser. Their gratitude, however, to the Government, it must be freely confessed, was not unalloyed. The Indian public was grieved to find that only two Indians were appointed as members of the Commission when it was highly desirable and expedient to have at least one leading citizen from each Presidency and Province of the empire. At any rate, it was loudly represented in the Press that two able Indian lawyers of great experience in matters criminal ought to be on the Commission. There was a unanimous appeal from the country to the Government to place on the Commission the Hon'ble Sir Pherozeshah M. Mehta, who commanded universal confidence and whose experience of police cases was unique. Unfortunately, that appeal remained unresponded to exactly in the same spirit as the one made in 1886 for placing Mr. Dadabhai Naoroji on the Public Service Commission. Indians have no doubt that in either case the Government and the country alike would have vastly benefited by their presence on and assistance to the respective Commissions. In the case of the Police Commission, it goes without saying that the assistance of Sir Pherozeshah would have given the report even a more practical and statesmanlike turn than is to be witnessed therein. However, the Indian public accepted the Commission as it was formed, quite content that at least a good beginning had been made on the practical principle that half a loaf was better than no bread.

Well, the Commission went their rounds. They made fifty sittings, of which thirteen were in Bengal, seven in the United Provinces, six each in Madras and Bombay, and the rest in the other Provinces. They examined in all two hundred and seventy-nine witnesses and received replies from six hundred and eighty-three persons to whom questions had been put. With commendable assiduity and stern impartiality they made their report. They were appointed by the Government of India Resolution of 9th July, 1902, and they submitted and forwarded their Report on 30th May 1903, which was an instance of great and conscientious promptitude. The Report itself is a monument of their great ability and industry. It needs to be well-digested by educated India in order to be appreciated. At the same time, it should be reluctantly confessed that the principal recommendations made in the report for reform fall considerably short of the true needs of the country. Indeed, Indian opinion, so far as it can be judged from what has been represented in the leading Press, is one of disappointment. This disappointment may be discerned in two directions : firstly, in the halting character of the reform, and, secondly, in the manner in which the future recruitment of the important police officers is recommended. It would be well if, for the present, the second matter was allowed to be subordinated to the first. It is a matter connected more with the policy of the Administration than one of executive detail. But the reform itself is of the highest importance. The question, therefore, asked in every well-informed and unbiassed quarter is this : Will the extra annual cost of 1·50 crores of rupees bring about that wholesome change in the conduct and action of the police for which the country has been crying itself hoarse for these twenty years past ? The cost undoubtedly is great, but it might be cheerfully borne provided there was a reasonable and fair prospect of witnessing in a few years the removal of the many ugly evils associated with the present police force of the empire throughout all its grades, the same ugly evils which the Commission have so carefully, so impartially and so vividly delineated in Chapter II of their report. This is the question of questions which has to be answered. It will be carefully examined in the next article by the light offered by the Commission itself in the chapter just referred to.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

NASIM I-AGRA,
11th June, 1905

A complaint regarding the water-supply at Agra.

6. The *Nasim-i-Agra* (Agra), of the 11th June, complains that of all the towns in the United Provinces where water-works have been constructed, the supply of pipe water at Agra is the worst. The pumps are open during the day for 14 hours at Cawnpore, 11 hours at Allahabad, 9 hours at Benares and Lucknow, but only 7 hours at Agra. The income derived from the water-supply is Rs. 34,000 at Cawnpore, Rs. 1,12,000 at Allahabad, Rs. 91,000 at Benares, Rs. 82,000 at Lucknow

and Rs. 92,000 at Agra. As regards the annual expenditure on the water-works, it is Rs. 76,000 at Cawnpore, Rs. 53,000 at Allahabad, Rs. 72,000 at Benares, Rs. 53,000 at Lucknow and Rs. 70,000 at Agra. In view of these facts the residents of Agra are fully entitled to claim that the pipe-water should be turned on longer than it is at present.

NASIM-I-AGRA,
11th June,
1905.

The municipal sub-overseer at Agra.

7. The *Nasím-i-Agra* (Agra), of the 11th June, complains that the present sub-overseer of the Agra Municipal Board does not possess the qualifications which such an officer should have under the existing rules on the subject. What aggravates the matter still more is that the said sub-overseer, lacking as he does the requisite qualifications, has been given a handsome increment in his pay this year. Surely the higher authorities should call the Municipal Board to account for such utter violation of the rules in the case of the sub-overseer.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

OUDH PUNCH,
15th June,
1905.

The Viceroy's speech at the Calcutta University Convocation and an appeal to him to change his policy.

8. A correspondent of the *Oudh Punch* (Lucknow), of the 15th June, makes some humerous remarks in connection with Lord Curzon's speech at the Calcutta University Convocation, calling His Excellency "*nat khat*" (a naughty boy). In his speech His Excellency abused the people of India to his heart's content, but the natives too, especially at Calcutta, rose equal to the occasion and held protest meetings condemning his speech. His Excellency had better vacate the cage (retire). If His Excellency were willing to retire, the writer would raise the money to pay his travelling expenses by public subscription. Famine and plague have raged during his administration and there has been a heavy mortality. His Excellency will not be allowed peace even in England. It is time that His Excellency mended his ways. His Excellency should adopt a better policy in future and make amends for the past, and remember that the sighs of the oppressed have overturned the throne of kings.

ARYA MITTRA,
8th June,
1905.

Alleged backwardness of the United Provinces in general progress as compared with other Provinces.

9. The *Árya Mitra* (Agra), of the 8th June, observes that the want of permanent settlement of land, backwardness of education, and absence of any kind of State workshop where the people could learn an art, are some of the principal causes which handicap the United Provinces in its progress, and rather tend to make it retrograde. It is also very unfair that the medical students of the United Provinces should have to go to Lahore or elsewhere for studying for the Assistant Surgeon's examination. There is no reason why the Agra Medical School should not be raised to the status of a college, and the residents of these provinces given facility in entering the medical profession as Assistant Surgeons. Again, what was the necessity of establishing another workshop for manufacturing fire-arms in Bengal while one already existed at Cossipore? Could not the second workshop have been established in any place within the United Provinces? The Government of India has recently conferred another boon on Bengal, by opening an (a central) agricultural college in that Province. All these facts serve to show that the United Provinces is not lucky enough to share in the good graces of the Government of India. The people of the United Provinces have a new grievance against their own Local Government. The Government of India has sanctioned certain technical scholarships to enable Indian students to receive technical education in Europe or America, and asked the Local Government to nominate candidates for the same. But Sir James Digges LaTouche refuses to nominate any, on the ground that he fails to find any suitable candidates. This assertion certainly reflects anything but credit on the kind of education imparted in the schools and colleges of these Provinces, on which a considerable amount of public money is spent. The writer can, however, assure His Honor that several students of these

Provinces went to Japan and have returned after mastering various industrial arts, and that some others are receiving similar education in that country at present.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

The management of endowments.

SULAH KUL, 11th June, 1905.

10. The *Sulah Kul* (Gorakhpur) of the 11th June, while not approving of the removal by the Egyptian Government of religious endowments from under the control of the head Kázi, says that the editor is of opinion that in this country also Government should exercise some control and supervision over such endowments. Indeed, the editor will not be silent until Government has made satisfactory arrangements for the purpose. Suppose there is an *Imámbára,* and according to the will of the donor illuminations are to be held there, and *khichra* and *halwa* (articles of food) are to be distributed free among the people during the Muharram. It is the duty of Government officers to see how the illuminations are held and whether the *khichra* distributed is fit for food. The officers should also see whether there are any savings and how the savings are used. Why should not the savings be devoted to the encouragement of some trade or industry and the profits be made over to the trustee for its use? If the trustee be incapable of managing the endowment properly a committee composed of conscientious and honest men should be appointed to manage it, and submit a yearly report to Government. A Hindu has been made a trustee of a Hindu temple. The management of the endowment is so unsatisfactory in his hands that the income is appropriatad by him and his friends to their own use. Government cannot be justified in looking at these things with indifference. It is its duty to keep an eye on endowments, but of course its interference should not go the length which the Egyptian Government appears inclined to adopt, *i.e.,* setting aside the head Kázi, and taking the entire management into its own hands.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 20*th June,* 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[CONFIDENTIAL.] No. 25 of 1905.

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

BHARAT JIWAN,
16th June, 1905.

The Indian National Congress and the Prince of Wales.

1. The *Bhárat Jiwan* (Benares), of the 16th June, expresses great satisfaction that their Royal Highnesses the Prince and the Princess of Wales will be in India when the next session of the Indian National Congress takes place at Benares, and advises the Congress to invite their Royal Highnesses to open the Congress Exhibition, so that they may be able to see with their own eyes what progress English education has made in this country. A visit to the Congress pavilion will enable His Royal Highness to obtain information regarding the Congress which could not possibly be expected from a perusal of reports. As the object of the visit of His Royal Highness is to get an insight into the condition of the Indian people, it is the duty of the Congress to lay bare the true condition of the people before his eyes. The Congress should not lose such a golden opportunity to invite His Royal Highness to visit the Congress. Indeed, the Congress leaders should be at once up and doing.

ARYA MITRA,
16th June, 1905.

Indians under British rule.

2. The *Árya Mitra* (Agra), of the 16th June, regrets that while the British Government has, ever since the establishment of its rule in India, been conferring blessings after blessings on the Indians, the latter are too stupid to appreciate them. The Britons, in the first instance, snatched the sovereignty of India from the natives, and thereby put an end to the constant mutual strifes and warfare that raged so fearfully among the native rulers, and were a source of great trouble to the people, before the Britons took the supremacy of the land into their own hands. The British Government then took pity on Indian widows and abolished the *sati*, with the result that they being no longer allowed to immolate themselves on the pyres of their deceased husbands, their number has largely increased in the country, and the public streets of towns are to be found full of prostitutes. The Government has, in the same spirit of kindness, disarmed Indians, so that they may not unnecessarily have to burden themselves with arms. Since the time of Lord Lytton, the British Government has come to shower such blessings on the Indians, it going the length of relieving the people of the responsibility and cares of the administration of the country as far as possible, and loading Englishmen with the same. The result of this special kindness to the natives is that the Government has not only to induce Englishmen to leave their homes and live in a hot country like India, but to make them hold almost all high responsible posts, and be thereby troubled with great anxiety and solicitude for the good administration of the country. Why, Government has now taken even to deputing Englishmen to carry on the administration of the states of "uncivilized" native chiefs. Lord Curzon, the present Viceroy, has outdone all his predecessors in the matter of making special concessions to Indians. He has passed the Universities Act and thereby made it almost impossible for Indians (in general) to graduate, and thus saved them from the very hard labour of studying for the University degrees. He has also been good enough to abolish competitive examinations for public service, for which Indians had to make special preparations, appointments in future being made by nomination, and not merit. Again, Indians are being largely displaced by Europeans and Eurasians in the Police, Railway and Telegraph Departments so that they may quietly sit at home, and do no kind of hard work in any branch of the public service. The Indians were generally proud of their truthfulness and piety, but Lord Curzon in his late Convocation speech denied these virtues in them. This has led the Indians to hold protest meetings in various parts of the country; but the British Government is very shrewd and kind, and it will soon have the goodness to pass some such law as will no longer allow the Indians to undergo the trouble of even holding meetings or forming associations.

EXPRESS,
22nd June, 1905.

Indians in South Africa.

3. The *Express* (Lucknow), of the 22nd June, says :—The harsh severity and contempt with which our countrymen are treated in *British* South Africa is evident from a new humiliating regulation that has been inflicted on them. A white man has to pay 2*s*. 6*d*. for a cycle permit, but the Indian 5*s*. In addition, the Indian is by a recent bye-law compelled to wear while riding in the Municipal area a badge costing 2*s*. 6*d*.! One can understand the various means employed by the unscrupulous and unprincipled European colonists to prevent Indians settling in the country for they fear the latter's competition. But the imposition of such humiliating and degrading rules is really unaccountable except on the ground that the local whites enjoy torturing their weak and inoffensive fellow-subjects.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

INDIAN PEOPLE,
18th June, 1905.

Police reform in India.

4. A correspondent of the *Indian People* (Allahabad), of the 18th June, says:—The Commission has courageously expressed its opinion that "the public system seems to have aggravated the evil," namely of "corruption," both by under-paying the constable and by assigning to him duties which he is not fit to perform. To pay a constable Rs. 6, or even Rs. 7 per mensem, especially when certain deductions are made for uniform, etc., is to offer "strong inducement to dishonesty." No one will disagree with this opinion at which the Commission has arrived on ample evidence. The Indian Government, in its Resolution has, however, very ingeniously sought to modify the generally corrupt character of the constable by pointing out the so-called popular tendency to exaggeration. That may be the opinion of the Secretary, or the personage who drafted the Resolution. But it may be declared without hesitation that it is not the opinion of all well-informed people, who know too well the character of the police as a whole, the character of the police of almost all grades, irrespective of colour or race. Indeed, it may be asserted at the outset that Indian public opinion differs in many respects from the oracular pronouncements of the author of the Government Resolution, and it differs nowhere more widely than in those parts where a far from ingenious attempt has been made to extol the virtues of the white policeman and blacken the character of the dark one, as if the white races were incorruptible; as if corruption of the police in the United States—Chicago, for instance, as graphically described by Mr. Stead,—of the police on the continent, in Paris, Berlin, Rome and St. Petersburg, and in Great Britain itself was not an everyday occurrence. Indians are very careful readers of all that occurs in the so-called "moral" West, and of the immoralities and iniquities of the police in Europe and America. Was it not the case, some years since, that three eminent detectives, Palmer, Meiklejohn and Druscoritch, who had enjoyed a reputation for their perfect integrity, were hauled up before the Criminal Court of London and sentenced to several years' penal servitude? Is it necessary to recall in this place the nefarious history of the crimes of these detectives, these incorruptible policemen till nemesis overtook them and punished their unheard of rogueries? In the case of one of them it was proved in evidence that he had the *sangfroid* on Lord Mayor's day to rob the insignia of K. C. B. belonging to that great functionary during some social function at Guildhall! It is, indeed, unfortunate, therefore that the Government of India should have endeavoured to whitewash the white policeman at the expense of the black. Take an independent plebiscite, uninfluenced by the official classes, and there will be a wondrous unanimity of opinion that there is not a pin to choose between the character of the Indian and the European policeman. Both are corrupt. And it must be so. Human nature is everywhere much the same.

The mere colour of the skin makes no difference in the verities of humanity. Indian public opinion, therefore, is indignant at the differentiation which the Government of India has attempted between the *morale* of the Indian and European police. There is no justification for it.

Having thus cleared the ground of misconception and misrepresentation, the further observations of the Commission may be carefully examined and analysed. It is, we repeat, perfectly correct when it declares that the exceedingly low pay which a constable gets is a strong inducement to dishonesty. But will an increase of pay make him honest? If it does, then there would be some hope of reform, some chance of corruption being minimised. But what does the Commission say? It is of opinion that "an increase of pay will not turn a dishonest into an honest official." What is this increase? That a constable should receive an increase of one rupee after three, ten, and twenty years of approved service. This, it may be observed in passing, is "by way of compromise," that is, by way of reconciling the differences of opinion expressed as to the increase by the various Provincial Governments. Fully twenty-four lakhs of rupees will be absorbed on account of this enhanced pay. But the Indian Government is burning with a desire to conserve the strength of the army. It is anxious to reduce the number of troops throughout the empire for garrison duty, that is, for order and protection. In the place of the military, there will be more police of a military character, so that, as finally resolved upon (paragraph 14 of the Resolution) the total cost of additional pay to unmounted police will be Rs. 33·39 lakhs, of which Rs. 19·96 "represents increased pay and Rs. 13,42,880 increased numbers." This financial arrangement should be carefully borne in mind. According to the statistics appended to the Report of the Commission, the number of foot constables is 114,133. The proposed increase in number is put down at 176,936. So that practically an additional police force, military or semi-military in character, is to be raised to the extent of 62,803 which, as pointed out, will cost Rs. 13·42 lakhs per annum. Consequently the Government of India is now about to increase the police force fully 55 per cent. 'The *raison d'etre* for this addition is unwarranted. It is a question whether the 13·42 lakhs might not have been expended on the existing force itself with the object of obtaining greater efficiency. And here we are brought face to face with the crux of the entire police reform.

The Commission observes that "an increase of pay will not turn a dishonest into an honest official"—meaning such increase as is now resolved upon. But if that increase will do no good in stamping out dishonesty, of what use instituting the reform at all? Of what use increasing the force by 55 per cent? Can it be that by mere addition to the existing strength, dishonesty and corruption could be checked? Are we to presume that, because corruption at present prevails in the police force, aggregating 114,133 men, the addition of the men of the same stamp to the extent of 62,803, will remove the evil? Is this the kind of police reform on which the Indian public is to congratulate the Government? Is this, after all, the wisdom of that authority in the matter? Let the impartial public judge of it. All that can be urged here is this: that it is a strange procedure this method of stamping out or mitigating corruption. The logic of it may be put in the following form: Corruption is rampant. Increase the number of rogues, for the increase will abate the corruption.

But this is not the only absurdity. There is a wider and broader one, to which attention must now be called. If a slight increase in the pay of corrupt constables will not make them honest, why give the increase at all? It is a mere waste of public money, for under no circumstances will the evil be removed. And if the evil be not removed, where is the reform? But does it not stand to reason that in a matter of this character the first and fundamental problem is to recruit the constables from altogether a different set of men than that from which they are now drawn? What is wanted is the recruitment of a class of men of higher morality, men who will be above the petty temptations to which the constables of the day are exposed. It is not from the class of men who are susceptible to the pettiest dishonesty, that we can ever hope to get a reformed police. Hence it is essential to radically alter the recruiting system. It will be worse than useless to go on recruiting the force from the same class of men who now give rise to trouble.

This is the fundamental change wanted. And the present proposal of increase of pay, therefore, seems to be absolutely beside the mark. It will be shown later on how bereft of constructive statesmanship is the reform now proposed and on which strangely enough, the unthinking have been congratulating the Government. The fact is that while the disease has been well diagnosed—or rather now that the popular diagnosis of years has been confirmed by an official Commission—the remedy prescribed is unsatisfactory. It is not even a palliative, let alone the whole cure. This will be clearly demonstrated in the succeeding article.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

ADVOCATE,
22nd June, 1905.

The posts of school teachers in the United Provinces made pensionable from 1st July 1905.

5. The *Advocate* (Lucknow), of the 22nd June, says :—The Local Government has earned the gratitude of the entire Educational service of these provinces by making the appointments of teachers in all English schools pensionable. Sir James LaTouche has thus righted a great wrong done to poorly-paid employés of the department some 20 years ago. He has thus earned the blessings of hundreds of men. By this measure not only has a wrong been righted, but an advance step has been taken to promote the cause of education by making the teachers' calling more attractive to intelligent products of our Colleges. The Local Government had this question before it for some years. The first step in this direction was to create a Provident Fund for holders of all posts of ten rupees or above in Vernacular Schools. The next step was to make all Headmasterships pensionable; it was intended to make all teacherships pensionable, but want of funds prevented the Government from carrying out its intentions last year. Difficulty of funds having been removed by a large grant from the Government of India, we think the Local Government could not better employ the fund than in making pensionable from 1st July next all posts in English schools. Thus has been carried out the last and most important reform which is likely to promote the cause of sound education in the United Provinces by improving the machinery through which education is to be imparted. With little further improvement in the pay of teachers, the Educational service must prove as attractive to brilliant graduates of our Universities as do other branches of the Government service.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
18th June, 1905.

Establishment of laboratories in India for scientific investigation of diseases.

6. The *Indian People* (Allahabad), of the 18th June, says:—Sad experience has taught us to put little faith in Government Resolutions foreshadowing useful State activity in any department, and we are by no means sure that the latest one about the study of diseases in a laboratory at Kasauli will really result in much practical good. Elaborate correspondence and pretentious Resolutions have generally a tendency in India to begin as well as end in the appointment of highly paid European specialists, whose labours unfortunately do not lead to the promotion of the public weal. Probably the several experts so far appointed by Lord Curzon's Government have done much real good to the country. If so, the public are not aware of it. And it is as likely as not that Mr. Orange and others of these experts have done nothing more than filling comfortable posts on good pay. We can only hope that the new scheme for the establishment of a Central Laboratory at Kasauli and Provincial Laboratories will really bear fruit. And we share the hope of our esteemed contemporary, the *Gujarati*, that adequate

provision will be made there for the training of Indians in the scientific investigation of tropical diseases, and that the Laboratories will be maintained and worked in a true scientific and broad-minded spirit so as to afford to competent Indians full facilities of learning the wonderful secrets and processes of science.

PRAYAG SAMACHAR,
18th June, 1905.

The use of the Nagri character in the summonses, etc., in the United Provinces.

7. The *Prayág Samáchár* (Allahabad), of the 18th June, regrets that though the Hon'ble Pandit Madan Mohan Malaviya and other native gentlemen succeeded with great difficulty in getting the Nagri character recognized in courts and other public offices some years ago in the United Provinces, yet the ministerial officials do not faithfully give effect to the Government orders passed on the subject, in practice. True, the summonses and warrant forms used in courts are printed both in the Persian and Nagri characters, but the Hindi forms are generally left blank and the summonses, &c., are issued with only the Urdu forms duly filled in. Similarly, the receipts for water-tax issued to the public by the municipal officials are all filled up in Urdu, so that non-Urdu-knowing persons have great difficulty in checking them, and altercations occasionally ensue between the tax-collector and the payer. Surely the Government ought to insist on its subordinates duly carrying out its late orders regarding the use of both the characters in the papers issued to the public.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

CITIZEN,
19th June, 1905.

The late railway assault case at Aligarh.

8. The *Citizen* (Allahabad), of the 19th June, says :—The Railway assault case at Aligarh has ended in the conviction of Davies, the ex-fireman of the E. I. Railway. Whether or not the railway had appointed this man with a full and perfect knowledge of his past conduct, its own conscience knows best. It is, however, a fact that the E. I. Railway authorities try to studiously ignore the antecedents of a European, particularly when he happens to be a jail bird. In support of our contention we may mention the case of the guard, E. L. Corbet, whose case may still be fresh in the memory of our readers. He had on conviction by a jury of the Calcutta High Court been punished with imprisonment by a judge, but forthwith on his discharge from jail was reinstated by the E. I. Railway, and, if we are not very much mistaken, continues at Asansol in the same capacity. You may pass on a European criminal the highest sentence that you may legally pass, but it can produce no deterrent effect on him, so long as he does not run the risk of losing the patronage of his employer.

We cannot in all conscience pass over the recent railway assault case without referring to the ignoble part that the Assistant Station Master, Mr. Carroll, played in it throughout. Not only is his conduct as a court witness deserving of severe condemnation for his evident endeavour to screen the accused, but he should be equally censured for the gross neglect of his duty to protect persons travelling by the railway. The most repugnant part of his conduct was to produce before the lady a harmless poor native as innocent of the crime as the Assistant Station Master himself and ascertain of her if he was the party that had molested her. What led the man to do so has yet to be explained, the statement made by the witness in this connection being far from satisfactory.

VII.—POST OFFICE.

ROHILKHAND GAZETTE,
16th June, 1905.

Complaint against the Postal Department.

9. The *Rohilkhand Gazette* (Bareilly), of the 16th June, says that the editor has received two envelopes which were addressed to one Saiyid Maftuh-ul Hasan, resident of village Bisauna (?), Post Office Pipalgaon, District Allahabad. These letters were posted at Pilibhit and Bareilly respectively, on the 16th and 18th May last; and though they reached Pipalgaon on the 19th and 20th May, they were both

delivered to the addressee on the 3rd June, that is about a fortnight after they had reached the Post office from which they were to be delivered. Similarly one Saiyid Ibadat Husain, resident of the same place (village) received after great delay an official document addressed to him from Sahâranpur, in which he was offered a *peshkarship* (readership) and was required to join at once, and the result was that as he failed to do so the vacant post was given to another man. This state of things is surely intolerable, and the Postmaster-General should take efficient steps to remedy the evil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 27th June, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

SIPAHI,
27th June,
1905.

A London newspaper on Russian invasion of India.

1. The *Sipáhi* (Cawnpore), of the 27th June, states that the ***Reynold*** newspaper published in London says that the War Office in India has written to England that if Russia invades India, England will have to send 200,000 British soldiers for the defence of the country. It is to be regretted, remarks the London newspaper, that owing to misrule in India, England should have to suffer for it. If British rule in India were properly conducted and the people were loyal and contented the millions of the country, who are as brave as the Japanese, would be able to defend the country against all comers. But the difficulty is that 150 years' British rule has reduced the people to abject poverty and made them discontented and the War Office dares not increase the native army in consequence and calls upon England to keep 200,000 British soldiers in readiness for an emergency. Lacs of people are dying of plague in India. The Indian revenues are not spent in feeding the poor classes and improving the sanitary arrangements of the country, but are lavished on grand darbars and missions sent to other countries. The London newspaper has hit the nail on the head. The Indian Government has really been pursuing a faulty policy and will soon have to pay for its mistakes when a whole brigade of British soldiers surrender to the Russians, as was the case in the Boer war. Had the Japanese not been brave heroes but accustomed to surrender like the European soldiers, Kuropatkin would have found his way to Tokio and lorded it over the Japanese. No. commanders-in-chief in India have ever fought against the Russians. They have risen to their high rank by simply fighting against barbarous peoples. Lord Kitchener is the only commander-in-chief who has had some experience in the Boer war. But the Boers and the Russians differ from each other as the two poles asunder. The Indian Government is by no means justified in thinking that the British soldiers will be able to protect India from the Russians. It is the children of the soil who may be relied upon for the defence of India. The Indians have made great progress in education. It is the Indians who helped the Indian Government against the mutineers in 1857 and saved British rule. If they were kept happy and contented they could hold their own against the Russians.

(b).—Home.

ADVOCATE,
25th June, 1905.

The military control in India.

2. The *Advocate* (Lucknow), of the 25th June, says :—The Indian Budget debate in Parliament is the occasion for announcing many a decision, not necessarily connected with our finances. Sir Edmond Elles has succumbed in the fight for administrative control to Lord Kitchener. Henceforward the Commander-in-Chief will have full and complete powers in all administrative matters and be directly responsible to the Viceroy. The Military Member thus takes a back seat in the counsels of the Indian Empire when the military policy comes up for consideration; he shall have the supply affair alone under his control. The decision is quite in line with the policy that dictated the formation of the North-West Frontier Province. The Panjab Lieutenant-Governor used to have a hand in the making of the policy as to the treatment of the frontier tribes; it acted like a brake on the military in its not unoften wild run after a desire to hack and slaughter. This wholesome check having been removed, the people now know little of the progress of frontier affairs in these days. But raids have not grown rare; and blockades and counter-raids are the order of the day. And when one thinks of the plan of lining the frontier from the Persian Gulf to Chitral with regular troops, the spirit of aggression may any day be let loose. What is pastime and glory to the Army is death and desolation to the hilly tribes, and pauperisation and famine to Indians.

SIPAHI,
20th June,
1905.

Fear of Russian invasion of India.

3. The *Sipáhi* (Cawnpore), of the 20th June, observes that though Russia has sustained defeats, both on land and sea one after another at the hands of Japan, she does not yet appear very anxious to make peace. The Russo-Japanese war clearly shows that Russia has great resources, and that when she could arrange to send so many lakhs of soldiers to Manchuria to fight with the Japanese, she will

have little difficulty in sending three or four lakhs of troops to the frontier of India whenever she is minded to do so. And there is little doubt that sooner or later Russia will invade India, believing as she does that it is England that has set Japan against her. But when Russia knocks at the door of India, the small army that England keeps in India cannot be expected to offer a successful resistance, especially as the Indian soldiers are not given as good training as British soldiers. The British Government should therefore be warned and make its Indian subjects in general fit for defending their country against a foreign invader. Let the British Government hand over the administration of India to Indians, just as it has done the British Colonies to British colonists, maintaining of course its suzerainty over them, and the writer is sure that Russia will never dare turn her attention towards India.

ALMORA AKHBAR,
22nd June, 1905.

Lord Curzon and the Indian visit of His Royal Highness the Prince of Wales.

4. The *Almora Akhbár* (Almora), of the 22nd June, says that it would appear from an Anglo-Indian newspaper that His Excellency the Viceroy will be raised to the dignity of an Earl in honour of the Indian visit of His Royal Highness the Prince of Wales. But the honours and titles conferred by Government are only personal and last only so long as the recipient lives; while the titles bestowed by public are more lasting. Hence it would be better if Lord Curzon won the affections of the Indian public and made himself entitled to a suitable title at their hands.

INDIAN PEOPLE,
25th June, 1905.

The Indian Budget in Parliament and Mr. Brodrick's speech.

5. The *Indian People* (Allahabad), of the 25th June, says:—We are agreeably surprised that Mr. Balfour kept his promise to take the Indian Budget early before Parliament this year, and trust that the practice will not be departed from in future years by the Liberal or the Conservative party. It was a perfect scandal that the affairs of three hundred millions of souls who have no voice in the Government of their own country and who must look to Parliament alone for the redress of their just grievances, should have been taken up on the last but one day of the Parliamentary Session before an audience of half a dozen or a dozen uninfluential members and dismissed in a few hours. We note this year the attendance was less unsatisfactory and hope the so-called 'debate' was at any rate a more lively and useful one.

The speech of the Secretary of State himself in introducing the Budget, judging from the telegraphic summary, seems to have left everything to be desired. Mr. Brodrick entered the India Office with, we believe, the same 'colossal ignorance' of the affairs of this country as his sometime colleague, Mr. Wyndham lately confessed to, and he has given no evidence during the well nigh two years of his tenure that he has learnt anything. The present speech seems to show that he is also incapable of forgetting anything. He has placed himself under the tutelage of the Anglo-Indian fossils at the India Office who, charged with the responsible task of safeguarding India's financial interests, have a weakness to take care of their own class interests before those of the people who pay their liberal salaries. Mr. Brodrick's speech seems to have been simply over-burdened by the customary official fallacies, and at least one momentous announcement he has made, as regards India's Military administration, simply proves in our opinion that this old-world Tory has yet to grasp the very first principles of civilised and responsible rule.

If Mr. Brodrick's lament over the great mortality from plague in India came with ill grace from the supreme authority in the Government of India, who during his two years' tenure of office has done precious nothing to check its awful ravages and to introduce permanent remedial measures for the betterment of the people and the improvement of sanitation, his remark on the so-called 'indifference of the natives to precautions' is adding insult to injury. We challenge Mr. Brodrick to produce his evidence. To start by adopting measures of military rigour in insolent defiance of the most cherished feelings of the people and when they had to be abandoned by their compulsion as it were to swing to the opposite end of the pendulum and become all but absolutely indifferent to their welfare in dire circumstances; if this is Mr. Brodrick's conception of statesmanship and of the duty of the Government to the people, we have nothing to say. But let him at least avoid posing as an injured innocent and representing a non-existent indifference of the people as the real offending cause in respect of the spread of the plague.

The remark of this great authority on the economic condition of the people of India that 'he was convinced that the prosperity of India was now placed on a stable foundation' might be passed over as worth nothing. In sheer justification of the existence of their costly foreign rule they—we mean the Anglo-Indian officials and the heads of the Government here and in England—are obliged to repeat this fiction, and we wish them comfort of the exercise. Only we have to expose the unfounded character of such statements as often as they are reiterated to half-informed and credulous audiences. According to Mr. Brodrick, 'railways were at once adding wealth to the Government and prosperity to the people.' No doubt railways are now yielding a handsome profit to the Government, but how could it be said that they are adding to the wealth of the state unless all the past losses are made up and then they continue to yield more revenues? And as for their bringing prosperity to the people, we confess we are unable to divine the process of logic which led Mr. Brodrick to this egregious conclusion. If he will study the whole question of the influence exercised by the development of railway communication on the economic condition of the people, we venture to confidently predict that Mr. Brodrick will arrive at the opposite conclusion. But he would not be his own self if he paused to do anything of the kind. Worse still, here we have his opinion—which is the decision of course of his advisers at the India Office and which he has only repeated parrot-like—'that the time had come for a definite step forward in railway policy' and that 'he would like to double the present rate of construction!' Wonderful statesmanship, and marvellous regard for the interests of the people this!

ADVOCATE,
25th June, 1905.

The Indian Budget in Parliament, and plague.

6. The *Advocate* (Lucknow), of the 25th June, says:—Many thanks to our friends in England both in and out of Parliament, who had succeeded in inducing the Ministers to agree to an early date for the discussion of our Financial Statement. It came off on Wednesday evening. The summary sent across the wire deals with our disasters, trade and the Kitchener-Elles controversy. When a responsible Minister does not forget to have a fling at the suffering people of India in the face of the failure on the part of the British Government itself to cope with the evil running amok these eight years in this country, the lot of Indians cannot but be considered sad, very sad indeed. The consciousness that the resources at the disposal of the medical science have miserably failed to affect the destructive career of the plague makes the fling all the more cruel, because quite undeserved. All the same, we cannot forget the lesson of the fact contrary to the theory of the Government and medical officers in India—that the plague broke out in some other countries immediately before or after securing a lodgment in India and was in a short time driven out of its new fields. Why in this country alone has it practically come to stay? Are Indians less cleanly than the people of Egypt? Are Egyptians more amenable to European methods of plague treatment? Is the climate of Egypt materially different from that of India? Not long ago a Bengal Sanitary Commissioner attributed the deaths due to fever in Bengal to less vitality in the people owing to insufficient food. Does not this theory hold equally good, if not better, in the case of the plague.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

TOHFA-I-HIND,
25th June, 1905.

The stamp duty on bonds for smaller amounts and the court-fee in uncontested civil suits.

7. The *Tohfa-i-Hind* (Bijnor), of the 25th June, in a communication, says that under the former Stamp Act the stamp duty on a bond up to Rs. 25 was only two annas, while under the present Act the duty on a bond exceeding Rs. 10 is four annas. As bonds for Rs. 12 or so are generally executed by the agricultural or labouring classes, the mahajans make advances on the strength of the entries in their books or make use of the same stamp-paper several times in order

to avoid the stamp duty. But when law suits arise, the accounts are found in a complicated state. The recurrent surpluses every year have induced Government to grant relief to the people in the matter of income-tax, salt duty, postal and telegraphic charges, and so forth. The cultivator and the labourer are involved in great poverty, and a single failure of crops reduces them to starvation. In these circumstances, Government would do well to grant relief to them in the matter of stamp duty. The rate of duty on a bond up to Rs. 12 should be one anna and up to Rs. 25, two annas. This would not only give relief to the agricultural and the labouring classes, but would also increase the Government revenue. The court-fee in suits decided *ex parte* is the same as in contested suits. This is not fair, inasmuch as the decision of an uncontested suit takes up much less time of the court than a contested one. It is believed that in the Small Cause Courts in Calcutta and Bombay the cost of litigation is much less in suits decided *ex parte* than incontested ones. It is highly desirable to extend the practice to other places, making a distinction between the two classes of suits.

(b).—Police.

INDIAN PEOPLE, 22nd June, 1905.

Police reform in India.

8. A correspondent of the *Indian People* (Allahabad), of the 22nd June, in continuation of his two previous articles, says:—The contention put forth in the last article was that it would be worse than useless to go on recruitinig police constables from the same class of men who are condemned by the Commission as corrupt. The fundamental reform at present needed is to entirely alter the character of that force. What all India wants at present is a police force which is fairly honest—a force in which corruption was rather the exception than the rule. Can it be reasonably asserted that this radical reform will be achieved by the proposals now put forward by the Commission and agreed to, with certain minor limitations, by the Government? To those who have carefully studied the entire problem in all its ramifications for years past, it must be plain that the proposals are destined rather to stereotype the present corruptible character of the Indian Police force than to alter it. And the mere increase of a rupee or two in the wages of the constables will not save the force from the unenviable reputation in which it is held by all classes of the community in the country—a reputation emphasised by the Commission itself! That authority has undoubtedly well diagnosed the disease from which the force is suffering; but it is a matter of regret that it should have failed to prescribe the true remedy for a radical cure. The palliative proposed is worse than useless. For it may be taken for granted that while the recruitment will continue from the same class of men, there will be an increase of over a crore of rupees in public expenditure without any material change in the *morale* of the force from the one prevailing at present. Practically, therefore, the situation will be this, that while the public will be burdened in future with an additional expense of 1·40 crores of rupees per annum, it will find no compensation for this great sacrifice in point of better *morale*. So that the last state of the police will be worse than the first.

In support of the arguments herein urged, the reader should bear in mind the one crucial fact in regard to the existing force, *viz.*, that fully fifty per cent. are illiterate, that is, unable to read and write. Thus half the force of the constables is simply made up of the ordinary coolie class. Even the other half, which is supposed to be literate, can scarcely be said to be educated beyond the first or second rudimentary primer. Is it possible that with such a force, so woefully deficient in education, any idea as to elementary ethics and the responsibilities and functions required of them could ever be entertained by them? It is no exaggeration to say that the police constable, be he in capital cities or towns or villages, is no better than the ordinary coolie, ignorant and illiterate, plying for labour in the field or the market, at railways, docks and other public works or at industrial and manufacturing centres. There may be a slight difference of degree, but there is none of kind. Of course, we cannot blame them, for, after all, they are the product of their own environments, which certainly are not the environments demanded for the responsible duties which they are called upon to discharge. It has been said before, and it may be said again, that we cannot hope or look for an *ideal* policeman. But, if we are to have a fairly honest police force in the future—a police force free from corruption, a police force which is intelligent, and, withal, possessing *some* moral fibre needed for the peculiar functions it has to discharge, then it stands to reason that the recruitment should take place from altogether a different set of men. We shall come to this point presently. Meanwhile let us show how far even this force of 114,000 or 120,000 constables is situated. We have already pointed out that they are neither better nor worse than the coolies of a variety of character—ignorant and illiterate— who earn their daily bread by the sweat of their brow. But it is a most curious circumstance that this small police force needs to be annually recruited to the extent of one-seventh or one-eighth! It seems that the number of persons annually enlisted during the five years ending 1902 was as under :—

1898	14,346
1899	15,279
1900	15,027
1901	15,095
1902	16,518
Average per annum	15,453

This against an average strength of 116,474, signifies 16 per cent. We deem this to be unusual. But the anomaly becomes perfectly intelligible when the following further statistics are borne in mind.

Annual average for the five years ending 1902 :—

Constables under 1 year's service and ten years, 73,582.

Constables of ten years' service and upwards, 61,850.

It seems that fully 63 per cent. of the force is under ten years' service and 53 above ten. The statistics, so far as they go, are not at all satisfactory. If we had before us the number of policemen in service for each year, say from one to fifteen years, we should say they would be found to be worse still. The police force is a fluctuating one. More, it dislikes the service, for otherwise so many would not be constantly leaving. According to the enlistment figures themselves, it is clear that almost the whole force undergoes a change of men every thirteen years! In other words, just when the unit ripens and has acquired experience, that is to say, is growing into a veteran, he departs. That very few stay all through to earn their pensions is proved by the further statistics available under this head, though it is a pity that the official compiler of the tables does not separate gratuities from pensions. The number who leave the service on pensions and gratuities averaged 2,259 per annum during the five years ending 1902. But here is a further fact which greatly emphasises the constantly fluctuating character of the force. Fully 5,054 persons on an average left the service (annually) by reason of resignation, *without* pension or gratuity. Next the average of dismissals per annum comes to 2,451, while those " discharged otherwise " come to 1,563. Practically, therefore, fully 11,327 persons leave the service beyond those who desert or die. Of those who desert the average is 500 ; and of those who pay the debt of nature the average comes to 2,563. To summarise, the force of the constabulary in all India undergoes an annual change as follows :—

(1) For Gratuities and Pensions	2,259
(2) On account of Resignation	5,054
(3) Discharged for some reason	1,563
(4) Dismissed	2,451
(5) Desertion	500
Total ...	11,827

In other words, nearly 14 per cent. of the force leave it annually for one reason or another. It is evident, therefore, from the official statistics referred to above, that the police service is far from popular. It may be really interesting to know what may be the number of persons on the pension roll and the number who have been regularly in the service for a period of fifteen, twenty, and twenty-five years in each province. Those statistics, if forthcoming, would be a complete telltale, and would go considerably, we venture to say, towards the corroboration of the inferences we have attempted to deduce here on the basis of the statistics available. Apart from the crimes detected by the police and the number of convictions obtained—points which will need separate treatment—it might be reasonably asserted from the facts already adduced that not only are the police constables almost wholly illiterate but fifty per cent. of the literate (who?) may be taken as having received the most rudimentary education of the lowest standard, are no better than the wholly uneducated, and, therefore, utterly unfit to discharge the responsible duties entrusted to them, and are unwilling themselves to serve out the entire pensionable period. Many leave early and thus the composition of this class of men is constantly changing, so much so that it is safe to assert that it is a new force almost every thirteen or fourteen years! The evils of having to draft new men every year to the extent of fourteen per cent. are obvious. They stand confessed. You seldom get a matured policeman of fifteen years' service and upwards. He is rather the exception than the rule. The recruitment, consequently, albeit on a slightly higher wage as now proposed, from the identical class of illiterates, innocent of elementary ethics, and, therefore, necessarily wanting in *morale*, must be condemned as in no way conducive to the purging of corruption with which the police stands tainted to-day, apart from the other fact that the men are never steady for the purposes of a lengthened and experienced service. So far the reform now contemplated is, we repeat, foredoomed to failure.

INDIAN PEOPLE,
25th June, 1905.

Police reform in India.

9. A correspondent of the *Indian People* (Allahabad), of the 25th June, in continuation of the above article, says:—From what has already been urged, it would be obvious to the true reformer that there could be no radical reform of the police force till the recruitment of the ordinary constable, who is the unit, takes place from a better class of the community. Which should be that class? The same which sends hundreds of scholars annually to the University Entrance examination. On an average only a third are able to pass that examination. The rest, that is, those who fail to get through even after three or four trials, have necessarily to take to some minor walk of life. A part of these, no doubt, are sons of the rich and the well-to-do. They take to their parents' avocation or somehow find employment where they can advance their personal welfare. But another part, and that the major, belongs mostly to the poorest—the same class which seeks clerical employment in the lowest grades in offices, public or private. Being in every way better educated than the fifty per cent. of the literates now in the police service in every province, these "failed matriculates," as they are generally known, are just the material for drafting into the police. None will say that an education up to the seventh standard is at all unsatisfactory for the object in view. Again, it will not be gainsaid that the young men have infinitely better notions of morality—albeit rudimentary—than our present constables. They have imbibed lessons at school which they are not likely to forget in their active life. Again, it may be pretty fairly presumed that were they drafted into the police service they would be found intelligent enough in every way to be alive to the responsibilities of their duties. Such being the equipment of the "failed matriculates," sons of the poorer classes, we might fairly make a tentative experiment with them. Let a whole district in any province or presidency be recruited from this class; try and test them for at least three years and see if the experiment could not be extended to other districts as opportunities arise. As stated before, from fourteen to sixteen per cent. of the existing force of constables retire annually on an average, that is to say, fourteen per cent. of those whose service is either ten years or under ten. Here, then, is the field ready at hand, provided, of course, that the authorities who are entrusted with the recruitment conceive no prejudice against the material simply because it is "educated."

There is such an amount of aversion among the superior magistracy and police officers to anyone who is "educated," even if the education be of a low degree, that unless these threw off their irrational prejudice the experiment is bound to fail. Under such conditions the experiment should not be made at all. If prejudice or aversion of the character referred to is the failing of one set of police officers of the higher grades, conservatism is the defect of another set. These have such a deep-rooted dislike to change, however called for, however necessary, and however reasonable, that it is most difficult to bring them round to such a condition of mental attitude as to make them sink their personal dislike for the sake of the greater good which would follow the experiment. These are the apparent obstacles in the way of the proposed recruitment from the class suggested. It will never do to force on an unwilling set of men in authority what they dislike for one reason or another, for it has been found in other departments of the State that such a policy only results in damning a really beneficent experiment at the very initial stage. It never gets a fair trial.

To compare small things with great, take the instance of the Statutory Civil Service. No doubt, it was instituted from the best of motives by that good Secretary of State, Sir Stafford Northcote, afterwards the first Earl of Iddesleigh. There were not wanting a few of the most sagacious Indians at the time, Sir Pherozeshah M. Mehta among them, who foresaw what would eventually happen to the service. The system of recruitment was by nomination ; and it was pointed out at a very early stage of the institution, even before the rules were framed and persons appointed under them, that such a system was foredoomed to failure. Nomination by patronage had proved the bane of the Civil Service in the earlier days of British rule. It was argued by analogy that, therefore, that system in the case of the Statutory Civil Service would eventually prove more mischievous than beneficial to the Indian in his aspiration for employment in the higher offices of the State. But the warning went unheeded. The nominations were made, but within five years the cry was raised that the Statutory Civil Servants were a failure. Of course, they were. It was anticipated. But who wrought that failure ? The very class who made the rules and had from the first been deliberately averse to the institution of the Statutory Civil Service. The nomination system was bound to fail, for there was the abuse of patronage.

It is plain that unless the higher grades of Police Officers took kindly to the proposed recruitment of Police constables in future from the class already suggested, there is no chance of a fair trial. But given a fair field, there is every probability of this class of constables proving in every way more intelligent and honest than the present men. Bribery could be reduced, while the greater intelligence of the men must perforce make for efficiency. Of course, it cannot be expected that this superior class of constables would serve on the same wages as the present recruit. That is out of the question. They should be offered the same wages which they are able to get when employed in the lowest grades as clerks in public or private offices. The subject of higher wages demands a separate treatment, which will be given in a further article.

INDIAN PEOPLE,
22nd June, 1905.

Comments on the new appointments of police inspectors in Bengal.

10. The *Indian People* (Allahabad), of the 22nd June, says :—In our last issue we published the indignant comment of the *Bengalee* on the appointment of 20 European and Eurasian and only four Indian inspectors of police by Sir Andrew Fraser's Government. The exact figures have since been stated to be 23 and 5 respectively. We will say frankly that we regard it as scandalous that race partiality should be shown in so unabashed a manner in the most progressive province of India even in respect of such minor appointments. Uncharitable critics can only characterize as hypocritical the official cry of greater efficiency in the police department if Europeans and Eurasians are pitchforked into offices which Indians are man for man admittedly more fitted to fill, for no greater reason than the desire to profit Europeans and their half-kinsmen at the expense of Indians. 'Confidence in our national good faith is the sheet-anchor of our rule in India,' said good Sir William Wedderburn. Lord Curzon and his enthusiastic admirer the present Lieutenant-Governor of Bengal are yet a long way from learning that lesson, and this accounts for their light-hearted departure from the principles laid down for their guidance in the Act of Parliament of 1833 and the Proclamation of 1858. We desire to tell them that they are following a ruinous policy. 'The principles of the new management,' the *Spectator* writes of the Japanese protectorate over Korea, 'appear to be identical with those upon which we act in Egypt, *and are preferable to those adopted in India in that the natives are not so completely deprived of self-government and are employed wherever they are fit.*' If those responsible for the good Government of India will not take a lesson from Marquis Ito and Earl Cromer, the Imperialists of to-day will only prove themselves to be the empire-wreckers of to-morrow.

HINDOSTHAN,
23rd June, 1905.

Police.

11. The English *Hindosthán* (Kálákánkar), of the 23rd June, says :—The unpopularity of police service is a notorious fact which is very unfortunate indeed ; but the police itself is to blame for this unhappy state of affairs ; while all the uproar and hubbub which has been and is being made, has served no good purpose, and things are just as they were before. Without the co-operation of the village head, as we have before pointed out, we can expect no improvement, and it is essential that the

public should have some reliable authority to copy police proceedings. A magistrate holds his inquiry in public, and anybody can take a copy of it, but nobody can know anything about a police inquiry. It is therefore highly desirable that the village *mukhiyás* should be authorised to attend whenever a police inquiry is being held in the villages of the *mukhiyás*. To do this, it would be necessary to raise the status of the *mukhiyas* ; but it does not matter if, by doing so, the ends of justice are secured.

The British Government is noted for its even-handed justice, but, as far as the police is concerned, it surely does not sustain its traditional reputation. The London police are very upright and stalwart fellows, who will even condescend to stoop down and assist a boy, or a pigmy. They are ever ready to walk with one, and specially a foreigner, some distance and guide him on his way in London, and never ask for a *pourboire* or tip. But in this country the police are a terror, to whom any and everybody dare not speak. People will place themselves at a respectable distance from where a police inquiry is being held, because they are detained unnecessarily for days and weeks, whenever any cognisable offence takes place in the country. Of course, we have not had much experience of the town police ; but things must be almost as bad there too.

Our Hon'ble Member attributes this unpopularity to the unfair manner in which the police are written and spoken of by certain sections of their fellow countrymen. But we believe they are not much respected at the hands of English police officers either. He then goes on to say that misdemeanours, where they occur, must be exposed,—a sentiment we gladly echo, because people who expose them discharge a public duty ; for if the guardians of the peace shirk their duty, who is to protect the public and the commonwealth ?

We do not, however, understand what our Honourable Member means when he says : " But indiscriminate abuse only does harm." We are not aware of any one who indiscriminately abuses the police. Does the Hon'ble Member mean the Indian public ? If so, we must enter a protest. The Indian people have not the boldness to accuse them. If, however, the Hon'ble Member means the Press, we also fail to see the correctness of this statement ; because the people of the fourth estate are not impartially hard and down upon the police.

We see from the Government Resolution that the members of the Commission in their report have shown and explained many things against the police. Our Hon'ble Member says that " Government may offer better pay and better prospect ; but self-respecting men will not willingly enter a service if they continue to see and hear it denounced in the Press and in the courts as oppressive and corrupt."

We aye the statement ; but might point out that up to the present time, there are not many self-respecting men amongst Indians in this department, nor would the bad impression of days of old seem to be quite yet obliterated.

PRAYAG SAMACHAR,
25th June, 1905.

Misbehaviour of a police constable at Allahabad.

12. The *Prayág Samáchár* (Allahabad), of the 25th June, says that complaints have been made against several police constables attached to the police station at Badshahimandi in the Allahabad city. One constable keeps a woman of the *chamár* caste as a mistress. The matter was reported to the authorities and the constable was suspended for fifteen days. But matters have not got right yet. The police authorities should give their attention to this.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

KHICHRI SAMACHAR,
17th June, 1905.

Need for the construction of water-works at Mirzapur.

13. The *Khichri Samáchár* (Mirzapur), of the 17th June, says that while the supply of water is scanty at Mirzapur during all seasons of the year, the scarcity of water becomes very severe during summer. Mr. Wyndham, the popular and sympathetic District Magistate, who has done much to improve the drainage of the town, would do well to construct water works also.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

SIPAHI,
20th June, 1905.

Alleged neglect of the proper training of native soldiers.

14. The *Sipáhi* (Cawnpore), of the 20th June, complains that European officers themselves generally neglect to drill the native soldiers of their regiments, relegating the duty to the sardars (native officers) who themselves are not quite efficient in the art. European officers are, under the standing orders on the subject, required to know the language of the native soldiers of the regiments they command, but there are hardly any officers who do this, and are able to write the vernacular. Again, there is no reason why a vernacular edition of the drill-book should not, along with the English one, be issued for the benefit of native soldiers. The defence of India (when invaded by a foreign enemy) will depend mainly on the skill, power, &c. of the native army, but it is a great pity that they are not trained properly. The Government will reap the fruit of the inefficiency of its native army, when it has to confront it with a civilized nation.

ADVOCATE,
29th June, 1905.

The *Bengalee* on Lord Curzon's Indian administration.

15. The *Advocate* (Lucknow), of the 29th June, says :—Now that Committees and Commissions do no more figure, so much in Government notifications and resolutions, the period has come to give effect to the recommendations of many. What has already been accomplished by Lord Curzon does not err on the side of modesty, both as to their number and the incalculable mischief done by the majority of those now *fait accompli* to Indians and their vital interests. A correspondent of the *Bengalee* has prepared the list that runs as under :—

1. Exemplary punishment held out to whites for crimes committed on natives.
2. Reduction of the salt-tax.
3. Reduction of the income-tax.
4. Universities Act.
5. Official Secrets Act.
6. Abolition of Provincial Civil Service.
7. Validation Act.
8. Tibet Mission.
9. Delhi Durbar.
10. Increase in the Military Expenditure.
11. Lord Curzon's ill-treatment of the non-official members of his Council.
12. His Excellency's casting aspersions and slur upon the Indians and the Eastern world.
13. His frequent calls on the purse of the zamíndárs, rájas, maharajas to subscribe to various projects.
14. Partition of Bengal.
15. His Excellency's refusal to accept from the hands of Sir Henry Cotton a copy of the Resolutions of the Congress of 1904—an insult to the people.
16. Destruction of municipal self-government.
17. His remission and suspension of collection of assessment.
18. His Excellency's taking away the Province of Berar from His Highness the Nizam of Hyderabad.
19. His Excellency's Indore policy.
20. His Excellency's Police Commission policy, in the execution of which, four Indians alone are given Police Inspector's places, while a hundred and odd are Eurasians or Europeans.

CITIZEN,
26th June, 1905.

Government instructions alleged to have been issued to the police to watch the movements of Government pensioners in India.

16. The *Citizen* (Allahabad), of the 26th June, says :—Henceforward the movements of Government pensioners throughout the whole country are to be watched by the Police to whom, a contemporary understands, instructions for this purpose have already been issued. In order that this may be done, a complete

list of them will be prepared and sent round the country. It is difficult to understand what could have induced Government to take the present step. Is it because Government are afraid that pensioners freed from the bonds of service might utilize their information and influence with the people in a way which would lay bare the doings of Government? Such a fear appears to be the outcome of a diseased imagination. Will not this sort of nervousness on the part of Government tell upon it in the end?

ADVOCATE,
29th June, 1905.

The *Advocate* on the Secretary of State's speech in Parliament on plague.

17. The *Advocate* (Lucknow), of the 29th June, says:—Mr. Brodrick, from his place in the House of Commons, while enunciating the truth of his belief that though the people are dying like fleas from plague, their material condition is growing prosperous, and while lamenting at the increase in the number of deaths from plague, tried to impress on the members of the House that the Government of India were doing all what it should and would have done to prevent the recrudescence of the plague and that it was the people who were apathetic and who, in their ignorance did not desire to co-operate with the Government so that the plague might be made to leave India. We do not desire to blame the Government; we do not recklessly charge it with being altogether indifferent to the fate of the people; but at the same time we must protest against the unjust accusations made against the people because we know for certain that they have done according to their lights to protect themselves from the dreadful epidemic, which has been playing so much havoc in their midst. It is true that they have not done all that they should have done. So has not the Government of India done all which it could have done. The people put up the excuse of ignorance and poverty; the Government even, in spite of surpluses had the excuse of poverty and indifference on the part of the people. Mr. Brodrick has in his despatch on Military Administration chid Lord Curzon that surpluses were not spent on military requirements as if they were given away to the people, but he had not a word to say why the Government of India did not spend more money on plague operations. If people are fatalistic and believe there is no escape from the plague, the Government is not; why should it resign itself to fate? why should it not spend as much money as it spends on the construction of railways in rebuilding model muhallas and model towns because these are the only known preventives that can prevent the outbreak of plague. We say that we do not desire to praise people or to persuade them to believe that nothing more is wanted from them or more was expected of them. If we say a word in their behalf, if we protest against remarks made at random like those of Mr. Brodrick, we do so to prevent the belief from taking deep root in the people's mind that even in their troubles, in their miseries, instead of sympathy they are to expect nothing but blame from the rulers. If famine occurs and the people die, they are told it is so because they are poor, the poverty being self-inflicted for spending away their earnings on marriages. If they die of plague, they are told they have brought the poison themselves. Even some critics are callous enough to say that the people deserved it. Such statements are reckless and more so when they are made by officials holding a responsible position. As to the people's indifference, we can say that in towns they are growing less and less apathetic and have ever shown willingness to co-operate with the authorities. We can speak of Lucknow from personal knowledge. We speak of Lucknow not because the people of Lucknow are more advanced than their neighbours, but because here the charge of apathy has been unjustly laid on the people year after year. Dr. Dawson was our first Health Officer; he made house-to-house visits. These were followed by giving instructions to carry out certain improvements in every house. These instructions were willingly carried out and thousands of rupees were spent by the people in improving the drains and latrines of their houses even before the outbreak of the plague. Health Officers wished that even in *kutcha* houses the privy should have a *pucca* floor. This improvement was willingly carried out. The old latrines were ordered to be changed. This was done. Then the people were asked to remove the cisterns or sewage water and connect their house drains with the Municipal drain. This was also done at an enormous cost. The Municipal Board before the advent of Sir James LaTouche was not in a position to undertake construction of drains in the Municipal bye-lanes, the citizens constructed thousands of feet of *pucca* drains at their own

cost. Then orders were issued for white-washing of houses before the outbreak of the plague. This was done. People were suspicious about disinfection, but this is dying out; and wherever disinfection is not yet looked upon with favour, desiccation takes it place. In every big muhalla one finds desiccation at work; and wherever a desiccator is not found, firewood and cowdung are burnt to kill plague germs. Where disinfection is opposed, lime-washing is generally resorted to. In improving the general sanitation of the town the people had been rendering every help. As to the more intelligent classes, they without waiting for the Government to undertake to construct a model muhalla, if not for the people at least for its employés, applied for land to build a model muhalla; over thirty applications are awaiting disposal in the Nazul Department. Had the Local Government some money, had Mr. Brodrick ruled that a portion of the surplus should be given to the Local Governments to open out densely crowded streets, to extend cities, to acquire land and sell it at cheap rates, new cities would have arisen and the capital sunk would have paid interest. This would have been a greater object lesson than what people can get from the unsympathetic remarks of Mr. Brodrick. Plague has come to stay in India. It may be driven away by the combined efforts of officials and the people. Neither the impatience of the former nor want of confidence of the latter can keep it out of doors.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 3rd *July*, 1905.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 27 of 1905.

SELECTIONS

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Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Gup	Allahabad	Maheshar Parshad, B.A. ...	500 „
3	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád ...	500 „
	Twice a month.			
4	Allahabad Law journal ...	Allahabad	Indian Press	500 copies.
	Weekly.			
5	Citizen	Allahabad	Babu Jotindra Náth Sen ...	700 copies.
6	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
7	Advocate	Lucknow	Bábu Gangá Parshád Varmá ...	950 copies.
8	Indian People ...	Allahabad	Mahbúb Ali Khán ...	600 „
	Three times a week.			
9	Hindosthán	Kálákánkar (Partábgarh) ...	Rájá Rámpál Singh ...	200 copies.
	ANGLO-URDU.			
	Monthly.			
10	Aligarh Monthly ...	Aligarh	Wiláyat Husain	450 copies.
	URDU.			
	Monthly.			
11	Áftáb-i-Talím ...	Aligarh	Muhammad Ináyat Khán ...	...
12	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah ...	500 copies.
13	Al Irfán	Lucknow	Muhammad Saíd-ul-Haq ...	...
14	Al Islám	Allahabad	Hakim Ahmad Husain ...	400 copies.
15	An-Nadwah	Sháhjahánpur	Habib-ur-Rahmán Khán ...	400 „
16	An-Nazír	Meerut	Munshi Nazír Husain ...	400 „
17	Árya Bandhu ...	Meerut	Dr. Ram Chand	500 „
18	Árya Patra	Bareilly	Raghubir Sahái	4,800 „
19	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	250 „
20	Dil Árám	Bulandshahr	Naubat Rái	300 „
21	Dilshád	Meerut	Bábu Lalta Parshád ...	...
22	Gauhar-i-Shahwár ...	Lucknow	Saiyid Zawwár Husain ...	...
23	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeo Sharmá ...	300 copies.
24	Háfiz-ul-Mulk ...	Hapur (Meerut)	Háfiz Abdul Qádir ...	500 „
25	Hamdard	Kara (Allahabad)	Saiyid Jamál Ahmad ...	400 „
26	Hamdard-i-Islám ...	Agra	Abdur Razzáq	300 „
27	Hamdard-iQaum ...	Meerut	Raghubir Singh	1,000 „
28	Ját Bandhu	Girdharpur (Meerut) ...	Chaudhri Lakhi Singh ...	250 „
29	Khátún	Aligarh	Ináyat Khán	200 „
30	Magazine-i-Hind ...	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	250 „
31	Mazhar-ul-Islám ...	Moradabad	Qázi Mazhar Qaiyúm ...	200 „
32	Muraqqa-i-Álam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
33	Mushír-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	200 copies.
34	Pocket Akhbár ...	Agra	Mukund Murari Lal ...	250 „
35	Rástgo	Allahabad	Ánand Deva Parshád ...	...
36	Satopkári	Bareilly	Bareilly Satopkári Sabhá ...	2,500 copies.
37	Tohfa-i-Muhammadia ...	Meerut	Maulvi Sháh Muhammad Fázil	500 „
38	Urdu-i-Mualla ...	Aligarh	Saiyid Fazl-ul Hasan, B.A. ...	350 „
39	Vaishya Hitkárí ...	Meerut	Mohan Lál	750 „
40	Yádgár i-Jashan-i-Tájposhi	Moradabad	Pandit Bhagwán Sahái ...	200 „
41	Zamánah	Bareilly	Babu Jugul Kishor ...	400 „
42	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahmán	500 „
43	Zinda Dil	Cawnpore	Nanak Parshád, B.A. ...	...
	Twice a month.			
44	Akhbár-i-Imámia ...	Lucknow	Saiyid Ábid Ali	250 copies.
45	Anjan Akhbár ...	Moradabad	Hakim Mindhai Lal ...	500 „
46	Ittihád	Lucknow	Maulvi Muhammad Abdul Halim	500 „
47	Khurshed-i-Nánpárá ...	Nanpara (Bahraich) ...	Bádullah	200 „
48	Meerut Gazette ...	Meerut	Munshi Muhammad Afzal Khan	...
49	Muraqqa-i-Tasawwur ...	Fatehpur	Sheo Ratan Lál	145 copies.
	Three times a month.			
50	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	300 copies.
51	Najm-i-Bázigh ...	Moradabad	Muhammad Ismail Khan ...	200 „
52	Rafiq Punch	Moradabad	Mahmúd-ul-Hasan ...	200 „
	Weekly.			
53	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	200 copies.
54	Akhbár-i-Mubáhisa ...	Budaun	Lachhman Datt	600 „
55	Akhbár-i-Musáfir ...	Bahraich	Pandit Bhoj Datt ...	...
56	Al Azíz	Agra	Muhammad Abdul Aziz Khan...	200 copies.
57	Al Bashír	Etáwah	Muhammad Bashír-ud-din ...	750 „
58	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	150 „
59	An-Najm	Lucknow	Abdush Shakúr	400 „
60	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
61	Colonel	Moradabad	Pandit Sheo Parshád ...	200 „
62	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Fárúq Husain Khán	300 „
63	Edward Gazette ...	Sháhjahánpur ...	Sitla Bakhsh	500 „
64	Fitnah	Gorakhpur	Hakim Abdul Karim Khan ...	400 „
65	Hindustáni	Lucknow	Babu Gangá Parshád Varmá ...	1,100 „
66	Jádu	Jaunpur	Háfiz Abdur Rahmán Khán ...	250 „
67	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	150 „
68	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „
69	Mufíd-i-Ám	Agra	Qádir Ali Khan Súfi ...	100 „
70	Mukhbir-i-Álam ...	Moradabad	Qazi Abdul Ali	300 „
71	Nai Roshni	Agra	Waris Ali	...
72	Naiyar-i-Ázam ...	Moradabad	Saiyid Ibn-i-Ali	300 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
73	Nasím-i-Hind	Fatehpur	Muhammad Karim Bakhsh	100 copies.
74	Nizám-ul-Mulk	Moradabad	Qázi Fahim-ud-din	200 "
75	Oudh Punch	Lucknow	Shaikh Sajjád Husain	300 "
76	Qulqul	Bijnor	Qazi Nazar Husain	...
77	Rahbar	Moradabad	Brij Lál	500 copies.
78	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand	250 "
79	Rohilkhand Gazette	Bareilly	Shaikh Abdul Aziz	500 "
80	Sahífa	Bijnor	Munshi Faiz-ul-Hasan	300 "
81	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat	250 "
82	Sitára-i-Hind	Moradabad	Pandit Sheo Parshád	150 "
83	Soldier	Moradabad	Pandit Bansi Dhar	200 "
84	Surma-i-Rozgár	Agra	Itrat Husain	175 "
85	Tafríh	Lucknow	Rámji Dás Bhárgava	500 "
86	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh	400 "
87	Urúj	Bijnor	Naím-ul-lah	250 "
88	Zul Qarnain	Budaun	Munshi Ahmad Husain	400 "
	Twice a week.			
89	Har Rozah Akhbár	Lucknow	Munshi Muhammad Afzal Ali	...
90	Nasím-i-Agra	Agra	Bireshwar Sanyál	200 copies.
91	Riyáz-ul-Akhbár	Gorakhpur	Saiyid Riyáz Ahmad	400 "
	Daily.			
92	Oudh Akhbár	Lucknow	Munshi Sheo Parshád	700 copies.
93	Sulahkul	Gorakhpur	Bhagwati Parshád	400 "
	URDU-ARABIC. *Monthly.*			
94	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wáli	200 copies.
	PERSIAN. *Monthly.*			
95	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	...
	HINDI. *Monthly.*			
96	Ánand Kádambini	Mirzapur	Pandit Badri Náráin	Very small.
97	Bhárat Hitaishi	Etáwah	Pandit Satyavrit Sharmá	150 copies.
98	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád	250 "
99	Bráhman Samáchár	Parichhatgarh (Meerut)	Pandit Chhuttan Lál	400 "
100	Bráhman Sarvaswa	Etáwah	Pandit Bhimsen Sharmá	600 "
101	Chhátra Hitaishi	Aligarh	Shiv Charan Lal	1,000 "
102	Garhwáli	Dehra Dún	Garhwá Union	...
103	Hindi Pradíp	Allahabad	Bálkishna Bhat	140 copies.
104	Jásús	Gahmar (Gházipur)	Gopál Rám	400 "
105	Kánya Kubj Hitkári	Cawnpore	Manohar Lal	200 "
106	Kavindra Bátiká	Allahabad	Pandit Visheshwar Nath	...
107	Mitra	Bithur (Cawnpore)	Ráj Kishor	150 copies.
108	Nigamágam Chandriká	Benares	Mahadeo Sharmá	3,000 "

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
109	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	325 copies.
110	Sanátan Dharm ...	Benares	...	...
111	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,000 copies.
112	Sansár Mittra ...	Allahabad	Prem Nath Yogishwar ...	...
113	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	1,300 copies.
114	Shri Gopál Patriká ...	Lucknow	Bhagwat Parshad	200 „
115	Shri Rághavendra ...	Allahabad	Chaube Dwarká Parshád ...	225 „
116	Swadesh Bandhava ...	Agra	Rajput Anglo Oriental Press...	...
117	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	500 copies.
118	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
119	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	150 copies.
120	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	500 „
121	Rájpút	Agra	Hanwant Singh	1,800 „
	Weekly.			
122	Árya Mitra	Agra	Hukam Singh	1,000 copies.
123	Bhárat Bhúshan ...	Allahabad	Chhedi Lal Jha	...
124	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 copies.
125	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
126	Prayág Samáchár ...	Allahabad	Rám Gopál	500 copies.
127	Sipáhi	Cawnpore	Babu Síta Rám	200 „
	Daily.			
128	Hindosthán	Kálákánkar (Partábgarh) ...	Raja Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
129	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 copies.
130	Dharm Panch ...	Meerut	Parbhu Dayál Sharmá ...	500 „
131	Hindi Urdú Samáchár ...	Etáwah	Pandit Raghunath Parshád ...	...
132	Kashmír Darpan ...	Allahabad	Pandit Ajodhia Parshad ...	...
	GUJRÁTI.			
	Monthly.			
133	Panch Patriká ...	Benares	Pandit Baldeo Dat Sharmá ...	500 copies.
	Twice a month.			
134	Gujráti Patriká ...	Lucknow	Pandit Baldeo Rám ...	200 copies.

I.—POLITICS.

(a).—Foreign.

ADVOCATE,
2nd July, 1905.

The Anglo-Japanese alliance.

1. THE *Advocate* (Lucknow), of the 2nd July, says:—The presence in England of the Prince and Princess Arisugawas has given a new impetus to the discussion about strengthening the agreement existing between England and Japan. The *Times* has become the mouthpiece of the English nation. It is now felt the renewal should provide for an offensve and defensive alliance. Does it mean that Japan has to fight England's battles on the Indian frontiers anyhow, as she is doing China's in Manchuria? It looks as if England seems to have realized fully that in the new situation created by the rise of Japan, any Western Power, not on friendly terms with the Mikado, can now hardly expect to exercise any voice in Far Eastern politics.

(b).—Home.

Nil.

II.—AFGHANISTAN AND TRANS-FRONTIER.

INDIAN PEOPLE,
29th June, 1905.

The Secretary of State on the Kabul Mission.

2. The *Indian People* (Allahabad), of the 29th June, says:—Few, we suspect, will take Mr. Brodrick's apology for the abortive mission to Kabul seriously. Probably he himself does not attach any excessive importance to his own words. To admit failure is against the rules of the game, and this is the real explanation of the numerous self-congratulations of speakers and writers on the Government side on the results—or the absence of results, to be precise—of the Dane Mission. We write, of course, on the assumption that there were no secret clauses attached to the published Treaty. As for Mr. Brodrick's assurances of sympathy with the lot of the Indians in South Africa, they will be rated at their proper worth when they are coupled with the bare-faced statement that no Power on earth can compel the colonies to change their methods.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ADVOCATE,
6th July, 1905.

The case of Mr. Connel, District Engineer, Partabgarh, accused of killing his orderly.

3. The *Advocate* (Lucknow), of the 6th July, says:—The District Magistrate of Partabgarh has passed orders in the murder case in which Mr. Connel, District Engineer, stood charged with causing the death of his orderly by passing a knife into his body in a fit of rage. We do not know if the police could find any proofs for the stories prevalent in Partabgarh. The stories may be altogether groundless, but we have no hesitation in saying that the punishment inflicted on the accused is altogether inadequate and likely to cause dissatisfaction. We had a right to expect at least this much that Mr. Connel would be committed to the Sessions to take his trial. But the District Magistrate thought the crime was not of such a heinous nature that it was necessary to commit the prisoner to the High Court. May we ask what the Local Government is going to do for the young widow of the deceased and his children who are left without provision? Will they be allowed some compassionate allowance, or let alone to die of starvation? As to Mr. Connel when he comes out of jail, let us hope he will not be allowed to serve Government any more or be placed in a position where again his anger may cause some death. He has proved himself thoroughly unfit to be placed in charge of a department where large numbers of illiterate people have to be dealt with.

(b).—Police.

INDIAN PEOPLE,
29th June, 1905.

Police reform in India.

4. The *Indian People* (Allahabad), of the 29th June, publishes the following communication headed "Indian Police reform foredoomed to Failure":—The principal object of this series of papers, brought to a close to-day, is to demonstrate the eminent

desirability of enlisting ordinary constables from a class of persons other than that from which the rank and file have been drawn these many years. Whatever may have been the reasons which originally led to recruitment from the coolie class, illiterate and worthless, circumstances have greatly altered since the mode was first adopted. No doubt education was at its lowest ebb even in 1860. But during the last half a century the country has taken great strides in educational matters. There is no dearth to-day of young active men, brought up to the seventh standard, who could be fittingly employed in the police force in place of the illiterate or semi-illiterate. In the last paper the capacity, qualifications, and moral culture of these was pointed out as in every way superior to that of the men now in the force all over the country. Where there is greater intelligence and a clearer grasp of moral responsibility, greater efficiency and integrity may be reasonably expected. These are just the two qualifications in which the present police is sadly wanting. To perpetuate and stereotype the antiquated mode of recruitment when all around circumstances and conditions have altered for the better, is to exemplify a stolid incapacity to apprehend the march of time and of the march of progress with it. It is absurd to expect that corruption would be greatly mitigated by a slight increase of pay, when, as a matter of fact, you want something besides increased wages to attain the desired object. To solve new problems, requiring an absolutely new treatment, by antiquated methods, condemned and utterly useless, is to beat about the bush. No radical reform can be expected under such treatment. A thorough reform obviously demands a thorough sweeping away of the old order of things, which have beyond doubt proved so extremely noxious and positively inefficient. But it is just here that the Commission, despite its assiduity, has failed.

We have suggested that recruitment should in future take place from the better educated classes of the community. We have pointed out that these may be found in thousands of the young men of the poorer classes, who have been brought up to the Matriculation standard of our Universities in every part of the country. These men are crowded out of employment. There could not be found a better field to show their educational capacity and moral worth for the task, than the police. We have shown that under present conditions the men do not stay long in the force. Fully fourteen per cent. of them are known to be under ten years' service. So that almost the whole police undergoes a complete change in its composition every eight or ten years. Those who earn their pensions are a microscopic minority. Many leave before they are three years in the service, and many are thankful to get out within ten years by accepting a gratuity. Under such circumstances, you never can expect a veteran corps of practical experience, much less a force which has the strength and efficiency necessary for the arduous duties required of it. In the first place, there should be men who would prove efficient and moral, that is above corruption. In the second place, to induce them to remain in the service so as to make it their own and be proud of it, they must be adequately remunerated.

Here, then, we come to the crucial point. What may be the minimum wage which might be reasonably considered as fairly remunerative? Young "matriculates" or "failed matriculates" go about begging for service on fifteen or twenty rupees per month. This large unemployed class might be easily drafted for the purpose after being subjected to tests of physical fitness required for the duty. Our idea is that the constables should begin on Rs. 15 per month and be raised by increments of Rs. 5 every five years, on report of good conduct and efficiency till the maximum wage of Rs. 30 is reached at the end of fifteen years. A class of sub-inspectors should be selected by way of promotion from the ranks of these fifteen years' service men—persons of proved probity and the highest efficiency. These sub-inspectors should begin with Rs. 40 and finish their careers at the end of thirty years (counting the first fifteen as constables) with Rs. 60. In this way the force would be manned by an infinitely superior and well paid class of men, who would not only be seasoned veterans but be at the same time proud of the service and be popular with the people—men who would show by their pluck and moral worth how far they are above the temptation of corruption, which is the canker in the police force at present.

But it will be said that, however admirable this mode of recruitment, it would be exceedingly costly. We say that what would seem costly at first would in the end prove not only economical but in every way satisfactory. If we are to have in this country a police of which both the Government and the people might remain proud, this extra sacrifice must be undergone. But we will go a step further and say that by a judicious reduction of the strength we could obtain both the greater efficiency that is wanted and reasonable economy. Further, we do not at all see the utility of the 6,000 men and more which the Government propose adding to the existing force at a cost of 19 lakhs of rupees for semi-military duty. In our opinion not only is it uncalled for but costly. But to proceed. We are convinced that, instead of a force of ignorant coolies or semi-ignorant ones, on wages of from seven to nine rupees per month, we would be well able, under the proposed scheme, to bring down the strength from nearly a lakh and a half to a lakh, if not seventy-four thousand. For it should be remembered that the new recruit would in every way be able to serve the purpose of two, if not three, constables engaged for a certain area to watch and ward at present. More; in this kind of economic estimate we should never forget the *moral* effect which might be produced. To abate corruption to a considerable extent would be a gain in itself the value of which cannot be commercially expressed. Secondly, efficiency must bring about a reduction of crime, and reduction of crime would signify a lesser jail population, which would in its turn signify a substantial reduction in rupees, annas and pies of annual expenditure on prisons. Furthermore, this very efficiency and morality will have its reflex influence on the mass of the population. Instead of being an object of aversion, the police would be an object of respect. People will consider the police as real guardians of life and property, and not the petty tyrants that they are and blackmailers besides. Bribery corrupts the person bribing as much as the person bribed. When bribery is reduced considerably, the *morale* of the people themselves would undergo a vast change for the better. The efficiency and good character of the police will not encourage bribe-giving. This in itself would be a vast gain. For these several reasons we repeat that a change in the system of recruitment of constables on the lines herein suggested is eminently desirable. The system should be tentatively introduced and fairly carried out, without foregone prejudice and without official or departmental obstruction. But, so far as the Commission's report under this important head is concerned, we have no hesitation in saying it will fail in achieving the result which is anticipated. There will, of course, be increased cost, but no increased efficiency. And, as to corruption, it would indeed be a miracle if it is abated even by a hair's breadth.

(c).—*Finance and Taxation.*

INDIAN PEOPLE,
29th June, 1905.

Sir Henry Fowler on the increase of the Military expenditure in India.

5. The *Indian People* (Allahabad), of the 29th June, says:—India's thanks are due to Sir Henry Fowler for raising his powerful voice against the enormous increase in the military expenditure. Sir Henry only gave expression to the general belief when he said that India was never less liable to a foreign invasion than now. This remark shows how much better a Secretary of State, even an Imperialist Liberal, makes than a Tory. Is it not conceivable that if Sir Henry Fowler were at the India Office at present instead of the hopeless Mr. Brodrick, the revolution in India's military administration, which for aught we know may be productive of disastrous consequences, would not have been effected? Is it not further probable that instead of an appalling rise we should have witnessed an appreciable reduction in military expenditure as a result of the Russo-Japanese War. Of course on other independent grounds we do not at all wish to see Sir Henry Fowler again at the India Office: our only point is, that even if he can be suffered, which cannot be said of George Hamiltons and Brodricks.

INDIAN PEOPLE,
29th June, 1905.

Lord George Hamilton's speech on the Indian Budget in Parliament.

6. The *Indian People* (Allahabad), of the 29th June, says:—From the meagre telegraphic report of his speech it is a little difficult to say what exactly Lord George Hamilton had in mind in pronouncing a blessing on the forward policy and in wishing to see the post of Commander-in-Chief for India abolished. It will be best to wait for the full text of the speech before remarking on the same. Mr. Haldane, who, to quote Lord Acton's words, applied to Mr. (now Lord) Goschen, is on the slippery road that leads away from Liberalism, took it upon himself to entirely

approve of Lord Curzon's administration. We cannot but be sorry that a man of such profound intelligence and ability should have thought it consistent with his position and attainments to play the *rôle* of apologist of Lord Curzon's thoroughly reactionary policy on what could only have been insufficient and one-sided information.

(*d*).—*Municipal and Cantonment Affairs.*

NASIM-I-AGRA,
30th June, 1905.

Municipal affairs at Agra.

7. The *Nasim-i-Agra* (Agra), of the 30th June, says that when Mr. Morgan's special duty in connection with the Agra municipal affairs was over, it was rumoured that a man knowing both English and vernacular would be appointed Municipal Engineer and Secretary. Mr. Rogers was appointed to the post. But he does not know vernacular at all and has consequently been given an Assistant Secretary to help him in his vernacular work. Mr. Rogers is an old person, incapable of paying visits to the town. He is also incapable of performing his duties, and entirely depends on the reports of his subordinates. Traders who have frequent dealings with the Municipal Board are exposed to great difficulty and inconvenience owing to Mr. Rogers' non-attendance at the municipal office. When the Board is in debt it should curtail its expenditure by reducing the numerical strength of its establishment and by applying the pruning knife to their salaries. According to rumour Mr. Rogers will get an increase of Rs. 200 a month. More drains and standposts are wanted in the town, but they cannot be provided for want of funds. Thus, on the one hand, necessary works are postponed because the Board has no funds, while, on the other hand, the establishment is being strengthened with a free hand. If one man is unable to do the work of both Engineer and Secretary, two men should be appointed. Government had better enquire into the matter and see that the taxes collected by the municipal board at Agra are properly spent.

(*e*).—*Education.*

CITIZEN,
3rd July, 1905.

Posts of teachers in schools maintained by District Boards made pensionable.

8. The *Citizen* (Allahabad), of the 3rd July, says:—As our readers may already have gathered from an extract that we published from the local Government Gazette, with the object of improving the position of masters in English schools maintained by district boards in the United Provinces, the Lieutenant-Governor has decided to permit district boards to make a permanent arrangement for contributing to the pensions of all masters in zila schools by paying to Government a contribution of one-tenth of their sanctioned salaries. The new rule comes into force with effect from 1st July, and it is suggested by Government that district boards might meet the cost of the contribution in the current year from the eight lakhs recently allotted to them. We owe Sir James LaTouche a debt immense of endless gratitude for the sympathy that he has shown to the schoolmaster. Such sympathy is calculated to cover many a sin of the Government, whether of omission or non-omission, crudity or complexity.

RAJPUT,
30th June, 1905.

Posts of teachers in English schools made pensionable.

9. The *Rájput* (Agra), of the 30th June, expresses great satisfaction that the teachers in English schools have been made eligible for pension, but does not understand why the privilege should be denied to the low paid vernacular teachers. The editor is glad to learn from the *Advocate* that the vernacular teachers whose pay is Rs. 10 or upwards a month will receive pensions. The privilege had better be extended to the lower paid ones also, inasmuch as they can hardly save anything, their small salaries covering their daily expenses with difficulty. In other official bureaus men, whose pay is only Rs. 4 a month, receive pensions. Government should be equally generous to the low paid vernacular teachers.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

ADVOCATE,
6th July, 1905.

Indian public opinion and the Military reorganization.

10. The *Advocate* (Lucknow), of the 6th July, says :—The *Pioneer* has been struck with the unanimity with which the purely Indian section of the press has supported Lord Curzon throughout his controversy with and defeat at the hands of Lord Kitchener. The *Pioneer* is surprised to find even the Congress organs had to say a good word about Lord Curzon. What does this attitude prove? It proves simply this that the Indian Press is not perverse, the majority of it do not consist of unprincipled men who over-joyed at the prospect of Lord Curzon ceasing to be at the helm of the country, join in throwing dust on his head and thus add further to his embarrassment. The Indian Press, however unwilling it might be, strengthened the hands of Lord Curzon by supporting him against the Home Government, it could not be oblivous of its own interests which will be further injured if the Military become more powerful and the little check which even the Civilian element used to exercise is removed. From this standpoint the Indian Press has worked. Let what its opponents might say, it is alive to the country's interests and is unwilling to play with them. But it is also said that the interest of non-official India in this matter is not very deep, it touches only the surface. How can it be deep? Indians are only concerned with the question of paying the bill. They know that one result of the controversy will be that the military expenditure of India will increase. Whether Lord Kitchener wins or Lord Curzon loses, one result is certain, namely, that the reorganization will mean increased expenditure. Against this we are bound to protest. With the principles involved in the controversy Indians are little concerned. In fact, nobody thinks the Indian public opinion is worth anything. The Cantonments may be broken up and enlarged, the regiments of certain classes may be disbanded without consulting Indians. Indians feel quite unconcerned, because they have been so ostracised from the Military Service of the land, that the Army does not rouse any enthusiasm in the people. As publicists they here and there might discuss some problems, but such discussions are almost of academic interest. Our contemporary of the *Mahratta*, in whom the soldier's instinct is still to be found, has been writing a series of very learned and informing articles on the military situation of the country. The successes of Japan and the manner in which regiments after regiments are going up to take the place of those fallen in the field has roused the enthusiasm of our contemporary, and it is perhaps anxious to see the day when India, like Japan, if confronted by a large army, may fall back on its reserve force and mobilise its citizen-soldiers for the defence of the country. But these are mere dreams. The military spirit has been quite killed in the Indian; it finds no place in the reorganization scheme and hence Indians cannot feel much interested in the controversy. A telegram from Bankipur has appeared in the Calcutta papers, saying that there is great deal of excitement in Bankipur over the controversy and people feel much indignant at the decision of the Secretary of State and that they are thinking of holding a demonstration. Now we do not know if there is any special cause for excitement at Bankipur or if there is much difference between Bankipur society and society in other Indian towns. One thing is quite certain that the events of the last two weeks which have convulsed Anglo-Indian society throughout India and in a manner produced great stir in England have touched only a small fringe of Indian society. The people are quite indifferent as to the fate of Civil control over military affairs. This is due to the fact that all interest in the military administration of India has been killed and people find that the military organization for the defence of the country and the principles on which it is carried on are no concern of theirs. Is the consummation to be wished for—that questions involving great principles of administration may arise and be solved without the people feeling any interest in them or that at best the interest of their spokesmen should be confined to academic discussions? This is a problem which deserves the consideration of the responsible rulers of the land.

CITIZEN,
3rd July, 1905.

The Secretary of State on the difference between the Government of India and the Commander-in-Chief.

11. The *Citizen* (Allahabad), of the 3rd July, says :—The self-love of His Excellency the present Viceroy must have received a rude shock from the edict of the Secretary of State putting a period to the friction between what is known as the Military Department of the Government of India and the Army Headquarters under Lord Kitchener. Who could have believed that a man of the

type of Mr. Brodrick, of whose mediocral capacity for administration the world has surely been no great an admirer, was capable of a performance which would seemingly reduce that high and mighty personage, the noble Lord Curzon of Keddleston, higher and mightier at least in his own estimation than all others of women born, to the status of but an Arithmetical zero? Who, we venture to ask, could have persuaded himself to believe that it was of all men given to the present Secretary of State to hurl from Whitehall a mandate which to most of us in India would appear to fall like a thunderbolt from the clear sky? Popular opinion in India has systematically received such contemptuous regard at the hands of Lord Curzon, the citizens of the empire have for the last six or seven years been made to feel such rude political shocks, if His Excellency has had to experience that after all he is but a demigod liable like other mortals to be carried away by a flood which the deities may in their wisdom cause to burst over the political horizon with almost a dramatic suddenness, we realise that it is only Nemesis that is at work, watching the actions of a Government as well as those of an individual. Elsewhere we publish the decision given by Mr. Brodrick in the case between the Government of India and His Excellency the Commander-in-Chief. As our readers may well conjecture the decision when it reached the Government of India, as also its tone and spirit, filled His Excellency Lord Curzon with such dismay and resentment that on Monday last it was all but settled that His Excellency was going to throw up his appointment.

That there was a great storm brewing for some time past is an open secret, and if the Anglo-Indian press did not in the interest of the Government of India, long before the fiat went forth, raise a hue and cry, protesting against what it professes to regard as an upheaval of constitutional principles, it was partly due to the reticence imposed on it by that precious legislation of the present Government, the Official Secrets Act, and mainly to the circumstance that the war carried on was between two of the most important members of the Government of India, in fact, the Governor-General and the Commander-in-Chief. That the minutest detail of the entire difference was full well known in England is evident from the various phases of the controversy that the English papers published from time to time and from their accurate knowledge of the circumstance that a compromise had been effected at the last moment calculated to determine every point and to leave nothing unsettled.

Signal has been the defeat of Lord Curzon, and if he do not retire at once, considering the motives that his Lordship imputed to the Commander-in-Chief while submitting his proposals to the Secretary of State it will be very painful, if not altogether impossible, for the two personages to work any longer in harmony. Much guarded as the language of the Viceroy's minute has been, in reviewing Lord Kitchener's proposals to remodel the military organization, he has here and there given way to his almost irrepressible desire to raise a humorous laugh at the expense of his antagonist, which, we are afraid, is ill-calculated to mend matters. According to Lord Curzon, Lord Kitchener's complaint is based upon a complete misconception of the constitution of the Government of India. As a matter of constitutional law, the Governer-General in Council, in whom the superintendence, direction and control of the whole civil and military Government is invested, is surely superior to the Commander-in-Chief of India. But were the Governor-General in exercise of his superiority to reject proposals emanating from the Commander-in-Chief and substitute schemes of his own, he would not only subverge the military authority of the Government of India as a whole, but would by creating an autocracy in his own person seem to ignore the very constitution of English Government. The British Sovereign is by constitution superior to every one in the land, but does his superiority consist in rejecting proposals that responsible ministers may submit? Then, Lord Curzon has declared himself as one having considerable faith in experts. Is not the soldier at present in command of the Army in India a most distinguished one available in the Empire? Or, Lord Curzon poses as a military man whose views in connection with the army are to be preferred to those of the Commander-in-Chief?

The Secretary of State's decision announcing the proposed changes will be far-reaching in its effect, not the least being that a certain high personage will find himself a wiser and sadder man, detecting in it the hand of retributive justice.

INDIAN PEOPLE, 2nd July, 1905.

Lord Curzon and Lord Kitchener.

12. The *Indian People* (Allahabad), of the 2nd July, says:—It has been stated authoritatively that Lords Curzon and Kitchener have been able to arrive at a sort of compromise on the question of India's Military administration and that the Secretary of State has been informed that the acceptance of the changes now proposed will make Lord Curzon's resignation unnecessary. The Secretary of State's interest in the subject being more or less limited to the settlement of the personal controversy between the two heroes of Simla, it may be taken for granted that the changes will be accepted by him. Mr. Brodrick's concern apparently is not what will best serve India's interest: it is that nothing he may do or leave undone should lead to the resignation of Lord Kitchener, in which event Mr. Balfour's Government will suffer in popularity. If Lord Kitchener had declined to agree to Lord Curzon's suggested changes, they would not be accepted. Then His Majesty's Government would not hesitate to throw the Governor-General to the wolves. But fortunately he has accepted them, and consequently Lord Curzon will have the consolation that he may stay in India till April next. This is the situation so far as His Excellency is concerned.

As for the interest of the people of India in the personal aspect of the controversy, while it is undoubtedly true that they almost to a man are with Lord Curzon in his view of the matter and appreciate the gallant stand he has made for a vital constitutional principle which goes to the root of good government, it would be idle to pretend that they would not welcome his resignation howsoever brought about. He has rendered himself so thoroughly unpopular by injuring their interests in almost all matters that they prize that it will take very long indeed and very exceptional exertions for him to win back some of his lost popularity. One point in respect of his resignation in which we are interested is that if possible his successor should be nominated by a Liberal Government. Of this, however, there seems to be little chance as Mr. Balfour has no intention of resigning unless he will actually be driven from office or until mere efflux of time will put an end to his administration. We assume of course that he will not move for the repeal of the Septennial Act.

By the time it will be necessary to appoint Lord Curzon's successor, Mr. Balfour will still be in office, and will probably make one of those cynical appointments which amuse those unconcerned and scandalise those directly interested. Who knows if Lord Milner will not succeed Lord Curzon? But if Lord Curzon goes now, there is just a chance of our getting a good Viceroy like Lord Dudley, the Home Ruler-Unionist Viceroy of Ireland, who has governed the Emerald Isle with such consummate ability and unexampled sympathy. By making this appointment Mr. Balfour will be killing two birds with one stone. He will win back the confidence of the Ulster Unionists, who are clamouring for Lord Dudley's head along with that of Sir Antony MacDonnell, and he will succeed in removing Lord Dudley from a position which is causing endless discomfort to Mr. Balfour by, as it were, kicking him upstairs—by promoting him to a more important and exalted office. At the same time the people of India will sincerely rejoice to welcome him as their Viceroy. But if Lord Curzon will stay on till April, there will be no sufficient inducement for Mr. Balfour to appoint him. Then likelier than not we may have to tolerate Lord Milner as Viceroy—a tragic misfortune indeed.

Reverting to the subject of India's military administration, we invite attention to the cogent and able article in which the *Advocate of India* strongly criticises Mr. Brodrick's despatch. Every honest and intelligent man we venture to say must agree with our contemporary that a veritable revolution has been effected by that unhappy document. Already the Indian tax-payer is groaning under the weight of oppressive military burdens, and his spokesmen have been urging such a change in the constitution of the Government of India as will reduce the predominance of the military element in it and will make for more economy. Far from heeding this cry which has been kept up for years by the Indian National Congress and which has been echoed by its British Committee in England, and not even leaving the *status quo* to remain, the unworthy Government of the cynical Mr. Balfour, with an unstatesmanlike politician who is almost a disregarded nobody in England as their Secretary of State for India, have actually made matters infinitely worse by handing over India to the tender mercies of a military despotism. We agree with the *Advocate of India* that the situation undoubtedly calls for a national protest—a protest in which Anglo-Indians and Indians can and should join—such a protest as cannot be disregarded—a protest that will strengthen the hands of the next Liberal Government in reversing the impossible situation.

Yes; the situation is impossible. It is indeed so extraordinary that we fully go with the *Advocate of India* in thinking that we are not called upon in the discharge of our duty as loyal subjects to accept it as an accomplished fact which it would be wrong to question. On the contrary the peril to the commonwealth is so menacing that it becomes the duty of every citizen who takes this view of the matter to leave no stone unturned to get the present decision reversed. All constitutional means must be exhausted in fighting the battle of civilised and responsible rule against a medieval military despotism. We sincerely trust that the Liberal leaders will move a vote of censure in the House of Commons, and that when they will come into power they will make no delay in reversing the decision. In India our provincial political associations must lose no time in sending up remonstrances against it. They must organize public meetings at which to record the nation's protest against the singularly irresponsible manner in which India's affairs are managed by the Government here and in England.

To our mind other vital questions are opened up, or rather emphasized, by Mr. Brodrick's decision. Is it conceivable that such a momentous issue, fraught with the most far-reaching consequences, could have been decided in secret, without the public either of England or of India knowing aught about it before the actual decision was published when public criticism became mere *post facto* criticism and consequently a futile exercise, if India was not governed in a thoroughly irresponsible manner? Would not Parliament have had an opportunity of discussing the subject while it was yet pending, if the salary of the Secretary of State had been placed on the estimates as recommended by Lord Welbey's Commission? Would it have been passed over in silence or with mere academic expression of opinion in the recent debate on the Indian Budget if India had direct representation in Parliament? Would the Secretary of State's Council have meekly yielded to the decision of the Balfour Government if there had been a couple of Indian gentlemen on the Council? And the change for the worse having been actually effected, is it not imperative that there should be one or two Indians on the Viceroy's Executive Council to safeguard the interests of the Indian taxpayer under the altered circumstances, and also that the members of the Supreme Legislative Council should have the power of moving amendments to, and dividing the Council on the Financial Statement?

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

ALLAHABAD:
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SELECTIONS

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Nil.

VII.—POST OFFICE.

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

INDIAN PEOPLE,
6th July, 1905.

The anti-Indian agitation in the Transvaal.

1. The *Indian People* (Allahabad), of the 6th July, says:—As British subjects we are ashamed to be told that the anti-Indian agitation in the Transvaal is gaining in volume and strength every day. We read that every man who wishes to succeed in the elections that will shortly be held under the new constitution will have to pledge himself to support a drastic measure against the Asiatics. The Transvaal will stand practically as one man on this question. One has only to study the newspapers from the Cape to the Zambesi to see how correct was Lord Milner's description of the attitude of the Europeans to the Indians, when he employed the expression "intense hostility." Indignation meetings, plans for boycotts, demands for legislative action, deputations to high officials, these are the things which are the main topics in the small towns where Indian competition is most felt.

This is the case of the very moderate position taken up by the Indian settlers in the colony. They ask for no political power. They admit the British race should be the dominant race in South Africa. They admit the principle of restricting the influx of cheap labour, no matter from what source it may come. All they ask for is freedom for those who are now settled, and those who may be allowed to come in future, to trade, to move about, and to hold landed property without any hindrance save the ordinary legal requirements. No claim can be more reasonable, modest or moderate, and yet the only reply vouchsafed to such representation, the only reward of their agreeing to be less than just to themselves, is that severer measures of persecution are being adopted every day. And the Imperial Government pleads inability to come to their rescue even to secure the above elementary rights for them. Such is Empire as understood by the Imperialists.

CITIZEN,
10th July, 1905.

The late Mission to Kabul.

2. The *Citizen* (Allahabad), of the 10th July, says:—Our position with Afghanistan has throughout been most anomalous. Notwithstanding the friendly relation that is said to exist between the British Government and the Amir of Kabul, no European, no Englishman, and, indeed, not even an Indian is allowed inside the country. Any British subject discovered on the wrong side of the frontier runs the risk of being invariably shot down. To all intents and purposes Afghanistan has been to us a sealed land.

Not that the same restriction is in return imposed by us on the Afghans. O, no. The stalwart Afghans enjoy full and unrestrained liberty to enter India and to trade and to establish a reign of terror wherever they go. The Indian Police with all their artfulness and capacity for bullying can hold no candle to these emissaries from our so-called friendly and protected state. They seem to possess a license to cheat, to browbeat and to chastise the harmless Indian peasant. Their one mission evidently is to extort, and that being fulfilled, they return content to their home, sweet home, not of course without the design to come back the next year, at the usual hour, and be welcomed by us as heralds of winter. The social relation of the people of India with the Kabulese is thus at once as humiliating as may be conceived.

And not less humiliating is the political relation between the Amir and the Government of India. As that of his subjects, the sole aim of His Highness appears to us to extort—to receive money from us, to count implicitly on assistance from the British Government, and then practically to claim to be the despotic head of an independent nation. It is only from the British Government in India and in England we learn that Afghanistan is a protected state. We need not tell our readers that this statement is altogether a fiction, the stern truth being that the Afghanese are not only an independent, but an adverse, power.

With what object Mr. (now Sir) Dane was despatched to Afghanistan, we do not pretend to know. We have been given to understand that the engagement made with the late Amir, Abdul Rahman, was a personal one; and that at his death the agreement was null and void. On this account, it is asserted, payment of subsidy was stopped, as also the importation of arms by the Amir.

If we may be prepared to accept the statement of the authorities as gospel truth, that the object of the Dane Mission was merely to secure a renewal of the old agreement, the object has been gained with a vengeance. For not only has the mission agreed to pay an increased subsidy of £120,000, but also the arrears amounting to £400,000 ; not only is the importation of arms to continue as before, but, for these various favours that the Amir is to confer on us, he is to be acknowledged as the absolute and independent king of his territory and to be henceforth styled His Majesty. The assumption of the title of King by the Amir is not without precedent. For when the Indian Government concluded its treaty in 1809 with the ruler of Afghanistan, the latter was in the documents relating to it styled as His Majesty the King of Durannis. And then in two other treaties which followed that of 1809, the Amir was described as "His Majesty Shah Suja-ul-Mulk" and "His Majesty Shah Kamran of Herat." It was Lord Dalhousie, who would brook no such presumption, that lowered the style and dignity and in the treaty concluded by him the reigning Amir came for the first time to be described as simply His Highness. Anyhow, we are of opinion that if Habib-ullah desired to have himself called a King and addressed as His Majesty, it would have been impolitic to make it a matter of contention. What we heartily regret is that the treaty should have been one of one-sided benefit, and it is this which causes us to pronounce the mission as a decided failure. After all the labour and expense of a journey through bleak hills, dangerous passes and yet more dangerous men, we have granted to the Amir all that he eagerly coveted—the title of king, subsidy, release of arrears and permission to import arms, and received from him in return a condensed three-paragraph convention. The mountain laboured with the result that there has been an abortion !

It is evident that the renewal of the old agreement was not the sole purpose that took Mr. Dane to Afghanistan. He of course gave Reuter's representative to understand that "the startling proposals with which the mission was credited never found a place in his instructions." But he further said that so far as the Amir was concerned he was quite ready to confirm the old arrangement. Well, if the Amir was prepared to confirm, with whom did the objection lie ? Did Mr. Dane want an extension of the old arrangement? Why does he not plainly tell us of the exact nature of the demand he ventured to make ? The circumstance of the mission being credited with "startling proposals" is surely due to the Russian bogey. So long as the alarmists would refuse to see any check to the forward movement of Russia in her paralysed activity, they would not be content till the Amir gave his consent to the construction of strategic railways within Afghan territories. They fail, however, to realise that Russia advances or recedes—this becomes altogether immaterial to them, when another foreign power proposes to obtain a right to make railways in Afghanistan and to maintain a British resident at Kabul. The Afghanese every one of them, are known so well to resent such proposals, the ruling chief of the state would for his own sake rather abdicate than have a Resident and all the blessings of modern civilisation.

The Dane Mission made a mistake, if notwithstanding its denial, it made to the Amir such startling and impossible proposals. It was not, in fact, in such proposals that a remedy lay of the state of things we have described above. The only way, in our opinion, to establish a friendly relation between the governments of the two countries is to establish a free and open intercourse between the peoples of the two countries. Our Government should, if possible, persuade the Amir to grant the Indian people free access to Afghanistan and to trade unmolested. When our social and commercial relations improve, the political situation will cease to assume its present gloomy aspect.

(b).—*Home.*

INDIAN PEOPLE,
6th July, 1905.

Going of the Indian National Congress deputation to England at the time of General Election.

3. The *Indian People* (Allahabad), of the 6th July, says :—If the General Election will be held next year and not this year, it is a question whether the Congress deputation should at all proceed to England this year. If we could afford to send another deputation next year, of course nothing could be better. The need really is for at least a couple of Indians to proceed to England every year

for purposes of political agitation there. But if this cannot be arranged just at present, if our political organization is not in a sufficiently developed stage to permit of annual deputations to England, it will surely be far better that the deputation that has been already arranged for specially with a view to the General Election should be in England at the time and not return before. Perhaps a fairly satisfactory solution will be for half of the deputation to go this year and the other next year. Lala Lajpat Rai is already in England, and the Hon'ble Mr. Gokhale is expected to go in September. Pandit Bishan Narayan Dar, Babu Surendranath Banerjea and the Hon'ble Mr. Krishnan Nair may go next year.

ADVOCATE,
9th July, 1905.

4. The *Advocate* (Lucknow) of the 9th July, says :—

We hail thee dear old India !
We hail thee, Fatherland !
And singing forth thy praises,
We all united stand.

Report of the last Bombay Indian National Congress.

Thus sang in chorus the choir of ladies at Bombay the Congress Anthem to open the proceedings of the twentieth session of the Indian National Congress. Memory of a sweet and patriotic occasion cannot but leap up in the heart of every Indian who witnessed the scene last December in the Crescent on the Back Bay, no less of every reader of the account of that glorious event. Busy Bombay has been business-like throughout. Before the memory of the grand national festival could be laid under the dust of a half-year's incidents—the memory of a great man lives but six months, the same might be said of great events—his report has come out in a neat and nice-looking dress to revive the recollection of a very sweet occasion and give us another opportunity to read at leisure the full and authorised proceedings before we are in the thick of another session. We of the United Provinces, have specially to be thankful for the early publication of the Congress Report as it will be of immense help in making the arrangements for the next session at Benares. The proceedings of the Industrial and Agricultural Exhibition held in connection with the Congress have also been included in the Report as Appendix B. These will be specially helpful to the Exhibition Committee at holy Kashi, where pilgrims will come in December next, not only for attaining spiritual beatitude, but also for paving the way to secure political regeneration, social elevation and industrial advancement of the entire Indian people. From the religious point of view Kashi is holy to the Hindu and from the national its holiness will have in December an extended meaning and a truly Indian national aspect.

* * * * * * * *

Congress means a fight between the righteousness of the British dispensation of Providence in this country and the worldliness of the instruments chosen by England to fulfil her mission in India, and it is a fight for the supremacy of the former. The repressive and reactionary policy of Lord Curzon has been the result of the temptings of "the seductive spirit of worldliness." We hope the Viceroy will not complete the round of his repressive measures in order to turn British Rule in India into a curse which God meant for, and the great and far-seeing statesmen who consolidated the British Empire tried to make, a blessing. The best way to make *Pax Britannica* anything but palatable is for the ruling race to do all the thinking for India themselves and turn the people into nothing but "hewers of wood and drawers of water." A state of perpetual tutelage is the worst thing that can happen to a nation. The present day rulers mean to keep Indians there; on the other hand educated Indians and the righteous among the ruling race aim at making India attain national majority. The function of the Congress to bring about this blessed state and the session to be held at Benares is to celebrate the formal majority attaining of the Indian National Congress itself. This would be one great step towards helping the nation to be an assemblage of thinking men and women and not to remain dumb-driven cattle in human shape. Our motto should be—

Onward Congress soldiers ?
Leaders of the Land,
Cheer the heart of India,
And united we stand.—*Amen*

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

ARYA MITRA, 8th July, 1905.

The Secretary of States's speech at the introduction of the Indian Budget into Parliament.

5. The *Árya Mitra* (Agra), of the 8th July, says that a man not possessing a square inch of land is sometimes called *Pirthwináth, i. e.,* the Lord of the Earth. This native proverb is quite applicable to India. While introducing the Indian Budget into Parliament the Secretary of State declared that India was growing more and more prosperous every day, that the Indian treasury was always full, that the English exports to India during the preceding year exceeded those to Canada, Australia and Africa put together, &c. The Secretary of State is like the poor man who somehow or other obtained a hundred rupees and then used to say that the whole world was rich, there being not a single man who did not own a hundred rupees. Finding the Indian treasury to be full the Secretary of State imagines that the people in India are happy and prosperous. He does not know that there are millions of men in India who are unable to keep the wolf from the door. The Indians are a very loyal and faithful people. But it is improper to infer the prosperity of the people from the prosperous condition of the Indian treasury. Mr. Brodrick would be warranted in saying that the Indian Government was rich and prosperous. As regards the large consumption of English goods the European population in India has largely increased, and it is the Anglo-Indians for whom the English goods have to be imported. For instance, the liquor imported during the preceding year amounted to 7 crores and 66 lakhs. Evidently, the drink was consumed by Anglo-Indians and not by natives. Those of them who are in Government service are liberally paid and do not know how to make use of their money. Others who are not in Government service have also good incomes. Thus the increase in the drink traffic is no sign of the prosperity of the country. English goods have also to be largely imported for navigation and railway purposes. Thus it is as great a misnomer to call poverty-stricken India a properous and rich country as to name a man who does not possess an inch of land *Pirthwináth,* the Lord of the Earth. The natives should congratulate themselves that the Indian Budget which was usually introduced at the fag-end of Parliament was laid before Parliament on the 20th June this year. Mr. M. M. Bhownaggree and others made good proposals, but none of them were accepted. A proposal was made for making natives members of Parliament with a view to checking the rapid growth of the Indian Military expenditure and the extension of Indian Railways but in vain. Although there is now no fear of Russian invasion of India yet 15 crores of rupees will be devoted to the purchase of new guns and to the military reorganization.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE, 9th July, 1905.

Increase of pay to low-paid teachers in schools by Sir James Digges LaTouche.

6. The *Indian People* (Allahabad), of the 9th July, says:—An inspired paragraph in our Lucknow contemporary states that 'one of the orders which has not yet found publication and which perhaps is of more far-reaching effect, raises the pay of all teachers in the lower ranks' in these provinces. It

understands that the Local Government has declared that in future no teacher in an Anglo-Vernacular school is to get less than Rs. 20 a month. The pay of those who get less than this sum at present will be at once raised to Rs. 20, while Rs. 5 will be added to the pay of those getting Rs. 20 a month. One need not use superlatives of pre-eminence in praise of Sir James LaTouche for this simple concession, but we are sure all will congratulate the Lieutenant-Governor on taking a wise step in the direction of improving the position of our low-paid teachers.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
9th July, 1905.

Formation of a new province in Bengal.

7. The *Indian People* (Allahabad), of the 9th July, says :—The Secretary of State has made the momentous announcement in Parliament that he had already accepted the proposals of Lord Curzon's Government in respect of the partition of Bengal. As for the exact scheme that will be carried out, the *Pioneer* has told us that, it will probably be found that instead of 'Assam absorbing some districts of Eastern Bengal, it will itself be absorbed in Eastern and Northern Bengal, and that a new province of considerable size, and with a population of over 30,000,000, is to be formed. The 'North-Eastern Province,' or whatever it may be called, our semi-official contemporary says, will be far more populous than the Punjab or Bombay and Sind combined. Probably Dacca will be the capital of the province, and it is likely that it will have its own Legislative Council and Board of Revenue. It would appear that the jurisdiction of the Calcutta High Court will be maintained till such time as the new province will be given a Chief Court of its own.

It is not difficult to imagine with what feeling our brethren of Bengal will receive the above to them mournful intelligence. They have all but exhausted every resource of constitutional agitation in fighting against proposals which they abhor; but to no purpose. Under a Viceroy more amenable to reason and less of a despot than Lord Curzon, the nobleman who becomes breathless at the thought of India being governed by a military autocracy, it is inconceivable that the supreme and unmitigated folly of the exhibition of such sovereign contempt for public opinion would have been perpetrated. We cannot imagine a Ripon or a Dufferin or even a Lansdowne doing it, much less is it conceivable that a Secretary of State of the statesmanly calibre of the Duke of Devonshire or Lord Randolph Churchill or even the Earl of Kimberley would have sanctioned it. But India has fallen on evil days, the old sense of British justice and British respect for public opinion seems to have vanquished in these days of Balfours, Brodricks and Curzons, and until the Tories will be swept out of power and office there is absolutely no hope for this sorrowing and suffering land and her ill-judged and unlucky sons.

In the grave misfortune that has overtaken them our brethren of Bengal may be sure they have the genuine sympathy of their countrymen of all other provinces. We at any rate do not look upon the dismemberment of Bengal as an isolated act of mere provincial importance. It is only one incident in the long chapter of reactionary administration which has afflicted the country now for over a decade, and particularly during Lord Curzon's sinister Viceroyalty. As such we non-Bengalis really regard the partition of Bengal as a measure of imperial importance, as a political act perpetrated with the deliberate intention of cutting the great Bengali race in two so that their progress may be arrested, their political influence checked. We are not hopeful that any step our Bengali brethren may hereafter take will aught avail them to avert the catastrophe. But if they can have one consolation in their distress, it should be that by dint of their powerful intellect and strenuous exertion they may so assert themselves in both the old Bengal and the new North-East Province that instead of in one province the Bengalis may make themselves the leaders of public opinion in two provinces. What else can any section of the Indian people do but to make the best of a bad situation when the all-powerful rulers make up their minds to thwart their endeavours, to crush their spirit at every turn?

The partition of Bengal.

ADVOCATE,
13th July, 1905.

8. The *Advocate* (Lucknow), of the 13th July, says :—The partition of Bengal has been sanctioned and the intended blow on united Bengal has fallen. The news has been received by the entire province with feelings of dissatisfaction and discontent bordering on, we may say, almost disaffection. Bengal had been agitated over many questions but it was never so much agitated as it was on the question of the partition. This was of course due to the view that partition was not needed, but was pressed forward with ulterior motives. Such a feeling is due to the great distrust which exists about the motives of the bureaucracy and those of none more than Lord Curzon. The Government of India held that partition was necessary on the ground of the unwieldiness of the present charge of the Lieutenant-Governor of Bengal. It proposed partition because after Sir Rivers Thompson every Lieutenant-Governor of Bengal found it impossible to govern the entire Province. The people did not then and do not even now believe in these excuses. They say that if such was the case the solution of the difficulty lay in raising the status of the Lieutenant-Governor to that of a Governor by giving him an Executive Council. Partition has been sanctioned because it was thought necessary to divide the people and to lessen the influence which Calcutta has on the entire Province. Division of races and diminution of influence over public opinion led the Government to devise such a scheme and it could not do anything else but to take away a large area from the centre of influence. This is the popular view of the case. This want of confidence in the motives of the rulers may be a painful thing, but it does exist and it will be strengthened because Lord Curzon has carried out the scheme of partition in a manner most distasteful to the people. Indians are dissatisfied because they have been divided against their wishes, the non-official Anglo-Indian is dissatisfied because the object of the scheme to lessen the influence of the Bengali will not be carried out. The *Pioneer* does not conceal its fears on this head. It gives expression to its feeling of apprehension in the following significant words : "If on the other hand, it is as a matter of sentiment that the change is resisted in Calcutta, the Bengalis of the metropolis must find consolation in the reflection pointed out to them by Lord Curzon that the Bengal element will now preponderate in two Provinces. It is in fact Assam that might well be excused for looking on the union in its new shape with reluctance. While the scheme was confined to the two districts of Dacca and Mymensingh and the peculiar territory of Chittagong she might have calculated upon holding her own. Now that she is called upon to absorb so large a piece of Bengal, it is she herself who will be absorbed. As the Bengalis have carried it over the large Masulman majority in Eastern Bengal, so they will infallibly predominate over the backward races of Assam. The two people cannot amalgamate any more than can oil and vinegar. In a generation the public service, the tone, the influence of the new Province will be entirely Bengali. It is this consideration that, politically speaking, constitutes the strongest objection to the settlement that has been decided on by the Government of India." But we must say that we do not agree with those who think that the agitation against Lord Curzon's scheme has failed. There are two ways of looking at the result of the great agitation which Bengal has witnessed. One way of looking at it is that widespread and thoroughly genuine as the agitation against the partition proposals was, it affected the decision of the Government in a manner which is rare at present, considering the fact that the public spirit of Indians is only of recent growth. The Government of India has never been known to respect it; measure after measure has been passed in the face of strong agitation ; retrograde measures have been passed in spite of Indian emphatic protests ; though the relations of the Government of India with the people have been embittered, the legislative machine turns in its own way. Is it a success of a mean order that instead of getting only a Chief Commissionership for the new province the people get a Lieutenant-Governorship, instead of having the capital at Chittagong, a town where European influence would have preponderance, the old historic town of Dacca gets once more into eminence ? Who could ever foresee at this time last year that the new province would have its own Board of Revenue, its own Legislative Council and that instead of being relegated to the position of a non-regulated province, it would become a well regulated province with all those rights and privileges which the people of Bengal enjoy ? In course of time, let us hope, that in the capital of the new province will arise leisured

classes who will take as much interest in the politics and other affairs of the country as the Calcutta leaders do. We are not the best judges to say how the people of Eastern Bengal will fare under the new administration. The loss to them of the support of the Metropolitan public opinion will not be felt for some time, as they will be under the protection of the Calcutta High Court. The success of the agitation of the past two years carried on with a uniform perseverance worthy of all praise will impress on the people of the new province the advantages of keeping a constant watch over their interests. While fully sympathising with the disappointment caused to Bengal because the success which the opposition deserved has not been attained, we feel constrained to congratulate it on its partial success and express a hope that out of evil will come good and that Dacca in the course of the next few years will become a centre of enlightenment and public spirit; and that administrative division will not succeed in dividing a people united in sentiments. We do hope and trust the worst fears of the *Pioneer* will be realised and that the guidance of the leaders of public opinion in Calcutta and Dacca will continue to strengthen the bond of that unity in Bengalis, which is the fruit of the growth of national feeling. The signs of this patriotism are observable in Bengal and these alone seem to have frightened the rulers there. Hence, while fully sympathising with the calamity which has befallen Bengal, we will only pray that though administratively divided, the people may become more and more united.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 16*th July*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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Nil.

(b).—Home.

Nil.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

RAHBAR,
14th July, 1905.

The Nawab of Rampur.

1. THE *Rahbar* (Moradabad), of the 14th July, publishes a communication from a correspondent who calls himself a representative of the distressed Rampur people. Addressing His Excellency the Viceroy, the writer says that the Muhammadan State of Rampur is not considered inferior to Bhurtpore. No doubt the latter surpasses the former in area, population and revenues, but Rampur has always been held in higher respect by Government than Bhurtpore, inasmuch as Rampur has always been loyal and faithful to Government. In 1900 the Mahárája was deposed owing to his extravagance and intemperance and for shooting down a servant of his under provocation. For a long time similar complaints have been made against the Nawab of Rampur. A charge of murder was laid at the door of His Highness in 1900, but for reasons best known to Government no inquiry has been made into the charge so far. Let by-gones be by-gones. The writer will refer here to some of the recent misdeeds of the Nawab. His Highness pays lakhs of rupees a year to dancing girls or prostitutes, which is manifestly clear from the simple fact that during the collection of the land-revenue, the State treasury is full and the State officials regularly receive their pay every month. But six months have hardly passed when pay begins to be distributed after two months or so, which necessarily causes great hardship and misery to low paid clerks. The news of His Excellency's visit to Rampur excited high hopes in the minds of the people. They hoped that an enquiry would be made into their grievances and the Nawab would be required to mend his ways. But the misdeeds of His Highness committed in broad daylight remained a sealed book to the Viceroy or His Excellency himself overlooked them. The writer begs to be excused by the Viceroy if any improper words have escaped his lips regarding His Excellency in describing the distress of the people. The news of the Viceroy's visit raised high hopes, and even after His Excellency's departure people cherished for some time the hope that His Excellency would issue suitable orders, but all to no purpose. For some years the Nawab has held his court in September. During the year the Viceroy paid a visit to the State, His Highness commenced holding his court earlier, but subsequently the old practice has again been followed. If there is a delay, not of one or two years but of seven, or eight years in the dispensation of justice, the people cannot possibly live in peace and happiness. The Nawab's tyranny knows no bounds. For the fault of one man as many as 25 men are punished. Only the other day when the Nawab was enjoying himself in the rooms provided with electric fans and *khas tattis*, the *kahár* happened to work the thermantidote a little too fast and the luxurious Nawab felt a little cold. His Highness lost his temper and the *kahár* and also his 31 comrades who were at their houses and had committed no fault were sent for and beaten so severely that they must have taken months to recover from the effects of their hurts. Such arbitrary proceedings are of every day occurrence in Rampur and have rendered residence in the State intolerable.

NAIYAR AZAM,
19th July, 1905.

Younger brother of the Nawab of Rampur in England.

2. The *Naiyar Ázam* (Moradabad), of the 19th July, says that Násir Ali Khan, the younger brother of the Nawab of Rampur was sent to England when he was still in his minority. The Nawab has fixed his pay to meet his expenses, but sometimes the Nawab delays the remittance of the money. His Highness is heartily opposed to his return to Rampur. To say nothing of his return, if any persons are found to correspond with his brother they incur serious displeasure of the Nawab who

makes a point of ruining them. The question is what the young prince is doing in England. The Nawab sent two or three men to England but with what object is not known. What harm has the prince done to the Nawab that His Highness wishes that his life should come to a speedy end in England. Is he being properly dealt with by the Nawab? What fault has he committed that he is obliged to pine away in a foreign country beyond the seas, far away from his friends and relatives. The Viceroy and His Honour the Lieutenant-Governor should give their prompt attention to the matter before the secret object with which His Highness has sent him to England transpires and fixes another dark stain on the Nawab's fame.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

ZAMINDAR-WA-KASHTKAR,
June, 1905.

Collection of the famine cess in the United Provinces.

3. The *Zamindár-wa-Káshtkár* (Bijnor), for June, says that clear announcements were made in the Supreme and the Provincial Legislative Councils for the remission of the famine cess in the United Provinces. Although the remission was to take effect from the spring harvest of 1312 Fasli, it has been collected along with the revenue assessments in these districts, evidently because the district officers have not yet received orders from Government regarding the remission. If revised detailed revenue statements could not be prepared in time the Collectors should have been told to remit the famine cess. At all events the Collectors must have known the wishes of Government from the proceedings of the Councils. Had any landholder made unauthorized collections, he would at once have been convicted and punished. A refund may subsequently be sanctioned by Government. But it is well known that refunds cannot easily be obtained from the Government treasury. If a set-off is allowed to be made at future collections, the difficulty is that much land will change hands in the meantime. Many landholders must have incurred debts to pay the cess. Thus the measure has been a source of great loss and inconvenience to landholders.

ARYA MITRA,
26th July, 1905.

Dismissal by the High Court of the appeal in the *Qurani Itra* case.

4. The *Árya Mitra* (Agra), of the 26th July, says that the criminal case *re* the *Qurání Itra*, i. e., the substance of the Qurán has been disposed of by the High Court. Hari Singh, the accused, who was sentenced to a month's rigorous imprisonment appealed to the High Court, but the appeal has been dismissed and the sentence upheld. No court has decided the case on its merits, ulterior motives playing an important part in the disposal of the case. Government has established a series of appellate courts with a view to ensuring even-handed justice to the people. If a man fails to obtain justice even from the Supreme tribunal he must *nolens volens* acquiesce in its decisions and blame his luck. The judgments in the case are very queer. The Magistrate of Agra convicted the accused because he considered the book to be obscene. The Judge of the High Court did not consider the words used in the book to be obscene. However, he regarded them as obscene, inasmuch as he supposed that the book was written to cause provocation to some persons! The editor has never come across such a definition of obscene words. Formerly the professors of the Vaidik religion had to endure very severe punishments. Compared with these punishments, the punishment awarded to Hari Singh in the case under review is nothing. The Indian Government plumes itself on its religious toleration, but its fair fame cannot escape a dark stain when it itself institutes prosecutions against the members of a sect.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

AL BASHIR,
18th July, 1905.

Butchers' strike in Saharanpur.

5. *Al Bashîr* (Etáwah), of the 18th July, regrets to say that the butchers strike in Sahâranpur has not yet come to an end and that the Musalmans are consequently exposed to great inconvenience. The editor has more than once declared that the dispute is between the butchers and the members of the Municipal Board. There can be no denying the fact that the Muhammadan residents of Sahâranpur are entirely free from blame. Even if it were admitted that the Municipal Board is innocent and that the obstinacy of the butchers is responsible for all the difficulties, the Municipal Board cannot but be held responsible for the hardships of the Muhammadan community. There is no reason why the Muhammadans should be deprived of their lawful rights for the sake of the Municipal Board. The wonder is that Government does not interfere and allows the prejudiced and wilful members of the Board to have things their own way.

(e).—Education.

INDIAN PEOPLE,
20th July, 1905.

Appointment of a Civilian as Director of Public Instruction in Bengal.

6. The *Indian People* (Allahabad), of the 20th July, says :—In Bengal they are going to have a Civilian Director of Public Instruction. Apart from the merits of the particular individual who will be the happy successor of Mr. Pedler, a principle is involved in the appointment. Lord Dufferin when Viceroy laid down the rule that the Directorship must be filled up from the Educational Service, and he was so convinced of the correctness of this rule that he said that failing an eligible man in the service of the particular province where the vacancy occurs, a competent educational officer of another province must be appointed but by no means a Civilian. Questioned in the Legislative Council, the Bengal Government denied that it was their duty to act on Lord Dufferin's minute. The Bengali Press, as might have been expected, disapproves of the innovation as being in the wrong direction altogether, but the Anglo-Indian Press of Calcutta does not approve of it either. The *Englishman* has expressed itself unmistakably in this sense. The *Statesman* sees in it a further step 'to bind the educational organization more closely to the Governmental machine,' and does not regard the outlook as at all hopeful. Our esteemed contemporary reminds 'the Government that the reserving of such a post for the Civil Service would rightly be interpreted as a most serious indication that the Supreme Government is bent upon the extension of a policy which has met with the strongest criticism on all hands.' It is unnecessary to say that we entirely endorse this view.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
16th July, 1905.

Praise of Lord Curzon by the *Times of India.*

7. The *Indian People* (Allahabad), of the 16th July, says :—The *Times of India* seems to have but one mission in these days, and that is the not particularly creditable one of singing external hallelujahs to Lord Curzon. We admire the vigour with which it is waging a fight against the military despotism established in India, but we confess its articles would have better served the purpose of the country if there was less desire to run down Lord Kitchener on the part of our contemporary. We do not remember that it was prone to detect imperfections in him before the recent despatches were published. On the contrary, so recently as when Mr. Angus Hamilton's alarmist letters about an impending Russian invasion were published in its appropriate columns, it pleaded for a free hand being given to him. We shared neither our contemporary's fear nor its views. But it is distinctly amusing to see that now the *Times of India* has made it its persistent duty to lay bare to the world his many defects. The motive seems to us to be clear. The cause is so impregnable that personal attacks on Lord Kitchener are absolutely unnecessary to express one's differences with him. But as he has not exactly suited our contemporary's special object which is worship, of the Viceregal sun, it seems to take a childish delight in attempting to prove that he is a very ordinary man indeed.

We have no particular reason to quarrel with it for what he has chosen to do. We ourselves have never thought that Lord Kitchener is a superhuman soldier or personality. On the other hand we distinctly said he is not of the class of soldier-statesmen of a past generation both to acquire and to maintain an empire. We have referred to the subject only with a view to pointing out to the *Times of India* the advisability of its turning its search-light for once on Lord Curzon. Why does it persist in its blind and abject adulation of him? Why has it so hopelessly lost all sense of proportion in its eulogiums of Lord Curzon? Even in the course of the present controversy, has it not been expressing its tender solicitude lest Lord Curzon resign? Why does it seek to produce the belief that the present Viceroy is an indispensable man? Far from his being this, it has really become indispensable in the interests of India and the Empire alike that his perverse, obstinate and unsympathetic lordship should resign at the earliest moment. Neither Lord Curzon nor Lord Kitchener is our idol, and neither is indispensable. We are convinced that it will be all for the best if neither will continue in office in India. But if either of them were indispensable, should not our contemporary with its professions of alarm at a possible Russian invasion of India rather believe that Lord Kitchener is the really indispensable man? And did it not say as much in effect not so very long ago? Half the sensible things written by some of our Anglo-Indian contemporaries really lose their value by their invincible inconsistency. In this connection we may express the hope that the *Times of India* will profit by vigorous home-thrusts of our contemporary the *Kaiser-i-Hind?*

ADVOCATE,
16th July, 1905.

Resolution of the Government of India on arboriculture.

8. The *Advocate* (Lucknow), of the 16th July, says:—The Government of India have issued a Resolution about arboriculture in which it has laid down certain very wise principles for the protection of trees on roadsides and their maintenance in future. The Government lays down that in future "the authority responsible for the construction and upkeep of bridges and roads upon which the provision of shade is required for the comfort of wayfarers should consider it almost as much its duty to maintain along the road a line of shade-giving trees to keep the roadway and bridges in proper order. It should allot its funds accordingly, and should not derive any net profit from the avenues formed until all the needs of the road under its charge in the matter of trees have been supplied." The Government disapprove the idea of the Local Government making any profit from these trees till such time as trees injured by famine and other ravages are not replaced. The Governor General in Council trusts that the ravages caused by neglect and famine amongst roadside trees will be gradually but surely repaired, and that the advantages which the present generation has reaped in the matter from the energy and foresight of its predecessors, will be continued in ever fuller measures to posterity. We trust that the question of planting fruit trees along the railway lines next to this in importance will attract the attention of the Government and that it will issue orders that the land lying on each side of railway lines be used for the purpose of arboriculture.

ROHILKHAND GAZETTE,
16th July, 1905.

The Engineer of Partabgarh accused of killing his Muhammadan servant.

9. The *Rohilkhand Gazette* (Bareilly), of the 16th July, on the authority of the *Urdu Akhbár*, states that the Eurasian Engineer of Partábgarh in Oudh has murdered his Muhammadan servant. The Engineer pleads that the man was guilty of disobedience and that under provocation he threw a knife which lay close by at him, which happened to cut the throat of the man who fell on the ground and died in a few minutes. The Engineer has been released on bail. The widow of the deceased has sent a telegram bringing the matter to the notice of His Excellency the Viceroy in the hope that His Excellency may order an inquiry to be made into the murder. The case has created sensation and the friends of the Engineer are trying hard to hush up the case with a view to saving him from punishment. The Engineer is willing to pay some money to the widow. But she and her friends are determined to bring the murderer to justice. It is to be hoped that the Government of the United Provinces will take up the case and try to do justice to the widow. Such cases are largely on the increase. If examples were made of murderers in one or two cases, the evil will be greatly checked.

HINDOSTHAN,
19th July, 1905.

Indian Military expenditure.

10. The English *Hindosthán* (Kalákánkar), of the 19th July, says:—For years past we have been told by one War Minister after another that we have no army: we are paying for an army and are paying highly but apparently get nothing worthy of the name in return. Each Secretary of State has in turn assured us that we have no soldiers

and no guns and each official has in turn assured us that we have only to listen to him and we shall have both.

Apparently the only permanent element in our military system has been extravagance. Surely there comes a time when in India at least we may ask when economy is to be kept sight of for the costliness of the army here must sooner or later weigh heavily on the people and this in a time of peace is apt to prove irksome.

That India is in partnership so to speak with England on the question of the army goes without saying, but it should be remembered that the one partner is rich and the other poor and an expenditure in reason to the one may prove abnormal to the other.

The Indian army should be organised and administered with due regard to the interests of the people of India and not for the purpose of supplying defects in the home system, and above all it should not be made the means of obtaining at the cost of India advantages for the army at home which do not entirely affect the interests of this country.

And the same remarks almost apply to the European forces in India. We should like to see all fairness of treatment and due regard to the fact that they are strangers, as it were, and therefore to some extent to be liberally dealt with, but with the present hill stations and comfort of living that has made so great strides in this country, there is less need for extravagance in pay than formerly, and we trust our reformers will keep this in view.

The cost to India for increase rates of pay to the British service in India amount to a large sum annually, and the charge is greatly enhanced by the burden of the payment of the non-effective services.

We offer no apology for bringing these views to notice; there is the cry in England going on for, if not retrenchment, at least for economy, we Indians likewise join in it.

HINDOSTHAN,
19th July, 1905.

The partition of Bengal.

11. The English *Hindosthán* (Kalákánkar), of the 19th July, says:—We are right glad to see that the long-talked of partition of Bengal is coming shortly to pass. We advise our Bengal people to keep quiet, as it is an Imperial policy and has nothing to do with the public. Surely, it does not matter to us whether India is ruled by one Viceroy or divided into heptarchy and governed by seven Governors. On the other hand there is no democracy in India, there is no Parliament in this country, nor have we any share in the Government of the country. We ought to be thankful to our benign Government for having given us the municipal boards, the district boards and so many seats in the Provincial and Supreme Councils. The Government of India also encourages us by listening to the reasonable prayers of our various societies, associations and congresses, and there is not a particle of doubt that if we act loyally and constitutionally we will sooner or later get our rights and privileges. But it is disloyal and unconstitutional for the leading Bengali newspaper or papers to say in their comments upon the partition of Bengal that "If the Secretary of State will not reconsider the matter we must appeal to Parliament. We are within measurable distance of the time when the present ministry will be expelled from office, and when the measures and the policy of the present Viceroy will cease to command the confidence of the Government in England."

It is very well for the people of Bengal to brag and boast of the power of the House of Commons, to threaten and frighten the British Ministry into granting concessions to the people of this country. But up to this time we have not been able to create any sympathy in the hearts of English people or to get help by extorting concessions from the English ministry. We even would be content to see a public opinion created in this country and see all the nationalities speaking with one voice before the Indian Government. But it is a folly and shame talking of coercing the Head of the India office through the force of the Members of the House of Commons when they are so indifferent as not to pay attention to the cries and complaints of our benefactors, forsooth! Messrs. Hume, Dadabhai Nowrojee, W. C. Bonnerjee, &c., &c., who went to live and die in England under the subterfuge of liberating India, from the tyranny and oppression of the English Ráj.

INDIAN PEOPLE, 20th July, 1905.

Maintenance of the Ecclesiastical Department in India.

12. The *Indian People* (Allahabad), of the 20th July, says :—'Nothing is more indicative of the liberal outlook of the Indian Government than the fact that it spends money for the support of religions other than that of the State.' Thus self-complacently writes the *Englishman*, and the occasion for this supremely self-comforting and self-laudatory reflection is that 'a recent notification in Indian Army Orders draws attention to the fact that religious instruction is provided at Government expense to Muhammadan, Hindu and Sikh regiments.' As if the money that the Indian Government spends on the above object is not the money contributed in taxes by the very people who belong to these persuasions! as if it were merely an indication of the 'liberal outlook' of the Indian Government that it spends a comparatively large sum of money belonging to its non-Christian subjects on the maintenance of a Christian Ecclesiastical establishment, departing in this act from the principle of religious neutrality so emphatically laid down in the Queen's Proclamation! Not to speak of its 'liberal outlook' the real truth is that the Government of India is not at all acting as a faithful steward of the Indian people's revenues in so freely disbursing them on Christian chapels and *padris*. Let the *Englishman* first get this wrong righted, and it will be time enough for it to congratulate itself on the 'liberal outlook' of the Government of its countrymen.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

SHAHNA-I-HIND, 16th July, 1905.

Native druggists in Meerut.

13. The *Shahna-i-Hind* (Meerut), of the 16th July, says that some ignorant and poor persons have opened druggists' shops for the sale of English medicines and are cheating the public in various ways. They have a small number of medicines in their shops, but dispense all prescriptions never acknowledging that they have not got any particular medicines. This is not all. Of course they do not hesitate to dispense wrong medicines. They also pretend to be doctors and treat patients, sometimes levying high fees. To the editor's knowledge a man borrowed Rs. 80 and set up as a druggist. These druggists are ready to take up most complicated cases, representing themselves to be very able and experienced doctors. They are really killing patients. A druggist entered into a contract with a sick *mahajan* to cure him for Rs. 150. He has taken half the amount in advance. Even the Civil Surgeon cannot expect to receive such heavy fees. A *syce* who has a wound in his foot has been cheated by a druggist of Rs. 5. The druggist has treated him for the last three months, but the man has not yet been cured. A respectable person's daughter was burnt by kerosine oil. A druggist told him that he had recently received a good medicine from England, which would cure the girl in two days, but that the medicine was worth Rs. 12. The girl's father at once paid him the amount. The druggist put a little lime into a small quantity of oil and gave it to the gentleman. There are many good doctors in Meerut, such as the Civil Surgeon, Dr. Shankar Das, Assistant Surgeon, and Dr. Sulemán Khan and several retired Assistant Surgeons, such as Dr. Tilok Nath, and Dr. Rahim-ullah, &c. But they have been thrown into the shade by the druggists who are freely robbing and killing the people. The District Magistrate and the Civil Surgeon should summon all the druggists and require them to execute bonds binding themselves only to dispense medicines and never to treat patients. Their shops should also be inspected once or twice a month with a view to checking their medicines.

ALLAHABAD:
The 24th July, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 29th July, 1905.

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(a).—Foreign.

Nil.

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Nil.

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Nil.

III.—NATIVE STATES.

NAJM-I-BAZIGH,
10th July, 1905.

Hostile attitude of certain Moradabad newspapers towards the Nawab of Rampur.

1. THE *Najm-i-Bázigh* (Moradabad), of the 10th July, says that according to the *Jám-i-Jamshed* (Moradabad) of the 2nd July, its editor, Qázi Jamshed Ali was to issue, along with his paper, a weekly leaflet entitled the "Rad-wa-kad-i-Mulázamat Riásat Rampur" (examination or criticism of the State service in Rampur) from next week. In this leaflet the Qázi will publish by instalment an account of his own and that of other Moradabad editors' connection with Rampur. This account should be very interesting indeed. As regards the Qázi, he himself declares in his notice regarding the leaflet, that having proved a failure in legal practice, he endeavoured to obtain a post in the state service, but he did not succeed in this also; and what was worse still his importunities led to the discontinuance of the annual subsidy which he had long been receiving from the Darbar for his paper. This is evidently the cause of the hostile attitude of the Qázi towards the Nawab of Rampur. It would be well if the editors of other Moradabad newspapers, hostile to the Nawab, similarly gave out the reasons of their hostility towards His Highness. In the next article the editor says that most of the Moradabad newspapers are full of hostile matters to the Nawab of Rampur the reason for which is not far to seek. They discontinued attacking the Nawab for some time, in the fond hope of getting some reward from him, but now finding that they get nothing for their reticence, they have again commenced vilifying the state. But they do nothing more than repeating the old stories regarding the assassination of General Ázamuddin Khan, and about one Jangi Khan, which can hardly excite any fresh interest among the public or the Government authorities. If the newspapers desire to succeed in their endeavours (to extort money from Rampur), they should tackle some new affair damaging to the Nawab's administration. But the Nawab and his Minister have (lately) been administering the state so excellently that hardly any holes can be picked in their administration. The very fact that the designing newspapers are simply bringing the old affairs to the notice of the public again, evidently shows that they have got no new trump cards in their hands to play.

NAIYAR-I-AZAM,
26th July, 1905.

The Nawab of Rampur and one Munshi Jamil-ud-din.

2. The *Naiyar-i-Ázam* (Moradabad), of the 26th July, says that one Munshi Jamil-ud-din was lately the *karinda* or manager of the estate of the Begam of Ali Asghar Khan (at Moradabad). The Begam was a rich lady and the Nawab of Rampur was anxious to obtain her estate. She transferred the estate to her *mama*, a maid servant of hers. The Nawab got the *mama* married to a respectable officer of his and then asked him to request his wife to transfer her estate to him (to her husband). At the instance of the Nawab the officer told Jamil-ud-din that the Begam was ready to transfer her estate to him and asked him to purchase the required stamp-paper. But Jamil-ud-din desired to ask the Begam before making the purchase and went to Rampur about a month ago for the purpose. When he was taking his food at a friend's house in Rampur the Nawab's servant went and told him that the Nawab desired to see him. He went to the Nawab but has not yet returned. Nothing is known for certain what has become of him. According to one rumour the Nawab has had him murdered, while according to another rumour he is still alive but kept under restraint by the Nawab and will not be released until the *mama* has effected the transfer of the estate to her husband. Various rumours have prevailed regarding Jamil-ud-din's fate for a month and his relatives are in great doubt and anxiety.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

SHRI BHARAT BHUSHAN,
25th July,
1905.

A dispensary situated to the east of the head octroi office in the Allahabad city.

3. The *Shri Bhárat Bhushan* (Allahabad), of the 25th July, says that to the east of the head octroi office in the Allahabad city, there is a dispensary where women and children who have simple complaints are treated. A number of poor people live to the north and west of the dispensary and a small piece of land lies to the east. The owners of the dispensary desire to occupy this piece and also the land on which a number of the poor have built their huts and have lived for years past. The owners of the dispensary tried to get this land but did not. Now the rumour is that at the instance of the owners of the dispensary the Municipal Board will purchase the huts from the poor people and then make over the land to the owners of the dispensary. Such an act on the part of the Municipal Board would be against the provisions of the Land Acquisition Act, and the Municipal Board would expose itself to the charge of causing hardship to the poor instead of rendering any help to them in their troubles. Where will the poor people, who will be turned out of their houses, get other land to build new houses? They and their children will become homeless. The members of the Municipal Board make solemn promises to promote the public welfare at the time of the Municipal elections, but this is the way in which they subsequently misbehave themselves. It is to be hoped that the local authorities will interfere and prevent the Municipal Board from adopting such an unjustifiable course in the matter.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

RASTGO,
June, 1905.

Lord Curzon *versus* Lord Kitchener.

4. The *Rástgo* (Allahabad), for June, in an article headed "the Curzonian Defeat," calling Lords Curzon and Kitchener two athletes wrestling in the arena of the Indian administration for the last six months, observes that Mr. Brodrick has, after such a protracted contest, given his final award, in favour of Lord Kitchener. This administrative defeat of Lord Curzon has caused the Indians to send up a cry that his Lordship's egotism of whose repeated display they had grown sick, has at last sustained a check. It must have opened the eyes of Lord Curzon to the fact that there is some one above him also, whose orders he must carry out, whether willingly or unwillingly, just as the helpless people of India have been compelled by him to carry out his own orders, quite against their own will, during the last six years. He should now be able to realize how very galling it is to have to do a thing against one's own wish or conscience. Though His Lordship met before with failure in several other matters, such as the late Tibet, Persian and Kabul Missions, yet he did not admit it; nor did he make much of the protest meetings (held against his Convocation speech) either. But when he was compelled to yield to Lord Kitchener by the decision of Mr. Brodrick *re* the army reorganization scheme, he threatened to resign rather than carry out the latter's orders in the matter; for he evidently felt that service was after all nothing better than servitude whether it be as Viceroy of India or as peon in England. The Indians have, at any rate, been mouthing among themselves that his

Lordship's hauteur must now be (somewhat) reduced. Had his Lordship ruled sympathetically over the Indians, and remembering the advice of the Persian poet Saadi steered clear of pride which always goes before a fall, he would not have now been the object of taunts from everybody. But there is no instance on record in which a Viceroy of India had had to go to the wall before a Commander-in-Chief, a subordinate of his ! And that is the reason why the writer and others would strongly advise him to resign office.

INDIAN PEOPLE, 23rd July, 1905.

Lord Curzon and the Viceroyalty of India.

5. The *Indian People* (Allahabad), of the 23rd July, says:—If Lord Curzon wanted to remain in office for the few surviving months of his tenure, whatever rebuffs he might meet with at the hands of his official superiors in England recking not for the traditional dignity of his exalted office, it would almost have been better for him to have said so plainly and candidly than to put forward in all seriousness four puerile suggestions which had been characterised as momentous changes and when they had been partly accepted as a matter of course, to have come out with another of the pompous Curzonic deliverances in Council calling all and sundry to witness the mighty feats performed by the modern Agamemnon. In reality the new form of military administration sanctioned by Mr. Brodrick at the bidding of Lord Kitchener is not altered at all, or if at all, altered slightly for the worse, by the tinkering that has been effected at the request of his Viceregal Lordship to enable him to remain in office. Lord Curzon's love of the Viceroyalty seems to be not a whit less than Mr. Balfour's anxiety to remain Prime Minister. And that he has accepted the situation in spite of all the rhetorical heroics about military autocracy, etc., fairly raises a suspicion whether his Excellency's attitude on the subject was not prompted less by love of constitutional government for India than by the not altogether disinterested desire not to surrender more authority into the hands of a masterful Commander during his own tenure of office. In other words, whether it was not merely a Curzon-Kitchener controversy instead of being a sober consideration of matters of the greatest moment to the State from the impersonal standpoint of public interest.

CITIZEN, 24th July, 1905.

Lord Curzon and the Secretary of State.

6. The *Citizen* (Allahabad), of the 24th July, says:—His Excellency the noble Lord Curzon of Keddleston has deigned to awe us and edify with the sublime show—in his own person—of what that paragon of virtue and morality, the European diplomate, is capable of, when goaded to desperation. Reduced to such straits, His Excellency has represented the biter as the one bit, and himself, the vanquished, as the victor. His Lordship professes to have been simply charmed with the modified views of Mr. Brodrick as to military reorganization, but no one is more painfully conscious than His Excellency that they are

> Like to the apples on the Dead Sea's shore,
> All ashes to the taste.

We laymen cannot of course pretend to offer an opinion on matters military, but at least this much seems to us to be certain that the concessions made by Mr. Brodrick with the exception of probably one—that as to the organisation of the mobilisation committee—are no concessions at all. Mr. Brodrick himself says that they do not contravene the provisions of his previous despatch, and if Lord Curzon appears to make much of his achievements it is to hide from the world the shame of his discomfiture. So greatly ruffled has, indeed, been the equanimity of Lord Curzon's temper that in announcing the same concessions to the Governor-General's Council the other day, the noble Lord altogether forgot himself and commented on the despatch of the Secretary of State in a language at once offensive and undignified. The English press and the Home Government cannot but take serious notice of the speech, and it may result, we are afraid, in his departure from the land in a hurry and in disgrace.

CITIZEN, 24th July, 1905.

The partition of Bengal.

7. The *Citizen* (Allahabad), of the 24th July, says:—We doubt not that the other provinces of India—the United Provinces, the Punjab, Bombay and Madras—will with one accord send forth their deep-felt sympathy to Bengal in the national calamity that

has just befallen her. As we announced before, the partition of Bengal had been decided upon. The original scheme has been considerably modified and the modification makes it worse than it was before in certain respects. Ever since the proposal of the dismemberment of Bengal has been put forward, it has excited the strongest and most sincere opposition from not only the educated community as the official world professes to believe, but also from the vast body of the uneducated who have intelligence enough to understand and realize what evils the separation of the province involves. In fact the illiterate masses in East Bengal are most violently opposed to Lord Curzon's ill-advised plan to form a separate province out of Bengal. The peasants and labourers in the villages in East Bengal held meetings in hundreds of villages and not a single meeting was attended by less than five hundred persons. In the history of the political agitation of Bengal, we do not know of any other occasion when the feeling of indignation against a political scheme was so widespread and so deeply felt alike by the educated and the uneducated. Lord Curzon pooh-poohed the agitation as being got up by wirepullers. Certainly educated men circulated the news of the Government's intention to divide Bengal but they did nothing more. This is not wirepulling. In every civilized country where constitutional agitation is an element of political life, there are organizations to circulate the news of Government's proposals and designs. In England this is the case. But where is the English statesman who has the impudence to slight an agitation on this ground? Lord Curzon was grievously mistaken in his estimate of the agitation against the partition measure.

By the new and modified scheme, Lord Curzon has met some of the objections of the protesters by arranging that the new province will have a Lieutenant-Governor, a Legislative Council, and a Board of Revenue, and that the jurisdiction of the High Court over the present area will continue. But the objections that are obviated by these provisions were not the principal and main objections to the measure. Their chief objection was against the partition itself, for even if the partitioned portion joined to Assam retains all the administrative advantages which it now enjoys, the evils which the very circumstance of separation will involve will be of such a formidable character as to constitute a perfectly reasonable and strong ground for opposition to the scheme. The evils complained of will chiefly be of a social and moral nature. It was after strenuous efforts that slowly but surely a deep spirit of brotherhood was being generated between the people of East and West Bengal, and this healthy and hopeful factor of a strongly united Bengal for all purposes of reform, progress and advancement will now be done away with by the partition of East Bengal. The forced division of Bengal by the Government is looked upon in the light of a forced separation of two loving brothers, who have been living in amity, and working together for each other's welfare and prosperity. There are now eighty millions in the whole of Bengal, but after the partition the Eastern Bengal to be joined to Assam will take off fifty-five (*sic*) millions and only forty-five (*sic*) millions will remain in West Bengal. This will be dismemberment indeed with a vengeance. Both east Bengal and west Bengal will after the separation be each comparable to a man whose right hand has been cut off. The Bengali nation will feel absolutely emasculated after the partition measure has been carried into effect.

Lord Curzon's principal plea to separate the province is that the Lieutenant-Governor is over-worked, and consequently there can be no efficient administration. The representative men of Bengal admitted the plea just to please Lord Curzon and met it by the proposition that Bengal should be put under a Governor brought from England, and that he should be given an executive council with a specially large staff of Secretaries to aid him in the work of a more efficient administration. It was pointed out to His Lordship that if inefficiency of administration was the only reason for the proposed partition, many other plans might readily suggest themselves to a genius like him, which would not include the objectionable remedy of the dismemberment of the province. But Lord Curzon's real object was not to improve the administration; so he did not listen to the very reasonable proposals of the people. We think it advisable to say that throughout Bengal it is believed that it is a purely political motive that has prompted the measure. As the prancing Pro-Consul of the modern world, Lord Curzon has a mind imbued with the old Roman imperial principle of "divide and rule," and it is to bring about a *permanent* division in the Bengali nation that east Bengal is to be partitioned from west Bengal. The Bengalis are eighty millions and they are fast bringing about a union among all their branches and ramifications! Oh, it is formidable, some day they may grow into a danger to the State, nay, they will, for it is they who, above all Indian races, cry and strive for political amelioration. They must, therefore, be so dealt with that they cease to be the cause of any anxiety. They must be divided so that they may soon degenerate into two little petty races. Such must have been the train of thought which gradually led Lord Curzon to formulate his partition scheme. Even the *Englishman* of Calcutta suspects that the Government has been led by secret motives in augurating this revolutionary change. Our contemporary thinks that the partition scheme has, among other objects, the weakening of the Indian Judiciary, to wit, the High Court of Judicature in Calcutta. It says that a Chief Court will have to be created in Dacca eventually; and when that is done, the Calcutta High Court too will be reduced into a Chief Court.

The present mental attitude of the Bengalis towards the Government of Lord Curzon is one of indignation and resentment. The more excitable among the population of northern Bengal and east Bengal are almost mad with rage and they do not know how to avert the calamity. They are, we hear, arranging a big plan of vengeance. They will organize a practical and persistent agitation of a unique character. As its result, no Bengali will act as Commissioner of a Municipalty, as member of a District Board, or as Honorary Magistrate. They will boycott entirely all articles of English manufacture; they will not use even Liverpool salt, and will rather use salt-less curries, for when the very salt of their lives has been wrested away they can manage without the ordinary salt. They will not contribute any sums to any funds which have been started and are promoted by the Government or Government officials. And in short, they will leave nothing undone, which may mark their just resentment.

We hope and trust that Lord Curzon will yet have the wisdom to reconsider the matter and that he will come to the decision of withdrawing the proposal or at any rate postponing its accomplishment, not only for the welfare of the Bengali nation, but also for saving the Government of India from much future trouble, and the British rule in India from a serious decline in its popularity.

INDIAN PEOPLE,
23rd July, 1905.

The Resolution on the partition of Bengal.

8. The *Indian People* (Allahabad), of the 23rd July, says:—The Government of India's Resolution on the Bengal Partition Scheme will do nothing to allay the strong public feeling that has been aroused on the subject in the sister province. If anything, it is admirably calculated to strengthen that feeling on account of its very inconclusiveness and of the feeling irresistibly produced on the mind on a perusal of its text that it must have been reasons other than those set forth in it that must have been responsible for the dismemberment of a hitherto united province and race. A rapid examination of the main points in the Resolution will show that what we have stated is the case.

It is officially admitted—for the first time if we mistake not—that it was not only the well-meaning desire to reduce 'the excessive and intolerable burden imposed upon the Bengal Government by a charge too great for any one administration', but 'the importance of rendering Assam a self-contained and independent administration with a service of its own, and of providing for its future commercial and industrial expansion,' that was responsible for the production of the particular scheme put forward. This is what the public have been saying from the outset. If some such consideration as the above was not present in the mind of Government, we might be sure that the proposal would have taken a less objectionable and more logical shape. The proposal was resisted no sooner than it was published, and Lord Curzon went down to Dacca and Mymensingh to conciliate public feeling by the power of his position as well as of his tongue. How completely he failed in that 'pacific mission'—as completely as that other pacific mission which was sent across the high mountains about the same time to argue the people of Tibet into willing subjection to the British Government—is now matter of history. It is notorious how strongly he increased the public feeling against his scheme by the very acid tone of his orations. Curiously enough, we are invited to believe in this as it were *post-facto* official pronouncement that the discussion elicited by the publication of Mr. Risley's famous letter indicated, not that the proposal to partition Bengal was unacceptable to the people in any shape or form—which it actually did—but that large as were the proposals of Government, 'they were *not large enough* if satisfaction were to be given to the feelings of those who were alarmed, &c. It seems that these feelings attracted the earnest attention of the Government of India—a nebulous quantity in the time of Lord Curzon—and that the Viceroy addressed himself to their removal in his speeches at Chittagong, Dacca and Mymensingh. This is we suppose how history is manufactured. From the date of the Viceroy's tour, we are next told, the efforts of Government were principally directed to a discussion of the areas that could most advantageously be assigned to the new province, &c. It speaks volumes of the sincerity of Lord Curzon's constantly advertised (we mean self-advertised) anxiety to take the public into the confidence of his Government to the actual date of the issue of the Resolution under notice, not a shred of evidence was forthcoming from Government as to the direction in which its mind was moving, that all the discussion was carried on in secret between the Supreme and the Provincial Governments concerned, and the public themselves were treated as only a *corpore vile* fit to be experimented upon at the sweet will and pleasure of officialdom and nothing else. For the first time do the public now learn that in the course of the official discussion 'a scheme was submitted by the Lieutenant-Governor of Bengal for amalgamating with Assam, Chittagong and Dacca, the division and districts of Patna, Bogra and Rangpur.' Were the public of those districts afforded an opportunity of expressing their opinions on this proposal of the Bengal Government? At any rate it is not a little curious that it should have been proposed to amalgamate Patna with Assam! This proposal 'did not seem to the Government of India to be proportionate to the scope of the important administration which it was now contemplated to create, nor would it have given to Bengal—whose population would still have exceeded 59 millions the permanent relief that ought to ensue from an adequate reduction of its existing area and responsibilities.' As if even after a larger reduction of the population of Bengal, it would not again increase! But the self-contradictory portions of the Government Resolution are decidedly the most interesting as showing how little the Government really cared for acting upon any definite and intelligible principle. As in the Risley circular, the Government speak in the Resolution under notice also of the desirability of being guided by geographical, ethnological, social and linguistic considerations, and of concentrating like populations in a single province. To the former considerations they paid due heed by leaving Beharis and Uriyas along with a section of Bengalis in one province, and by joining another section of Bengalis with the Assamese in another province; by keeping together a portion of Bengal and Behar, Orissa and Chota Nagpur, and amalgamating the other portion of Bengal with Assam. This is how we are invited to believe due heed has been paid to geographical, social, ethnological and linguistic considerations. Next the Government express tender solicitude to bring together 'the typical Muhammadan population of Bengal, for whom Dacca would furnish a natural capital.' According to the Government's own showing, what of the Muhammadans of West Bengal? But really, is it not mischievous thus to seek to divide Bengali Hindus and Muhammadans who are now living as good friends and companions? Is this not the first time in British Indian history when it is sought to have a Muhammadan province or a Hindu province? *Divide et Impera* has ever been the policy of bureaucratic administrators, and as Lord Curzon easily takes rank as the foremost of them, it is but in the fitness of things that he should go a step farther in the wrong direction than any of his predecessors. The Government further say that by the adoption of their new scheme 'the whole of the tea industry *(with the exception of the Darjeeling gardens)* and the greater part of the jute tracts would thus be brought under a single Government.' As if these were more important considerations than the feelings of an entire community from prince to peasant! As if the jute tracts are not even now under one administration, the Government of Bengal, and as if it were more important that *the greater part* of the jute tracts should be in one province than that *the whole* of them should be in one! Now it is distinctly interesting to note that the Darjeeling tea gardens will be left alone and not taken into the same province as the rest of the tea area. And what is the reason for this? It is this; 'Darjeeling will remain with Bengal in order to maintain associations which are highly valued in both areas'!! Surely not more than in the case of the other of the districts going to be removed from the province of Bengal. And the associations are not older or more dear than those of those other districts. It is outrageous that this should be said of Darjeeling by the self-same Government that did not care a brass button for the united voice of the entire Bengali race. The truth is this is only summoning the aid of rhetoric to conceal the real reason, which is that the Government of Bengal wants a summer headquarters. The last argument in favour of the new scheme is 'that the long established divisional areas would thereby remain undisturbed.' But what of the disturbance of provincial areas which is something more important?

If the arguments that we have examined above were the only ones in favour of the creation of the new province, a child would hesitate to put them forward seriously as it would be laughed at. And it may be assumed that the Government of India have slightly more wisdom than that innocent being. More feeble arguments have never been so confidently advanced in support of a grave act, and we cannot recall another important State document so over-weighted with mutual contradictions, flimsy pretexts, and clumsy attempts at making the worse appear the better reason. We are driven, therefore, to the conclusion that the real motive of the partition is something else than what has been given out. What that motive is has been more than hinted at during the course of the controversy not only by Indian speakers and writers, but by such Anglo-Indian papers as the *Statesman*. Having effected such a revolutionary change against the wishes of the people for reasons not at all satisfactorily explained, much less conclusively established, the Government of India almost add insult to the injury inflicted upon the population immediately affected by disavowing all desire 'to undervalue the sentiments upon which it (the opposition) has been based.' This additional pain may have been spared. The people will require very strong proof indeed that they can expect any sympathy from the present Government of India. The Government Resolution also indulges in the careless, unproved and unprovable assertion that the scheme actually adopted is better than all available alternatives. What reasons have been advanced or can be advanced against the establishment of a different form of administration by the appointment of a Governor and Executive Council, and what against the separation of Behar or of Orissa? The Government of India wanted to undermine the political influence of Bengalis by dividing them, and it has achieved its object. That is all.

ADVOCATE,
27th July, 1905.

Government of India's resolution on the partition of Bengal.

9. The *Advocate* (Lucknow), of the 27th July, says:—Consistency is the bugbear of fools must be the only answer of Government to all criticism directed against the arguments on which the partition scheme has been based. Throughout the controversy from the start of the proposal in its crudest form in December 1903 to its end in the finished style as given in last week's Resolution, there has been a regular jumbling of facts and figures, a veritable hash of arguments and conclusions, too much reasoning here and an extra dose of begging the question there. Every argument used to support partition in one part of the area affected has been like a water-tight compartment; it has never been used all round. For instance, linguistic considerations have caused the Hindi-speaking territory near Palamau to go to the Central Provinces, but Behar remains with Bengal proper, though the two provinces have not only different languages but also different characters for the tongues. Ethnologically Assam should be a part of Burma, the races inhabiting the two countries being Mongoloid in origin and features, but no, the Assamese must brush their shoulders with the Bengalis who are anything but Mongoloid. At the same time Bengalis, a compact race ethnologically, must be severed in twain for no earthly reasons based on geographical, social or ethnological grounds. The only reason for the partition as decided upon lies in the domain of high politics—diplomacy or statesmanship, if you choose to name it; it is the old but most successful policy of governing and keeping in subjection a subject nation—*divide et impera*.

This policy will, it seems, be worked in a manner that may go counter to a noble conduct of official life hitherto characteristic of all State measures—the observance of religious neutrality. In the Indian Army Lord Robert introduced the class system by disbanding the mixed regiments where Sikhs fought side by side with Musalman sepoys, the late great Queen's battle, where all Indian sepoys felt the sense of comradeship in the field as in the barrack ; and re-arranged them into regiments each composed entirely of Rajputs, Sikhs or Jats, and so on. This division was based on religious considerations. What Lord Roberts did as far back as 1883 in the Army, Lord Curzon to-day means to effect among the civil population and in one of the most advanced communities. "In short the territories now composing Bengal and Assam will be divided into two compact and self-contained provinces by far the largest constituents of each of which will be *homogeneous in character* and be equipped with the complete resources of an advanced administration." The explanation of the words italicised by us lies in another line of the Resolution, namely, "... they (additions of Rajshahi, Dinajpur, Jalpaiguri, Malda and the State of Cooch Behar) would concentrate in a single province the typical Mahomedan population of Bengal for whom Dacca would furnish a natural capital ..." It were well if the chief characteristics of the typical Mahomedans of Bengal were dilated upon in order to see if it would be possible to induce Mahomedans of other provinces possessing those traits to migrate to Eastern Bengal and Assam, and on the other hand to persuade Hindus there to cross the Brahmaputra and the Ganges and settle on this side of both rivers so as to make Bengal proper truly a Hindu province and the new not only typically but in its entirety a Mahomedan.

At the same time, Anglo-Indian supremacy is the watch-word everywhere. Political considerations alone are at the root of all this hubbub in State dovecotes and hence the excitement among the people of Bengal which may seem to an outsider a bit hysterical. Consternation is writ large on the face of every Bengali whether of East and North Bengal or of West and Central Bengal. That Lord Curzon's sop of so many advantages to be enjoyed by the people in the new province does not seem to have 'caught on' the *bangals* is simply because they are fully satisfied there is more behind the screen and all arguments so far trotted out—and found wanting on examination—are a mere ruse to put the people on the wrong scent. So much use of language has been made only to hide the real thought. If divide the races and rule them is with regard to the people, tighten the grasp of the Anglo-Indian upon them in every province, both in the old and the new, is the corner-stone of every move towards partition or conglomeration, concentration or decentralisation. Apparently commercial considerations keep Chota Nagpur to Bengal and agricultural—more definitely tea and jute—take jute districts to the new Province ; and in all the three industries—tea, jute and mining—Anglo-Indian planters, traders and mining companies hold sway over the respective fields.

So lightening the burden of one ruler is but a plausible argument while rendering Assam into a compact and self-contained administration is the real *motif.* In spite of all tall talk about personal rule, the system of Government under the British in vogue in India is anything but personal ; it is not only impersonal but even devoid of heart. Administration goes on by rules and regluations, laws of Indian Councils and Statutes of Parliament. One headstrong ruler may make his influence felt in working the system little lively or a weak-kneed governor may look more to the letter but kill the spirit of the law ; but, in reality, it is the system that is at fault. Eastern Bengal and Assam shall have an area of 106,540 square miles and will thus be less than Bombay, Madras or Burma in dimensions, but greater than the Punjab or the Central Provinces, and almost equal to the United Provinces. With a population of 31 millions of souls, the New Province will exceed those of Bombay, Burma, the Central Provinces or the Punjab, but fall short of those of Madras or the United Provinces. As personal rule is no characteristic feature of British over-lordship in India, the burden theory is no good.

Lord Curzon's usual and growing disregard of public opinion comes out pointedly in this controversy. When his speeches in East Bengal failed to allay public agitation and his baits of a Lieutenant-Governorship with a Legislative Council and a Revenue Board did not catch, he began to work in the dark. The larger scheme that has just been sanctioned was never placed before the public nor were the people of the districts newly added to the list of those that were to be transferred under the original scheme given a hearing. This is bad in all conscience and cannot be excused in the case of a Viceroy who always prides himself as being always ready to hear public opinion on every subject of public interest. But His Lordship seems now to be in any but the proper frame of mind. The military controversy ending practically in his defeat, more properly defeat of a very high principle of administration—in which light the Indian public has been a consistent supporter of the Viceroy—has brought about some indisposition by which his Lordship has been confined to bed. This is surely the effect of the strain on His Excellency in these days. But before he became indisposed, Mahárája Sir Jotindramohan Tagore, as the result of a conference held at his Prasal in Calcutta, sent a message to His Excellency with a request to receive a deputation to discuss the wider scheme sanctioned, but which was never placed before the public for consideration. A similar message went to England to Mr. Brodrick. The Viceroy wired back to say that he was unable to accede to the request as the Secretary of State had already passed orders on the proposal and then fell ill and had since been confined to bed. Perhaps recovery may bring about a more calm and sensible frame of mind. And then His Lordship may feel the justice of the request and comply with it.

ADVOCATE,
27th July,
1905.

A proposal to establish a Medical College in the United Provinces to commemorate the Prince of Wales' visit.

10. The *Advocate* (Lucknow), of the 27th July, says:—In connection with the forthcoming visit of His Royal Highness to these provinces, no question is receiving more keen attention of all classes of the people than the one as to how best to commemorate the event. Those who can mark their sense of loyalty by paying substantial subscriptions are anxious to decide how best to spend their money or more properly—we might say—are desirous to know how the funds which they are asked to contribute are to be spent. The middle classes, we mean the poorer section, which cannot contribute but whose loyalty is as genuine as that of the richer classes, are desirous to know how funds contributed by their wealthier countrymen are to be spent in honouring the Prince. This curiosity is natural as the event has roused and will in these Provinces rouse the greatest enthusiasm in all classes of people, and everybody will be interested in knowing what form the memorial in the Prince's honour will take. Such being the state of the public mind, the news will be heard with much delight that a number of leading Taluqdárs met in the Government House here on Friday last and expressed a desire to commemorate the visit by founding a medical college. The decision to which the gentlemen assembled on Friday last have arrived is wise and we can say will meet with general approval throughout these provinces. We do not think there is a single form of memorial which is likely to be received with greater enthusiasm than the one which has been proposed, and it will be everybody's desire to see that the proposal is carried out. Much need hardly be said to prove the urgent necessity of a fully equipped medical college. Long before the question of finding out openings for the products of our University had become keen, the Maharaja of Vizianagram had come forward with Rs. 2,00,000 for founding a Medical College. Sir William Muir had very strongly recommended that the offer should be accepted, but the Government of India then could not accept it for financial reasons. But the people constantly kept on asking for a medical college these thirty years. In the Legislative Council and in the columns of newspapers the people had been expressing the desire that the United Provinces should have their own medical college. Nobody could have expressed the need more forcibly than the Inspector-General of Civil Hospitals who in his remarks in the last report spoke of the inadequacy of the arrangements for medical education of the people. The need of a medical college is one which has been admitted by all classes of people and no more suitable opportunity can there be to found one than the present in connection with the forthcoming visit of the Prince of Wales. With what better memorial can we connect his name than that of a medical college in our midst? We know the project will be after His Royal Highness' inmost wish; we know what great interest he takes in all philanthropic movements, in all movements intended for the relief of suffering humanity. This is one of the traits which His Royal Highness has inherited from his Imperial father. We know the interest shown by the King-Emperor in the construction of a hospital to treat patients suffering from tropical diseases; we know full well how generously

he turned the gift of some forty lakhs, placed at his disposal by a wealthy trader, for the construction of a hospital for the treatment of consumptive patients. These are a noble record from which the people of the United Provinces may be quite sure that if after all we are so fortunate as to have a memorial in the form of a medical college it will appeal strongly to his Imperial Majesty's mind, no less than to that of our guest.

We know we have no millionaires to give away the entire amount needed by one stroke of the pen. Perhaps it will not be possible to raise sufficient funds as to properly endow the proposed college. It may be impossible to get together twenty lakhs of rupees. But in this matter we can look upon Sir James LaTouche's Government for sympathy to the fullest degree. His Government has done so much for the education of the people that we are sure that for this crowning act of his educational policy he will anyhow find means which would be required to maintain an efficient staff. He is believed to be in full sympathy with the movement. If the college be located in Lucknow and get the Balrampur and the Dufferin Hospital attached to it, the cost will be less. In that case we are told the buildings and apparatus will not cost more than six lakhs and this sum is surely not very large for these provinces to collect without difficulty. The Maharaja of Balrampur has already set the ball rolling by his munificent gift. We may expect a substantial contribution from him to raise the Balrampur Hospital to the highest status and to raise its capacity for receiving more in-door patients; for the rest we can look upon rich Zamindarí houses of Oudh and the province of Agra. Five or six lakhs to build a few boarding houses and erect the necessary college buildings are nothing for these provinces possessing so many territorial magnates. Only a little heart has to be put in it. The middle classes are poor, but Government servants in the subordinate service and the members of the Bar who can afford to contribute will give their mite. We are sanguine if the official and non-official classes join together the required amount will be forthcoming before 26th December next. We trust a representative committee will soon be formed and the matter taken up in right earnest.

QULQUL,
10th July, 1905.

Whims and caprices of district officers.

11. The *Qulqul* (Bijnor), of the 10th July, says that it would appear that the District Magistrate of Allahabad has lately prohibited traders from taking their seats by the road side in the streets and exposing their merchandize for sale. The editor does not wish to say anything against the propriety or impropriety of the prohibition. But it will be observed that the local officials and the Municipal authorities are interfering with old practices and depriving people of privileges which they have long enjoyed, though such privileges do not interfere with public convenience. Section 133 of the Criminal Procedure Code empowers district magistrates to order the removal of public nuisances and similar powers are given to municipalities by the Municipalities Act. But public nuisances are not defined in the Acts and thus the interpretation of the term public nuisances is left to the discretion of the officials themselves. Some time ago a District and Sessions Judge reported some men who lived in his neighbourhood and who sang in their houses at night at a festival and the District Magistrate at once fined them for being a public nuisance. On appeal the High Court remitted the fines, not accepting the District Magistrate's interpretation of the term public nuisance. The native members of the Legislative Councils should see that such terms are properly defined in the Acts with a view to preventing magistrates from interpreting such terms in their own whimsical ways. The law has given great discretionary powers to district magistrates. When there is a change of the district magistrate all classes of people in the district on the arrival of the new magistrate make a point of winning his good will by appealing to his weak points. All district officers, police, civil and criminal, have their own whims and caprices and the law cannot force them to pursue a uniform policy.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

ADVOCATE,
23rd July, 1905.

Outrages on females in railway carriages.

12. The *Advocate* (Lucknow), of the 23rd July, says:—Three cases of outrage on females have been tried in less than as many months; the victims, all females, were a European in one case and Indians in the rest. The trial in the first resulted in the conviction and punishment of the accused, himself a European, to the utmost limits of the law; in the other the defendants, one European and the other Eurasian, got off without any stain on their character. The moral is easy enough to draw. But we do not stop contented here. The skin of the outraged lady in the Aligarh case might or might not have helped her, but the black page in the life-history of ex-fireman Davies did justly prejudice the Judge against him. Not only this. A European lady used to mixing freely in society, is likely to keep cool under provocation, even of an embarrassing nature; to identify easily people of her own race and to stand the fire of cross-examination manfully—better to say, with the true fortitude of a woman. Her Indian sisters, always living, behind the *parda,* feel out of element even in the midst of their own relations of the sterner sex. And when it is a case of owning the shame of outrage on modesty, identifying a European or Eurasian accused and submitting to searching enquiries in cross-examination, the collapse is inevitable. To the mild Indian woman, white faces are a lot of the same cut and hue, not easily distinguishable from one another.

In the Saran case the identification was pretty complete. Yet the District Magistrate disbelieved the case for the prosecution, and not only refused to commit the accused to the Sessions for trial, but himself cancelled the charge and discharged him. A Muhammadan woman was a passenger in a third class compartment of a night train reserved for women, going to her husband. In the carriage there were three other elderly Hindu women. While the train was in motion, a European checked the former's ticket and went away. Presently he returned and in the presence of the other three forcibly outraged the modesty of Mussamat Habiban. At the next station they cried out, but none heeded their cries; at the second the Assistant Station Master learnt it and wired to the next station; at Bhatni, the third, a Railway Police Sub-Inspector, heard the whole affair. He took it up, took the complainant and her witnesses to all the carriages as well as the engine where Driver G. H. Isaac was identified by all of them. Medical examination corroborated the evidence about rape having been committed. On the most flimsy ground Isaac was discharged, but not before the Magistrate had practically admitted that the offence had really been committed and had while declaring Isaac innocent tried to fasten it upon Guard Davidson, who was a passenger by the night train from Sonepur to Gorakhpur but whom nobody saw at the intermediate station of Bhatni, the place of first formal complaint and identification. This man has since that night been missing and even a warrant has not yet been able to get him out of his hiding place.

The Kharagpur case is more like a repetition of the notorious Assansol outrage case that created a regular panic in the Indian travelling public. A widow under the care of her godson was travelling from Howrah to Jalesore by the Madras Mail. They were unable to buy tickets at the starting station owing to rush of passengers. The train arrived after midnight at Kharagpur where a ticket collector on duty, Carroll by name, made them leave the train which afterwards left without them. Carroll then brought his cap low, took hold of the widow, dragged her past all the offices, waiting and refreshment rooms, the police station, across the over-bridge—so far followed by Upendra, her companion, who on being threatened, stayed there—then below the bridge and forcibly outraged her. The culprit leaving her, she complained of pain and violence, washed herself in a stream and joined Upendra. Both then went and complained to the head Ticket Collector who made an entry in his book and referred them to the Assistant Station Master, and this officer in turn to the head of the station staff. In cross-examination the case for the prosecution practically broke down and the accused was discharged.

The end of these cases bodes certain evil to those who have to make use of the female compartments in railway trains. The remissness of duty on the part of the police in taking up cases of assault and outrage promptly, the aversion of the station staff to render every help in the prosecution of the guilty, the ignorance of the trying judicial officers of the customs and habits, the fears and prejudices, of Indian society when the womankind is concerned, are some of the factors that make bringing the offenders to book a pretty difficult task. We are glad the Saran case has not been without some effect on the people. Immediately on the discharge of Isaac Mr. R. Ghosh, the local barrister, took steps to move the people. He called a public meeting at his place. In the notice issued by him we read:—

"The females of this country, high or low, except those who can afford to travel in 1st and 2nd class carriages, and who are therefore accompanied by their relatives, always travel in the female carriages. This occurrence affects the whole community, Hindus and Muhammadans, and points strongly to the necessity of some measures being adopted by Government and the railway company for the protection of these female passengers. His Honour the Lieutenant-Governor of Bengal is expected by the 29th of this month, and I suggest that a memorial be presented to His Honour by the people of this district, as the occurrence took place in this district, for the Government to adopt such safeguards as His Honour thinks proper to prevent in future such dastardly outrage. I therefore propose that a public meeting be called to take some step to present such a memorial."

We do not know what proposals have been made by the Saran meeting which must have been attended by a very large number of people. That in the majority of cases Eurasians and Europeans, and in all cases railway people are the aggressors makes the carrying out of even the best suggestion a practical impossibility. European and Eurasian Guards and Drivers and Ticket Collectors have been practically weighed in the balance and found wanting. That in some Railway Administrations this view holds good is plain from the rising number of Indian ticket collectors in important stations, particularly where long waits have to be made and transhipments are necessary and numerous. The easiest course that will cost nothing is to place the carriage for Indian ladies between two carriages, one marked intermediate and the other third. In each of these two, the compartment nearest the female carriage should be reserved for those who have their womankind in the female carriage. This would be mounting double guard upon all possible intruders. Travelling ticket-checkers should be peremptorily ordered not to walk on the foot-boards of the female carriage unless in case of some danger or accident.

Another course is to make it somebody's duty to look after the safety of the passengers in the female carriage. When Drivers and Guards, generally Eurasian or European, are out of question, the party next best to be entrusted with the duty is, in mail trains at least, the sorters in the mail van. They cannot take up this duty not being servants of the Railway in the Traffic Department, but they may be asked to keep an eye upon the female carriage which should then be attached to the mail van. With a little extra cost and transfer of powers from one person to another, a very good arrangement may be made. With every train practically there are two guards, one known as the Guard and the other as the Brakesman or Second Guard. The latter is paid low, too low for an Indian of some education what to say of a European, to take it up. The pay of this post may be raised and Indians with some educational qualifications and of robust physique be taken in and entrusted with the duty to look after the female carriage who should be in sole charge of this work. It is useless to think of asking watermen and icemen, poor illiterate people, to keep an eye upon intruders into female compartments. The best course, if possible, is to put a lady guard in every train in the female carriage well acquainted with railway rules and regulations. There should be some means to draw the attention of the Guard as they do in E. B. S. R. trains and the lady-guard made thoroughly acquainted with the working of it. The different compartments in the female carriage should also be turned practically into a bogey carriage so that all the passengers may help one another. These are some of the suggestions that may easily be carried out to save the honour of Indian womankind while travelling in trains.

HINDOSTHAN,
24th July, 1905.

Misconduct of British soldiers towards natives in first and second class railway carriages, and the plunder of fruit and sweetmeat exposed for sale at the Partabgarh railway station by British soldiers on the 20th July.

13. The English *Hindosthán* (Kalákánkar), of the 24th July, publishes the following paragraph contributed by a correspondent at Allahabad :—The relation between Indian and European, first and second class travellers is not a very happy one, and if there are soldiers, it is often unsafe for an Indian, if not dressed European fashion, to enter the carriages which are so

occupied. We have heard many instances on good authority that military officers and Indian gentlemen travelling together have come to loggerheads, and the matter being referred to the higher military authorities, the officials were found aggressive. This has unjustly compelled some of the first and second class Indian travellers to travel in reserved compartments and carriages, and others who cannot afford it, to have recourse to the third class. This latter causes a loss to the railway companies, but the companies seemingly pay no attention to this complaint. We heard the other day of a very lawless action from one of our correspondents at the Partabgarh Oudh and Rohilkhand Railway station that a special train of English soldiers arrived at the station in the afternoon of the 20th instant, and many of the soldiers alighted and began to plunder the fruit and sweetmeat vendors, in such a manner that the vendors thought well to take to their heels. These irregularities surely interfere very much with the well-being of the railways and require the interference of the Railway Board.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

AL BASHIR,
25th July, 1905.

The Hon'ble Mr. Justice Sarda Churn Mitter's suggestion for a uniform vernacular script for the whole of India.

14. *Al Bashir* (Etáwah), of the 25th July, says that if Lord Curzon's scheme for the partition of Bengal was intended to weaken the national power of the Bengalis and thus had a political object in view, why should not the suggestion of the Hon'ble Mr. Justice Sarda Churn Mitter, a Judge of the Calcutta High Court, for a uniform vernacular script for the whole of India be considered to smack of politics? If His Excellency aimed at splitting up the Bengalis, the Hon'ble Mr. Justice Sarda Churn Mitter, seeks to unite the Hindus of all India, which is a serious political question, and no Government servant can take part in political agitation. Under these circumstances why should not the Hon'ble Mr. Justice Sarda Churn Mitter be required to explain why he is creating political agitation.

ALLAHABAD:
The 31*st July,* 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 31 OF 1905.

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Nil.

I.—POLITICS.

(*a*).—*Foreign.*

Nil.

(*b*).—*Home.*

AL BASHIR,
1st August, 1905.

A suggestion to His Royal Highness the Prince of Wales for visiting the Aligarh College.

1. The *Al Bashír* (Etáwah), of the 1st August, says that as all the (Muhammadan) Urdu newspapers were unanimously of opinion that the authorities of the Muhammadan College at Aligarh should invite the Prince of Wales to visit that college during his coming Indian tour, a request to that effect was made to the Government of India, but that it is much to be regretted that the request has been refused on the ground that it was received after His Highness' programme of tour had been settled. Granting that the invitation was somewhat late, the editor could see no difficulty if His Royal Highness' programme were slightly altered to enable him to visit the Aligarh College, and thereby earn the gratitude, and increase the loyalty of the sixty millions of the Indian Muhammadan subjects of His Majesty the King-Emperor. By paying a visit to a native chief in his state, His Royal Highness will simply oblige that chief; but by visiting the Aligarh College, he would make himself popular with the whole of the Muhammadan community in India. In European countries the visit paid by a sovereign or his heir-apparent to an institution is not considered to be an event of such political importance, as it is in Asia. The editor does not desire the Prince of Wales to visit the college, so that it may be pecuniarily benefited thereby, but because a royal visit is long remembered with feelings of loyalty and affection by the people of Asia, even their womenfolk recalling, at times, the event with pride and exultation. Surely Lord Curzon, who is better acquainted with the feelings and sentiments of Asiatics, would do well to move the Home Government to so arrange matters that the Prince of Wales might be able to visit the Aligarh College. If it was considered expedient to spend a vast amount of money on the late Delhi Darbár to make a good political impression on the minds of the frontier *jirgas* and foreign Consuls, it is equally desirable that the programme of the Prince of Wales' tour should be so modified as will enable him to spare a few hours to win the hearts of the six crores of Indian Musalmans by visiting their college at Aligarh.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

INDIAN PEOPLE,
30th July, 1905.

The Government Resolution on the report of the administration of the Police Department in the United Provinces during 1904.

2. The *Indian People* (Allahabad), of the 30th July, says :—The Government Resolution on the report of the administration of the Police Department in the United Provinces in the year 1904 was published in the Gazette of the 22nd instant and forms an interesting reading as usual. It cannot be said that the discriminating public will agree with all the views embodied in the Resolution, but there is nothing to be surprised at in this. When have the Government and the leaders of educated Indian thought seen eye to eye on important public questions ? At any rate the occasions have been rare. Nor is the reason far to seek. The educated Indian is ostracised from all such posts in the administration

as will enable him to come in direct contact with the head of the Government and to represent to him his countrymen's point of view and general opinion. The Secretaries to Government are without exception all Europeans, and so are their Under-Secretaries. The members of the Board of Revenue, all the Commissioners of Divisions, nearly all the District Officers, and the heads of all departments are Europeans. It is strange that it should have never suggested itself to any Viceroy, Governor, Lieutenant-Governor, or Chief Commissioner that in addition to his Private Secretary it might be useful to have an educated Indian gentleman of character, ability and experience as an additional or assistant Private Secretary. The administration is reduced almost to a rule-of-three and the machine goes on in its ordered routine manner. The feelings and the grievances of the people affected by the working of the machinery may be what they are; the administrators are not in touch with them and they conduct their official duties on the assumption that everyone but the wearer knows where the shoe pinches. There is no department of Government that touches the bulk of the people at more points in their daily lives than the Police. Yet from the higher branches of this service Indians are rigidly excluded. One should have thought that the Inspector-General of Police could not be at ease so long as he has no Indian by his side who could advise him on how the working of the department is affecting the people and what measures should be adopted every now and then when evils come to the surface to rectify them and to make the Police what it must have been intended to be—the servant and protector of the people and not the tormentor of those who pay for its maintenance. No; this is never thought of, and Indians are, as a rule, confined to the lowest grades of the service. Even there it is the ill-educated and uneducated section of our countrymen that mostly find employment. This is a double evil. The inefficiency and corruption that are rampant among these are used as a weapon against our countrymen when they complain of police imperfections, their eligibility to fill more responsible offices is called in question, and the people themselves are perpetually victimised by these underlings. Again, the combination of magisterial and police functions in the district executive is a powerful engine of oppression in the hands of the Police, and adds to popular misery and discontent. These facts are not recognised by those in authority who have it in their hands to make life a blessing or a curse to the ignorant and poor millions of India, and they either play the *rôle* of apologists of the police, or when they attempt reforms go about their business in a manner which can often provoke only laughter and amusement in those not concerned and add to the hardships of those immediately affected. These in our judgment are the broad facts of the situation. And so long as (1) the combination of magisterial and police duties remains, (2) educated Indians are ostracised from the superior branches of the service, and (3) the recruitment of the lower and lowest grades of the department will take place according to the present methods, it is impossible to believe that we shall have a satisfactory police and to be satisfied with glowing official panegyrics of what is, whether they proceed from Lieutenant-Governors or Members of Council.

Approaching the subject as we do from such a standpoint we cannot of course pretend to be satisfied that the Lieutenant-Governor's eulogium of the Police force of these Provinces is thoroughly deserved. At all events we do not make much doubt that it is exaggerated a good deal. And we must positively decline to follow him when he takes exception to punishment of erring subordinates unless for grave and exceptional reasons. Remarking that the punishment roll though somewhat lighter than in the previous year is still heavy, Sir James LaTouche proceeds to observe that 'cases which come before the Local Government indicate that some officers are unduly prone to suspect their subordinates and to look on suspicion as equivalent to proof justifying condemnation and punishment.' The Lieutenant-Governor's solicitude for the erring subordinates of the department is so tender that he follows up the above by the suggestion that 'incidents which are explicable on the ground of honest error or imperfect understanding are, without any regard to apparent absence of motive, attributed to sinister designs.' If His Honour was a little less one-sided in his sympathies he would have had, we venture to think, not much difficulty in knowing that it is very rarely that all the complaints that may be made against the police underlings by the victims of their high-handedness are allowed to reach the ears of a superior authority, and that it is by no means easy to produce evidence and proof of a policeman's guilt which would satisfy a legal tribunal. If all complaints where the guilt of a policeman is established only as a moral certainty are to be thrown out as either not proved or as due to nothing more serious than 'honest error or imperfect understanding,' then the policeman's little finger will be more powerful for oppression than even at present. And to make it the established policy of Government that tenderness and generosity and not strict even-handed justice should be dealt out to an erring policeman, we are afraid the outlook for the people is very gloomy indeed, spite of all police 'reforms' to the contrary. The Resolution of Sir James LaTouche's Government does not stop here either. 'A fruitful cause of injustice' we are asked to believe, 'is the standing rule that dismissal or reduction is the only possible punishment for the falsification of diaries.' We should have thought that this rule was a very proper one, considering the reputation for character the police enjoy. It was only last year that a learned Civilian Judge of the Madras High Court declined in a police case to place any credence in police diaries on account of their habitual unveracity, and we do not know that the state of affairs is any the better in these happy Provinces. Such a rule as the above, we are told, 'may have been necessary in the past.' Is it suggested that there has of late years been a material change for the better? Let Sir Andrew Fraser and his colleagues of the Police Commission answer. While the Lieutenant-Governor says, very rightly, that 'at any time deliberate and dishonest falsification of diaries must be severely punished,' it was wrong that on the strength of this rule 'mistaken entries in, or trivial corrections of diaries have been punished with dismissal.' Is the Lieutenant-Governor satisfied that the fact as stated by him is true, that corrections in police diaries are at least as often 'trivial' things as their 'deliberate and dishonest falsification?' But why should there have been any 'mistaken entries' or 'trivial corrections' at all when the day's work is reported the same day? Unless there be 'cooking' of the diaries, we cannot divine why these so-called mistakes should arise at all. We cannot but think that Sir James LaTouche has taken an unwarrantedly charitable view of this, and in abrogating the aforesaid wholesome and necessary rule as he has done, His Honour has incurred a grave responsibility. We at any rate shall not be surprised if as the result of the repeated admonitions of Government against the punishment of erring subordinates and the abrogation of the rule as regards tampering with diaries, discipline in the lower ranks of the police force will grow more lax and we shall hear more of falsified diaries. His Honour's well-known kindliness of disposition has, we are afraid, led him to choose very wrong objects indeed for its display. As in previous reports again this year the Government deprecate general complaints of their subordinates on the part of some officers. Are these general complaints well-founded or not? Could complaints and criticisms invariably be directed or confined to specific points? Are general inferences as regards the calibre of the police force not pertinent and useful? Is it the case that the police are such an immaculate body of men that it is impossible to make well sustained general complaints against them? None we should fancy will easily answer any of these questions in favour of the police? Why then such tender solicitude for the feelings of habitual wrong-doers?

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE,
27th July, 1905.

Recommendations of the Industrial Schools Committee.

3. The *Indian People* (Allahabad), of the 27th July, says:—Let us now cast a glance at some of the recommendations themselves with a view to see whether they were after all so very ambitious and costly as to be dismissed as beyond the pale of practical politics? The first recommendation was 'that an officer

be appointed to be Director of Industries and Industrial Instruction under the Government of India.' The second recommendation was 'that a Survey of Indian Industries be made.' The third was 'that six Institutes of Industrial Experiment and Instruction be opened under the direction of the Director of Industries, at an approximate capital and annual cost of Rs. 3,30,000 and Rs. 1,87,000 respectively.' The tenth recommendation was 'that private individuals be encouraged to start New Industries, which have been proved in the Institutes of Industrial Experiment to be financially suitable to local circumstances, by the guarantee, for a limited period, of interest on the capital they invest in the industry.' The eleventh recommendation was 'that the Manager of such Institutes should receive a monetary reward whenever a new manufacture is initiated through his exertions.' There are other modest but not less valuable recommendations. But all have been impartially ignored. There has been any amount of mischievous and harmful activity during the present Viceroyalty of 'Missions, Commissions, and Omissions,' but no progressive domestic reform of a beneficial character has been attempted.

INDIAN PEOPLE, 27th July, 1905.

Delay of the Government of India in giving effect to the recommendations of the Industrial Schools Committee.

4. The *Indian People* (Allahabad), of the 27th July, says:—We are curious to know why the recommendations of the Industrial Schools Committee have not yet been carried out by the Government of India. The Committee was appointed by Lord Curzon of his own free accord, and its composition was a guarantee that no unduly liberal or impracticable recommendations were made. It was innocent of a single Indian member, three of its four members being officials and one a missionary gentleman of these provinces. The report was signed on the 27th February 1902; it was printed in 1903; it was published along with a critical Government Resolution early in 1904. Dilatory enough these methods one should have thought, but in July 1905 the recommendations have to be carried out yet! As we have said they are very modest in their character and yet we see no sign of their being carried out. Is the cause of this surprising inaction to be sought in want of time for Lord Curzon to attend to the matter, or in want of funds in these unhappy days of yawning deficits? Or, may it be, as a Calcultta contemporary suggested the other day in connection with the State technical scholarships, that these things were thought of in a weak moment?

INDIAN PEOPLE, 3rd August, 1905.

Proposal for the establishment of a medical college in the United Provinces.

5. The *Indian People* (Allahabad), of the 3rd August, says:—Of course we have, we can have, nothing but sympathy with the proposal to establish a medical college in these Provinces in commemoration of the visit of the Prince of Wales. A medical college is a long felt need and everybody must rejoice at the prospect of its being supplied at last. At the same time it is permissible to doubt the propriety and reasonableness of asking the Taluqdars and other wealthy men of the province to contribute the cost of the institution. We hold it to be the duty of the Government to establish a medical college. There are State maintained medical colleges at Calcutta, Bombay, Madras and Lahore, and the Universities Commission recommended the foundation of one in this province. Such an institution here will serve not only the United Provinces, but the Central Provinces, Central India and parts of Rájputána as well. Its need was admitted in emphatic language by His Honour the Lieutenant-Governor himself in a recent excellent Government Resolution which we noticed in these columns with much genuine satisfaction.

INDIAN PEOPLE, 3rd August, 1905.

Protest against the raising of subscriptions from Taluqdars and others for the establishment of a medical college.

6. The *Indian People* (Allahabad), of the 3rd August, says:—Such being the circumstances, what is the justice of passing on to the shoulders of the Taluqdars and others the burden which ought to be borne by the Government? If private philanthropy is to be exhausted in meeting the calls made on it by the Government, directly or indirectly, will not the springs of charity be dried up where the many other objects of public utility which do not legitimately fall within the sphere of the State but which are not on that account the less important, are concerned? Here for instance are the no light demands made by the new Act on the private colleges. Unless they are to court disaffiliation, many improvements will have to be effected in them. But all these cost money, and the money has to be found by the same noblemen and others

who cannot easily say nay to the demands made on their purses by officialdom. We are unable to agree in the equity of the arrangement by which the public will pay for the projected medical college, and hope the matter will yet be reconsidered.

INDIAN PEOPLE,
3rd August, 1905.

The location of the proposed medical college in Allahabad.

7. The *Indian People* (Allahabad), of the 3rd August, says:—The location of the medical college is another point on which we have a word to say. An inspired statement appears in the *Pioneer* that it is believed in well-informed circles that Lucknow is the centre chosen for it. We earnestly trust no such decision has been arrived at as yet. The college should be located either at Agra or Allahabad: at Agra because there is already a medical school there which may be expanded into a college; at Allahabad because it is the principal educational centre of these provinces with its finely equipped physical and chemical laboratories attached to the Muir Central College. Lucknow possesses no such advantages. Agra seems to be out of question, however, as the Lieutenant-Governor gave his opinion against the development of the medical school there into a college. His Honour said in his last Budget speech that the college must be established independently of the Agra School. If so, we suggest that Allahabad is the place for the institution, and we hope that representations will be made to the authorities in support of the location of the college here.

INDIAN PEOPLE,
3rd August, 1905.

Promotion of Sanskrit learning.

8. The *Indian People* (Allahabad), of the 3rd August, says:—We trust some early action will be the result of the deputation that waited on His Honour the Lieutenant-Governor the other day at Benares in respect of the promotion of Sanskrit learning. His Highness the Maharajah of Benares and the Hon'ble Munshi Madho Lal, the two premier citizens of Benares, have made the princely donations of Rs. 30,000 and 25,000 respectively towards the enlargement of the present Sanskrit College, and doubtless, other generous patrons of Sanskrit learning will not be slow to follow with their own offers. Of course we fully sympathise with the object and join in the thanks offered to His Honour the Lieutenant-Governor for the earnest interest he is evincing in the matter. At the same time we cannot but demur to the suggestion that was made by the deputation and readily accepted by the Lieutenant-Governor that a European Professor's services should be obtained. The proper thing would have been a request for the appointment of a *competent* Professor. If an eligible Indian Professor could not be had, an European Professor could be sent for. Not otherwise should the post go to an European.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ADVOCATE,
30th July, 1905.

Public feeling in Bengal against the partition scheme.

9. The *Advocate* (Lucknow), of the 30th July, says:—It is but a truism to say that the people in the affected districts had been stunned by the shock given by the decision of Government. With the regaining of their senses they have begun to stir up another agitation to place their protest on record, if not to influence the adamantine heart of Government. Protest meetings are being held in every district where the people flock in thousands and are no less enthusiastic than what they were when Lord Curzon had entered the list and challenged them to a wordy fight. Unlike the aristocracy in other provinces that of Bengal has also been moved by the (Partition) Resolution. While the people meet and pass resolutions, the landed gentry take to a more modest but no less effective and at the same time more personal interest in the agitation. The heads of big Zamindaris in Natore, Dinajpur, Kakina, Dighapatia, Dimla and Bogra have already, some jointly and many severally, wired their regret at, and protest against the scheme. The people of Rajshahi Division having been condemned unheard, the landholders, and the professionals, the traders and the tillers feel the blow more keenly. Hence they are the first to be in the field. Those of other districts are to follow suit.

ADVOCATE,
30th July, 1905.

A protest meeting at Calcutta against the Bengal partition scheme.

10. The *Advocate* (Lucknow), of the 30th July, says:—Monday week a monster meeting will be held in Calcutta to record a formal provincial protest against the scheme of partition sanctioned for Bengal. There is no doubt that every district to be affected or not affected will be represented, and the proposed demonstration will be as strong in argument as moderate in language and as respectful in the attitude of the protesters. In taking the lead to protest against the aspersions thrown on Indian character by Lord Curzon's last Convocation speech, Bengal has vindicated her power to act nobly and with statesmanlike soberness under provocation. The traditions so well established may be hoped to be maintained. The sorry plight in which Lord Curzon is now situated should take away the personal element from the controversy and make the pronouncement of Bengal's regret and resentment even more dignified than what it was at the protest meeting held under the chairmanship of Dr. Rashbehari Ghosh.

INDIAN PEOPLE,
30th July, 1905.

A monster demonstration to be held at the Calcutta Town Hall on the 7th August against the partition of Bengal.

11. The *Indian People* (Allahabad), of the 30th July, says:—The agitation against the partition of Bengal is gaining in volume and force. A monster demonstration representative of the entire province of Bengal has been arranged to be held in the Calcutta Town Hall on the 7th August, and in anticipation of that grand function nearly every district in the Divisions affected is recording its objections once more in resolutions passed at public meetings. Meanwhile petitions signed by tens of thousands of people and telegrams are being sent in quick succession to the Secretary of State. 'If our rulers imagine', the *Bengalee* adds, 'that the country will without demur accept their scheme of partition, they will soon be disillusioned.'

INDIAN PEOPLE,
30th July, 1905.

Calamities that have lately befallen India.

12. The *Indian People* (Allahabad), of the 30th July says:—The trite saying that misfortunes come not singly but in battalions, has never been more true than of India at the present moment. It would almost seem as if God and man had conspired to plunge this doomed land in ever increasing misery. The political evils which have afflicted us since the installation of the Tory Government ten years ago, and especially since the advent of Lord Curzon, are well-known enough, and the people have been waging an unequal combat with the forces of darkness and reaction. During this same period, which we might call the dark decade, natural calamities in breathless succession have been the lot of our unhappy countrymen. Two severe and prolonged famines over a vast stretch of territory, a plague epidemic which has now lasted for very nearly a decade and which threatens to be even worse in the future than in the past, two earthquakes of unprecedented magnitude, floods in some part or other of the country almost every year inflicting serious damage on life and property—these are only a portion of the evils which our people have had calmly and silently to endure. Following quickly on the earthquake which has desolated and ruined the Kangra valley came the storm in Natal from which the poor Indian settlers have been the principal sufferers. Over five hundred of our countrymen there perished absolutely and the surviving find themselves cast adrift on the charity of the world, hopeless and helpless, all their earthly belongings gone.

ARYA MITRA,
1st August, 1905.

India threatened by a famine.

13. The *Árya Mitra* (Agra), of the 1st August, regrets to say that, in spite of the noble efforts made by Government to improve the condition of the people, it continues to get worse and worse. Before the cries ot the sufferers from the earthquake in the Kangra valley have died out a famine looks the people in the face. The heavy wheat exports from Karachi are calculated to intensify the scarcity of grain. If better counsels prevailed with the Government of India and the Government checked the wheat exports, a dire famine might be averted, and the Government spared the humiliation of appealing to foreign countries for aid.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

AL AZIZ,
28th July, 1905.

Need for printing in Hindi and Urdu, besides English, the application forms used in withdrawing money from the Post Office Savings Banks.

14. *Al Azíz* (Agra), of the 28th July, complains that as the forms on which depositors in the Post Office Savings Banks have to apply for withdrawing money, are printed in English only, non-English knowing depositors are much inconvenienced and have generally to pay something for getting the form filled up for them in English. The higher postal authorities can have no difficulty in getting the withdrawal forms printed in Hindi and Urdu also, as they have already got their money order forms, and the writer hopes they will soon take steps to do so.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 7th August 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*)—*Judicial and Revenue :*

Nil.

(*b*)—*Police :*

Nil.

(*c*)—*Finance and Taxation :*

Nil.

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VI.—RAILWAY.

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

INDIAN PEOPLE,
10th August, 1905.

Despatch of a Congress deputation to England.

1. THE *Indian People* (Allahabad), of the 10th August, says:—The Bombay Congress leaders' meeting under the presidency of the Hon'ble Sir Pherozeshah Mehta have resolved to depute the Hon'ble Mr. G. K. Gokhale and Mr. Mahomed Ali Jina to England in October next if a General Election will be held in that month, and the Hon'ble Mr. Gokhale alone if no General Election will take place then, as Sir William Wedderburn urgently wants Mr. Gokhale's help. In the latter event, the deputation will be expected to sail in February 1906 and Mr. Gokhale will go again. Thus the Bombay Presidency will not only meet the cost of two delegates when the Deputation will go, but find the funds for Mr. Gokhale going twice over. Unless we are mistaken as to their plan of campaign, there is a general expectation that the Bengali leaders will decide on deputing Babu Surendranath Banerjee at an early date to agitate on the partition question whenever the Congress deputation may leave. If this anticipation will turn out true, Babu Surendranath Banerjee and the Hon'ble Mr. Gokhale should sail for England in the autumn. This is as it should be.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE,
10th August, 1905.

Question of the establishment of a Medical College in the United Provinces.

2. The *Indian People* (Allahabad), of the 10th August, says:—According to the *Pioneer* the proposal to commemorate the Royal visit to these Provinces by the establishment of a medical college originally emanated from the Taluqdárs of Oudh. We take leave to doubt whether really it was so, though formally and publicly it might have been the fact. But if the *Pioneer* stated the accurate fact, we think the local Government might have told them that it should supply this urgent provincial need out of State funds as was done by the other Provincial Governments and as recommended by the Universities Commission, and that the Taluqadárs and the general public should think of another means of commemorating the historic event. We are not aware of the general outburst of enthusiasm that the proposal has evoked, which the *Pioneer* has detected. Of course the Taluqdárs and other wealthy folk will contribute their thousands and tens of thousands to the project. What project that is countenanced by the officials ever has to suffer for want of funds.

And the donors will also put the best face they can over the affair making a virtue of necessity. But we are convinced—and we know it for a fact that we represent independent public opinion in what we state—that a wrong is done to this poor and backward province with its many unsatisfied needs when private philanthropy is drawn upon for objects which it is the obvious duty of the State to supply as in the case of the other provinces.

CITIZEN,
7th August, 1905.

Question of the establishment of a Medical College in the United Provinces.

3. The *Citizen* (Allahabad), of the 7th August, says:—The proposal of starting a medical college under the auspices of the University of Allahabad has for a long time been on the *tapis*. No scheme as to its constitution has, however, been put forward. The question of ways and means has to be faced, and as the financial condition of the University did not permit the drawing up of a definite scheme, the public has had to accept, with thankfulness, the vague promises which from time to time dropped from the cloud land of official red-tapeism. From signs and symbols it is, however, manifest that the scheme is about to emerge from that mysterious region of uncertainties with something like a shape and form. The medical college would have been a reality long ere this, if His Honour the Chancellor had the necessary capital at his command. The grant made by the Imperial Government had to be spent upon items of more pressing necessity, and he could not solve the monetary problem, without which the scheme of a medical college could never succeed. There is a widespread rumour that His Highness the Maharaja of Benares has promised a large contribution and that some of the Taluqdars of Oudh have held out hopes of being able to follow his generous example. These contributions, however, will hardly be quite ample and sufficient for the foundation of the medical college, and funds will have to be provided chiefly by the Government. A faculty of medicine in the University of Allahabad is by no means such a grand and imposing spectacle as the Delhi Darbar, but the usefulness of such an institution could not be questioned even by Lord Curzon with his lofty notions of Imperialism. We sincerely trust His Honour the Lieutenant-Governor will be able to secure a substantial sum from the Government of India for the realization of this object.

CITIZEN,
7th August, 1905.

Question of the location of the proposed Medical College.

4. The *Citizen* (Allahabad), of the 7th August, says:—It is rumoured that a suggestion has been made by an influential officer of the local Government that the Medical College should be founded not at Allahabad which is the seat and centre of the University, but at Lucknow. We are not prepared to believe it. What could be the *raison d'être* for this innovation? We have been told again and again that whatever changes might happen about the seat of Government, of the High Court, or the Accountant-General's office, Allahabad is safe as regards the University. If there be any exceptional advantage by opening the Medical College at Lucknow, an advantage which Allahabad cannot command by reason of its climate, its geographical situation or the like, let the institution be founded at Lucknow by all means. But if it be merely to offer tribute to the vanity of the Oudh Taluqdars or to burn incense at the shrine of a particular official, we would strongly protest against the introduction of the lancet into a very important limb of the Allahabad University. It is in the fitness of things that the seat of the University should be the seat of the Medical College. The various branches of learning act and react upon one another. We cannot forget that the motto of the University is *Quot rami tot arbores*. At Allahabad, we have the singular advantage of possessing a very grand laboratory. Let us hope the rumour is baseless and will before long be officially contradicted.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDI PRADIP,
August, 1905.

Mr. Brodrick and Lord Curzon.

5. The *Hindi Pradip* (Allahabad), for August, says that Mr. Brodrick is the real arbiter of the destinies of India at present, Lord Curzon being only one of his lieutenants. Lord Curzon's fame lately assumed undue proportions and bade fair to throw everyone

into the shade. But Mr. Brodrick rose to the occasion and checked the spread of Lord Curzon's reputation. As for instance, in the controversy between the Viceroy and Lord Kitchener, Mr. Brodrick sided with the latter. Again, the Indian Government held that natives were not appointed to posts of trust and responsibility, inasmuch as they were not found fit to hold such posts. With reference to the Opium Department the Secretary of State, considering such excuses to be useless, made a clear declaration that natives would not be given more than 10 per cent. of the appointments in that Department and thus in a way set fire to the Queen's proclamation of 1858 which declared that no subject of Her Majesty was disqualified by his creed or colour to hold any post under Government.

ADVOCATE,
6th August, 1905.

The *Times* on the Bengal Partition Resolution.

6. The *Advocate* (Lucknow), of the 6th August, in an article headed "the Partition Resolution," says:—The apology for Lord Curzon's this sad achievement published in the *Times* has been a tame affair. The "sinister motive" suggested by too curt a telegram and ascribed by the Indian press has not of course been disclosed anywhere in the papers published; it cannot be. All the same, the explanation attempted has not only fallen short of the mark, but clearly helped the public in forming the opinion that something has been concealed and concealed in a very clumsy fashion. The fear of this motive placed the writer of the *Times* article at a disadvantage, and he could not indulge in the praise of his late chief and, perhaps, present ideal, with the usual *abandon* that he does when some thing about Lord Curzon has to be dilated upon. The weakness of the cause is writ large on the Resolution itself. Even the *Pioneer's* attempt at conjuring up a grand scene to be presented by Dacca when she becomes the mistress of a fully equipped and highly developed administration will not succeed in convincing the people to be affected of the justness, much less goodness, of the step taken. Dacca may in time become the "Athens in the East," but for the present she becomes the sword to cut the Bengali race in twain.

RAHBAR,
7th August, 1905.

Distinction made between European and native overseers.

7. The *Rahbar* (Moradabad), of the 7th August, says that the overseer class in the Thomason Engineering College at Rurki is open to Europeans, British soldiers and natives. As the candidates pass out of the college, British soldiers are appointed first class overseers on Rs. 100, other Europeans second class overseers on Rs. 80, and natives third class overseers on Rs. 60, irrespective of the marks they obtained at the examination. In a few years the soldier overseers are promoted to the post of supervisors and native overseers are placed under them, even though the natives might have acquitted themselves better than these soldier supervisors, simply because they are natives. Is this invidious distinction in accordance with fairness and justice which the Government expects the people to show? The people would have no want for admission into Government service if they knew how to help themselves independently of Government. They themselves are to blame, inasmuch as they look to Government for everything they want.

AL AZIZ,
7th August, 1905.

An ancient royal building at Agra.

8. *Al Aziz* (Agra), of the 7th August, says that Mariam-uz-Zamáni, the queen of King Akbar, laid out a large garden in Sinkandra near Agra. On her death she was buried in that garden and a large tomb was built over her grave. Before the mutiny when the High Court was at Agra, the Government Press was situated in the mausoleum and the Native Christian school and Orphanage occupied a portion of the garden. Since the transfer of the Government Press to Allahabad the whole of the mausoleum and the garden have passed into the hands of the Native Christians who have put up a number of partition walls inside the mausoleum and established their factories there. They have enclosed the mausoleum by a wall and thus prevented the public from entering and seeing the mausoleum. It is to be regretted that this building has escaped the notice even of Lord Curzon who is a great lover of ancient buildings and has established a separate department for the preservation of such buildings. The editor is glad to hear that on the occasion of his late visit to Sikandra on the 4th August Sir James Digges LaTouche paid a visit to Mariam-uz-Zamáni's mausoleum and asked the Collector to submit a report showing when and on what conditions the building was made over to Native Christians. If the above rumour is well founded, there is reason to hope that Government will recover the mausoleum and the garden from the Native Christians and throw them open to the public.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 14th August, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 33 OF 1905.

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

CITIZEN,
14th August, 1905.

Lord Curzon's administrative policy in India.

1. The *Citizen* (Allahabad), of the 14th August, says:—Lord Curzon has been our Viceroy and ruler for almost seven years, and it is now clear as crystal that his Indian policy has been one of deliberate retrogression and repression. At the very outset he betrayed himself, but so simple and credulous the Indians are, and so persevering in hoping against hope that even to a recent date they have hoped and believed that Lord Curzon would yet prove their friend and grant to the Indian people some such boon as might cause the millennium to approach. Only a week before the Secretary of State's sanction to the Bengal partition scheme was wired to us by Reuter, a Bengal contemporary had written quite hopefully about Lord Curzon's future intentions towards India. This trait of sanguineness in us in political matters is far from being one that is to be commended or encouraged. If we analyse it correctly, we shall see that it has its birth in want of force of character in the ingrained habit of inveterate supineness and in a general attitude of indifference to whatever may happen to us as a people. It is a matter for congratulation that whatever hopes lingered up to a recent date in the minds of the more sanguine among our countrymen about the benefits to accrue from Lord Curzon's connection with India for the next seven months, have been swept away by Lord Curzon's Resolution to divide Bengal in twain, and to-day Lord Curzon stands confessed our worst enemy. In the midst of a career of repressive imperialism when he felt that the hopes he had excited in the Indian people at the commencement of his rule were being dissipated, Lord Curzon proclaimed in the clearest terms that he loved the Indian people devotedly and that he was here in India only to work in their best interests. That was a bait which caught, and His Excellency rejoiced at the Indian's simplicity and went on his way with a bold heart attempting to carry out in full his favourite scheme of Russianization. What has not Lord Curzon done for the political degeneration of India? In the first place, he has destroyed our Magna Charta by an erroneous interpretation of it. Even the most retrogressive of the other Viceroys had only sometimes acted against the spirit of the Proclamation of 1858, but never had any of them the audacity to publicly nullify it. This was a feat reserved for the best and truest friend of India. Lord Curzon may think that his public repudiation of the Proclamation is a courageous deed for which he will ever be honoured by his countrymen. But little does he know that by this most unpolitic act of his he has dealt a deadly blow at the foundation of Indian loyalty. The Indian people have always considered British rule in India a blessing chiefly on the ground that it introduced a system of education which the rulers were pledged to improve and modify till it was perfected according to the people's ideas. Lord Curzon has now so transformed the educational system that it is tantamount to the denial of the blessing to the largest number of the population. The British Government, as we have said, pledged itself to bring high education within the reach of the high and the low and it was a pledge which was taken as a proof of its sincere desire that the people of India should steadily advance in the path of progress. But Lord Curzon has, by the Universities Act, wantonly broken that pledge. Now the people have fully realized that the British Government is no longer animated by its originally professed desire to help Indians to advance in the path of progress, but that it wants to keep the people in ignorance so that the grip of Britain on the neck of this poor, oppressed country may never be slackened. Then there has been that measure for suppressing the publication of State secrets by the press which, according to Lord Curzon, is meant to help the administration of the country, but whose real object is to render coercion and repression possible without letting the world know of it. The fourth measure which is equally as illustrative of Lord Curzon's repressive policy as the others is the abolition of competition for admission into the public service. This innovation has been introduced to shut out Indians as far as possible from Government service. The principle of "a fair field and no favour" as regards admission into the public service

which had hitherto been observed was inaugurated by the Proclamation of the late Queen Victoria and ever regarded as an element contributing materially to the strengthening of the foundations of British rule in India. The abolition of this just principle has dangerously weakened those foundations. And the last but not the least in the series of revolutionary measures introduced by the reigning Viceroy is the partition of Bengal. It is indeed the unkindest cut of all. It is meant to ruin all prospects of progress of the most progressive people in India. It will surely emasculate a race that has been striving to acquire the virility and attain to the status of a nation. It is an axe laid at the most flourishing branch of the tree of Indian life. But the Bengalese are not to be easily coerced. From the proceedings in connection with the agitation held on Monday last, we venture to say that they are resolved to avenge the grievous wrong done to them by means which will yet cause the authorities to re-consider and modify, if not recall, the orders that have been passed.

Need we after all that we have said above specify what the peril is of Curzonian policy? Well, the peril lies in the undermining of the people's faith in British rule, and in the weakening of their loyalty. It is during Lord Curzon's rule that for the first time in India a section of the people stayed away from a great meeting called to devise measures to accord reception to the future King-Emperor. And it is during the same Lord Curzon's rule that for the first time in this country, large and representative meetings have been held in the chief towns condemning Viceregal policy *in toto*, and praying the Sovereign and the British Parliament to recall such a dangerous Viceroy.

We cannot better conclude this article than by reproducing the following words of timely warning from one of the most loyal and calm-minded of exponents of Indian opinion, the *Indian Mirror* :—"A few more Viceroys like Lord Curzon, and the trodden worm will have turned and the worst come to the worst."

Let England take note of this warning.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

ROHILKHAND GAZETTE,
8th August, 1905.

Complaint regarding the corruption of police officials in general.

2. The *Rohilkhand Gazette* (Bareilly), of the 8th August, says that there are certain Inspectors of Police who extort illegal gratification from their Sub-Inspectors. Some of these officials take so much a month per thana, some require the Sub-Inspectors to pay them regularly a fixed proportion of their incomes, while others again want their Sub-Inspectors to comply with their requisitions free. Such illegal exactions on the part of officers from their subordinates serve as passports to the latter for extorting what they themselves can, in turn, from the public. But if there happens to be an honest Sub-Inspector, an honourable exception to the rule, he cannot possibly satisfy such demands of his superiors, and the result is that endeavours are made to get him into hot water somehow, and have him turned out of the service. Such being the case, the higher authorities should not implicitly put faith in the reports of the immediate superiors of Sub-Inspectors, but should satisfy themselves, by independent enquiry, of their accuracy, before they take any action on them.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

NAIYAR-I-AZAM,
12th August, 1905.

Suggestion for increasing the pay of the head and second *maulvis* in the Government High School, Moradabad.

3. The *Naiyar-i-Azam* (Moradabad), of the 12th August, says that when the Government lately increased the salaries of English teachers in the (Government) schools in the United Provinces, the editor pointed out that Arabic, Persian, Sanskrit and Hindi teachers should also receive increments in their pay. The Director of Public Instruction has recently raised the pay of the Head and Second pandits in the Government High School, Moradabad, from Rs. 30 to Rs. 40, and from Rs. 17 to Rs. 20 respectively, leaving out the Head and the Second maulvis. This must cause dissatisfaction to the maulvis in question, and the authorities would do well to increase their pay also, or at least deign to explain them the reason for giving them the cold shoulder.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
13th August, 1905.

The demonstration at Calcutta against the Bengal Partition Scheme.

4. The *Indian People* (Allahabad), of the 13th August, says:—We congratulate our countrymen of Bengal on the manly fight they are waging against tremendous odds against the unrighteous decision of Lord Curzon's Government to dismember their great province and to strike a blow at their growing unity as a community. Like men they have resolved not to take it 'lying down' at the hands of the curious personage who now governs India, but to do everything within the limits of the constitution that may possibly avert the impending catastrophe. The Town Hall demonstration of Monday last was a spectacle unique in its impressiveness and solemnity, and bespoke an agitated and agonizing heart on the part of the people. It was in last January that delegates from the entire province assembled at Calcutta under the presidency of Sir Henry Cotton to enter a most emphatic and uncompromising protest against any scheme of partition. There was a large muster for a second time at Mymensingh a few weeks ago at the annual Provincial Conference, and soon again—for a third time—so many as five hundred delegates from the mofussil were at their post of duty at Calcutta to voice forth their feeling of indignation and grief at the injustice that an unheeding and self-willed Viceroy—as the veteran Babu Norendro Nath Sen called him—has inflicted on them. It is not for nothing that hundreds of busy men, to whom agitation against Government is no pleasure but gives deep pain, sacrifice their work and proceed on a distant journey. It is only when they are summoned thither by an imperative sense of public duty that they go. The significance of the presence of five hundred mofussil delegates at the demonstration of Monday in the Calcutta Town Hall will be duly appreciated when it is remembered that no Provincial Conference of even lesser dimensions could be held even once a year in these large United Provinces thickly populated by an intelligent and increasingly educated people; that the enlightened and advanced Presidency of Bombay has suspended its annual session of the Provincial Conference for a couple of years; and more important, that it was not at many sessions of the Indian National Congress itself that this number was exceeded, equalled or even approached. The total audience at the Town Hall demonstration of Monday was variously estimated at between ten and twelve thousand. Will our readers be surprised to learn that there has so far been held but one session of the National Congress at which the attendance was so much as this—which was the last Bombay session. In yet another respect was the Calcutta demonstration a unique one. Where was the movement in India, directed against a decision of the Government, in which Maharajas, Rajas and Nawabs threw off their customary (and enforced) reserve, and boldly came forward to join forces with the middle class and the masses of their countrymen to defeat

the ends of Government? The Maharaja of Cossimbazar, with his hereditary loyalty to the British Crown; the Maharaja of Mymensingh; the Maharaja of Nattore, the public-spirited descendant of the famous Rani Bhavani; Maharaja Bahadur Sir Jotendro Mohan Tagore; the Maharaja of Dighapatia—all were with the promoters of the demonstration in body or in spirit. Are these 'professional agitators,' to quote Sir Andrew Fraser's elegant phrase applied to Raja Peary Mohan Mukerji and Mr. A. Chaudhuri? Is the Hon'ble Babu Nolin Behari Sircar or Rai Sita Nath Roy Bahadur a professional agitator? Other notable features of the demonstration were the association of the Marwari merchants of Calcutta with the agitation, and the closing of the Indian shops of the city the whole of Monday afternoon in honour of the occasion. But by far the most impressive feature of it was the student procession.

CITIZEN,
14th August, 1905.

The Bengal Partition Scheme, and the proposal to send a deputation to England about it.

5. The *Citizen* (Allahabad), of the 14th August, says:—It is to be regretted that the partition of Bengal has been decided upon at a time when the people are expected to give special evidence of loyalty owing to the visit to this country of the Prince and Princess of Wales. We Indians yield in loyalty to none, but it must be allowed we are human beings, and when our cherished feelings and sentiments are ruthlessly trampled upon by our rulers, we have ample justification for not being *demonstratively* loyal. Many of the inhabitants of the North and East Bengal have already declared that the blow that has been dealt them by Lord Curzon's Government has left in them no spirit or vitality to take part in the loyal demonstration in honour of the visit of their Royal Highnesses. They have avowed publicly that they are in mourning, and they must be excused if they cannot take part in joyful loyal demonstrations when they are immersed in grief. So over the visit of the future Emperor of India to Bengal, if not to any other part of the country, sighs will be heaved and tears shed. What should have been blessed by a people's rejoicing will be darkened by their cries and wailings. This is far from being auspicious; nor is it politically a desirable or right thing. That many in Bengal will have the courage to prove true to their present state of feelings, when the prince comes, has been already demonstrated by the fact that the great Town Hall meeting held under the Presidentship of the Lieutenant-Governor of Bengal to consider the best means for according a reception to their Royal Highnesses, was unattended by a large number of men of position and respectability who stayed away from it as they were incapable of taking part in a demonstration of the kind. It is, we repeat, a great pity that the Prince's visit to the most important province of India should be marred by an absence of universal welcome.

There is a proposal in Bengal that a deputation of some fifty delegates should be sent to England to represent to the British public the wrong done to the people of Bengal, and for the reason of that to the whole of India, by the cruel dismemberment of that province. We shall be very glad to see this proposal being given effect to, and we beg to suggest that the fifty delegates must not be all Bengalese but should comprise competent men from all other provinces, so that the deputation may be thoroughly representative. We recommend this measure, for the whole of India is interested in the matter, and what is a disaster to the Bengali race is justly considered by the other Indian races to be a calamity to them as well. If Bengal can organize a deputation of the kind she proposes, we are sanguine it will be wondrously effective in convincing the authorities and the public in Britain that the empire is bowed down under the weight of the grief of a forced separation of a great united race. The zamíndárs of Bengal, particularly of Eastern and Northern Bengal, whose interests are most affected by the partition, are wealthy enough to defray the expenses of a deputation of the kind, and in the face of a disaster so grave, they must make up their minds to do all that the resources at their disposal may be expected to accomplish. As to delegates from other provinces to make up the deputation we hope men will be forthcoming for the object from Bombay, Madras, the Punjáb, and let us hope, the United Provinces too.

INDIAN PEOPLE,
17th August, 1905.

Grievances of Hospital Assistants.

6. The *Indian People* (Allahabad), of the 17th August, says:—The initial pay of the Hospital Assistants is not attractive enough and they are not treated courteously. Government has thought fit, and very properly too, to issue orders that Sub-Inspectors of Police should receive chairs and be addressed as "áp" and not "tum"

by their departmental officers; but does Government know if the Hospital Assistants are treated courteously by the officers under whom they serve? Improve the conditions of the Hospital Assistants and a larger number of students will enter the Agra Medical School. The grievances of Hospital Assistants are very real and very hard, and it is nothing but bare justice that Government should improve their lot. We trust the Inspector-General of Civil Hospitals will give his most earnest consideration to the memorial of the medical students.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 21*st August* 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

No. 34 OF 1905.

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Nil.

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Nil.

(*c*)—*Finance and Taxation :*

Nil.

(*d*)—*Municipal and Cantonment Affairs :*

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

OUDH AKHBAR,
25th August, 1905.

Lord Curzon's resignation.

1. The *Oudh Akhbár* (Lucknow), of the 25th August, in a long article, giving a brief summary of the various stages of the controversy between Lord Curzon and Lord Kitchener, *re* the Army administration reform, expresses regret that Lord Curzon should be obliged to tender his resignation of the Indian Viceroyalty, concerning a matter in which he sought to protect the interests of the poor tax-payers of this country. The Army reform scheme which Lord Kitchener framed, and has been sanctioned by Mr. Brodrick, is calculated to greatly increase the military expenditure of India, which must press hard on the people. Lord Curzon opposed this scheme; but the Secretary of State found that if he supported Lord Curzon, Lord Kitchener would resign, and that he would thereby lose the benefit of the valuable advice of so distinguished a soldier, and the result was that he ultimately accepted the Commander-in-Chief's main scheme, with slight modifications. Lord Curzon, however, soon after in a speech delivered at Simla, passed very free criticisms on the Army scheme as sanctioned by Mr. Brodrick, and this coupled with his insistence on General Barrow being appointed as the Military Supply Member under the new scheme, has finally led to his own sacrifice (resignation). But his present resignation of office, though late, demonstrates clearly enough that he is a self-respecting, and not a weak, Viceroy after all. The correspondence that has lately passed between the Secretary of State and the Viceroy regarding the appointment of General Barrow is no doubt interesting, but it evidently shows that Mr. Brodrick makes a very dangerous Secretary of State for India. In this correspondence Mr. Brodrick reminds Lord Curzon, in one place, that he has supported him in many matters, the Bengal Partition Scheme being one of them. It is surely opposed to official etiquette that a public officer should tell another that he has laid him under obligation in such and such a matter. The Secretary of State should not certainly have spoken of any support that he had given to the Viceroy, for he either most probably approved of the proposals of the Viceroy before he sanctioned them, or if he sanctioned them, even though he disapproved of them, he acted against his own convictions, which would imply that he is not fit to hold the high responsible post of the Secretary of State. However, owing to his retrograde administrative measures, Lord Curzon's resignation has given general satisfaction, though it was fondly hoped that he might do something for the benefit and well-being of India when the time for his departure from this country approached. He commenced his Viceroyalty in the first instance so excellently that the people thought he might prove a greater benefactor to them than even Lord Ripon. He made a bold stand against Mr. Brodrick's proposal to make India pay the expenses of a portion of the British army to be stationed in South Africa. He passed an Act against foreign bounty-fed sugars to protect the indigenous sugar industry. He gave a strong proof of his moral courage, and sense of justice and vigilance in the Rangoon (outrage) case. He adopted similar other measures which bade fair to make him a very popular Viceroy. But alas! his subsequent doings and acts—such as the disgrace to which the Native Princes were put at the Delhi Darbár; the extravagant expenditure (on the Darbár); the enactment of the Official Secrets Act; his speech at the Convocation of the Calcutta University; the Bengal Partition Scheme, &c., &c., have made him so unpopular and earned him such a bad name that every Indian has of late been anxiously waiting to greet the arrival of the (evil) day which has overtaken him.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
20th August, 1905.

Complaint against European soldiers shooting sacred animals on prohibited sacred grounds in Muttra.

2. The *Indian People* (Allahabad), of the 20th August, says:—The inhabitants of Kusum Sarovar and Radhakund have submitted a petition to the District Magistrate of Muttra, in which they complain that of late some European soldiers, presumably belonging to the Muttra Cantonment, have been, in spite of strict orders prohibiting such conduct, shooting sacred animals on sacred spots in the vicinity of those places. This has caused much annoyance to the orthodox Hindus living there. Besides the religious objection, the practice of shooting there is unsafe and perilous, because men and women of the poorer classes often walk in the forests to collect fuel and those religiously minded for the performance of their penance. Their life and limb will be endangered unless shooting is forbidden there. Nothing more is needed than the strict enforcement of the standing orders, and we appeal to the authorities concerned to take the necessary steps in the matter.

INDIAN PEOPLE,
20th August, 1905.

European outrages on Indian women.

3. The *Indian People* (Allahabad), of the 20th August, says:—'It is reported that a pointsman of the B. and N.-W. Railway has been sentenced to two years' rigorous imprisonment for outraging a Brahman woman passenger at the Shahpur Patouri station.' This is as it should be. But where did this sense of justice go when the accused in the Chhapra and Khargpore cases were let off? We hope it was not the fact that the colour of their skin made all the difference. But can our countrymen be found fault with if they allow such an impression to be produced on their minds?

EXPRESS,
24th August, 1905.

The Bengal Partition Scheme.

4. The *Express* (Lucknow), of the 24th August, says:—The statement that Mr. Brodrick considers that ground for further enquiry as to the Partition Scheme has been made out, seems to be taken in Bengal as raising fresh hopes about this matter. In Simla, we are told, they do not read the debates in Parliament on this unpleasant subject, but as far as one can see the Home Government are preparing a fresh humiliation for His Excellency. Perhaps after all Mr. Roberts' suggestion of a Governor for the Province of Bengal may be entertained. This would meet the wishes of the non-official community who would prefer an English gentleman free from bureaucratic instincts and open to conviction. It would blast the hopes of aspirants to the Lieutenant-Governorship of Bengal, but that might be compensated for by the appointment of a member of the Service as Inspector-General of something or other on equal pay. The work would be light, and the pay magnificent, and everyone would be pleased.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

NASIM-I-AGRA,
19th August, 1905.

Third class railway passengers.

5. The *Nasím-i-Agra* (Agra), of the 19th August, concurs with a contemporary in thinking that since the Railway Board has been established, it has been anxious to promote the comfort and convenience of the third class railway passengers as far as possible, for which it is entitled to public gratitude. It is believed that in this connection the Board has proposed that, with a view to lessening the inconvenience of passengers in booking at railway stations, railway tickets should also be sold at post offices. But the writer is afraid that the measure will not be attended with much public convenience. Railway passengers are generally late in leaving their homes, and when they are late they can hardly be expected to go out of their way to get tickets at the post office. In the writer's opinion it would be much better if gate-keepers at the railway stations were also entrusted with the work of registering passengers. As soon as a passenger reaches the gate he can get a ticket from the gate-keeper who himself will at once admit him to the platform, and the passenger will take his seat in the carriage. Such an arrangement is said to be in force at some places in Egypt. Formerly it also prevailed on some lines in this country. It was stopped because it was suspected that the gate-keepers misappropriated railway money. But the suspicion was not well founded. The sale of tickets by gate-keepers would be a great public convenience. On no line there appears to be sufficient third class accommodation and the result is that third class carriages are always over-crowded. The railways should be required to provide more third class carriages. Again, the arrangements for the supply of drinking water to passengers are very unsatisfactory, and the Railway Board should give its attention to the matter.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 29*th August*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

No. 35 OF 1905.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

AL BASHIR,
29th August, 1905.

England, Turkey and Musalmans.

1. THE *Al Bashír* (Etáwah), of the 29th August, says that Mr. Beck declared on one occasion that Sir John Lawrence was of opinion that British rule in India could not be firm until the Muhammadans were reduced to the condition of agriculturists. It is not known where Mr. Beck came across this opinion of Sir John Lawrence, nor is the editor prepared to say that Government has been anxious to act upon Sir John Lawrence's advice. However, there can be no denying the fact that the Muhammadans have greatly declined during the last fifty years. There were hundreds of Muhammadans who were great supporters of the British Government and rendered important services to it, but their descendants are to be found in a very unsatisfactory condition. They find it difficult even to keep body and soul together. Setting aside the general question of the growing poverty of India, it will be admitted on all hands that the Muhammadans have been greatly impoverished for which they themselves are to blame to a large extent. Seeing the attitude of the Hindus who are aiming at the introduction of a uniform character and language throughout the length and breadth of India, freely indulging in political agitation and always ready to oppose Government and the Muhammadan community, their progress cannot be viewed with satisfaction. In these circumstances, it is highly desirable that there should be mutual sympathy and friendship between the Muhammadans and Englishmen. It has been alleged in some quarters that England desires the decline of the Sultan of Turkey and is always ready to help his enemies, the object being to gain possession of Mecca and Medina so that the Muhammadans may become her friends and supporters. But the editor does not accept this view, at least so far as the Indian Muhammadans are concerned. They have great sympathy with the Sultan, and the occupation of those holy places by a Christian Power would lead to a general rising in the Muhammadan world. The Indian Muhammadans are heartily desirous of the growth of friendship between England and Turkey and their loyalty receives a great impetus when they see any signs in this direction. Mr. Gladstone made a great mistake in adopting a policy which has led to the progress of German trade in Muhammadan countries. It is devoutly to be hoped that England will abandon Mr. Gladstone's policy so that British trade and influence may be re-established in the Muhammadan world.

(b).—*Home.*

ADVOCATE,
24th August, 1905.

Lord Curzon's resignation and the Bengal Partition Scheme.

2. The *Advocate* (Lucknow), of the 24th August, says :—From the papers published one learns with regret two things. There has been a regular passage of arms between the Cabinet on the one hand and Lord Curzon, single-handed, on the other. The former calls in question the Viceroy's loyalty to carry on the new system sanctioned much against his wishes in the celebrated Despatch of May 31st last ; Lord Curzon charges the Ministers with promising but at last failing to give him their whole-hearted support. To this Mr. Brodrick replies thus : "Throughout your administration, since your appointment as Governor-General in 1898, my colleagues and I endeavoured to give you constant support in the many measures of administrative reform which you have initiated, *including the partition of Bengal upon which we recently adopted your proposals.*" The italics which are ours raise the suspicion that the sanction to the partition scheme, as we said just on the publication of the Resolution on the subject, was a sop to Lord Curzon, an application of cold cream to the blistered heart of the Viceroy, a concession to his wounded pride. It may now be presumed that but for his Lordship's sensitiveness the partition scheme might have been rejected. Will his resignation suspend the partition at least till such time as the Parliament has time to discuss the question?

ADVOCATE,
24th August, 1905.

The *Advocate* on Lord Curzon's resignation.

3. The *Advocate* (Lucknow), of the 24th August, says :—We regret the retirement of Lord Curzon with a slight tinge of disgrace. But to the military shibboleth, as embodied in Lord Kitchener, sound principles and economical measures are all sacrificed. Such is the hold military imperialism has still upon the British nation in general and the Cabinet in particular. The Indian press had given unstinted

support to Lord Curzon in his endeavour for preventing the ascendancy of military autocracy in this country. That the press would have fully sympathised with him, and he would have made himself a martyr, had he resigned in June. But he chose to stay; he was so fond of power that he courted all the humiliation which has been his share. He is not now resigning for a principle. He is resigning because his behests have not been meekly carried out. The dual system of control did not, however, prevent Lord Kitchener having his own way and the military expenditure leaping up from sixteen to twenty-two millions of pounds sterling. So long as the military party holds the reins of Government, India cannot be rid of military autocracy, that is to say, to military considerations all interests must be subordinate.

INDIAN PEOPLE,
24th August, 1905.

The *Indian People* on Lord Curzon's resignation.

4. The *Indian People* (Allahabad), of the 24th August, says:—The severest critic of Lord Curzon cannot but sympathise with His Lordship in the circumstances which have brought about his resignation. It is an irony indeed that, as the *Daily News* says, it is not his mistakes but his exhibition of statesmanship that should have been censured by His Majesty's Government. The entire country was at one with His Excellency in the line he took on the fateful question of India's military administration, and the weak surrender of the Imperial Government to a popular soldier, the favoured child of fortune, was anything but creditable. That after all the compromises to which Lord Curzon agreed, the Cabinet should have declined even to appoint a nominee of the Governor-General to the post of Military Supply Member is in any event regrettable, and would be unpardonable but for the constitutional right of the Secretary of State to advise His Majesty on the question. That Lord Curzon was wrong and public opinion right on the nature of the modifications made in the new scheme at his instance is now made clear. His Excellency would have done much better if he had resigned so soon as the Secretary of State's despatch of May 31st was published, instead of waiting for all the subsequent unpleasantness.

PRAYAG SAMA-CHAR,
27th August, 1905.

The *Prayág Samáchár* on Lord Curzon's resignation.

5. The *Prayág Samáchár* (Allahabad), of the 27th August, referring to Lord Curzon's resignation of his Indian Viceroyalty, (ironically) observes that His Lordship being a paragon of Viceroys, every Indian must have felt sorry, more or less, at His Lordship's resignation. It is well-known what a benefactor he proved himself to India by his legislative and other administrative measures. The Indians are quite convinced of the beneficent nature of his measures in general. His Lordship has most materially furthered the cause of the interests of the Indians by passing the Universities Act, calling the Indians mendacious, devising the Bengal Partition Scheme, &c. A history of his Viceroyalty, when written, will prove a highly interesting record of remarkable deeds, no other Viceroy having performed or will perform hereafter such grand deeds as His Lordship has done. The Indians cannot but love him intensely for the various benefits he has conferred on them and must ever remain heartily grateful to him. The Indians earnestly wish that he may soon be appointed to some high post elsewhere, and give there the same proofs of his generosity and benevolence as he has given in India. His Lordship had, of late, made himself only too popular with the Indians, but it is a matter for much regret that, regardless of the interests of the Indians, he has tendered his resignation! "We heartily bless Lord Curzon that he may continue to set his heart on promoting the progress (of humanity), and pray that, considering his virtues, God may permit him to achieve an excellent reputation." It is a great misfortune for India that she is now going to lose so precious a jewel as Lord Curzon.

ADVOCATE,
27th August, 1905.

Indian Public opinion on Lord Curzon's resignation.

6. The *Advocate* (Lucknow), of the 27th August, says:—The Indian Press has spoken out its mind on the subject. Without taking into consideration the merits and demerits of Lord Curzon's administration, it may be said that outside Bengal, the press in Bombay and Madras, both Indian and Anglo-Indian, expresses its admiration for Lord Curzon's stand which he made against the military ascendency. The purely Indian section at the same time holds that as far as Indians are concerned, to them the difference between a military autocracy and civil autocracy has been very little. On the Bengal side the Indian press is jubilant, and it is natural that it

should be. But we question the wisdom of holding demonstrations in the *maidan*, of having bonfires, illuminations and fireworks, because Lord Curzon's departure from India does not mean an end to the Bengali's troubles on the partition question. It is, however, difficult to understand the non-official Anglo-Indian public of Calcutta. If the *Indian Daily News* represents any class, then surely the non-official Anglo-Indian public opinion is bitter against Lord Curzon. But the telegrams from the Bengal Chamber of Commerce and the Trades Association which have conveyed their sense of regret at the Viceroy's resignation who has done so much for the development of British trade, go to show that non-official Anglo-Indian opinion is divided. As to Press opinion, the estimate of Lord Curzon's work made by the *Pioneer* is generally held to be fair and reflects public opinion to a great extent, as it rightly holds that Lord Curzon had not sufficient ground to resign on such a trifling excuse. The news has penetrated Indian society and we think that it can be said without hesitation, that Lord Curzon's departure from India at this moment will be looked upon with a sense of relief, not because a new Viceroy will come and at once adopt measures which will remove the feeling of distrust created, but because India will thus have a breathing time. People have either become indifferent to what happens around them by constant failure to persuade the rulers to look at things from their point of view, or become hopeless as to any justice being done to them when their interests clash with those of the Government.

ADVOCATE,
27th August, 1905.

Alleged untruthfulness of Mr. Brodrick regarding Lord Curzon's resignation in connection with Curzon-Kitchener controversy.

7. The *Advocate* (Lucknow), of the 27th August, says:—If Lord Curzon has suffered seriously in his reputation, Mr. Brodrick has no less been discredited in this connection. A series of contradictions and evasions have marked his part played in this ugly Curzon-Kitchener controversy. All his statements in Parliament about the resignation of both Sir Edmund Elles and Lord Curzon can hardly be tolerated in the light of the papers published; the greatest stretch to which the moral code may be put does not save his assertions from coming under what is termed unparliamentary language. In the papers first published the Military Member intimated his willingness to resign if that would pave the way to a new organisation. But as he had not sent in a formal resignation, Mr. Brodrick thought he could say nay to any question that meant resignation. But as to Lord Curzon, Mr. Brodrick's assertion was anything but truthful; it did not tally with facts. At the end of June Mr. Dalziel asked (1) Whether at any time the Viceroy had intimated his intention of resigning office in case of the powers of the Commander-in-Chief being largely increased; (2) Whether any communication expressing disapproval of the decisions arrived at by the Ministry had been received from Lord Curzon; (3) Whether he was in a position to give denial to the reports that the Viceroy's resignation is pending? Mr. Brodrick replied: "I have nothing to add to what has been published, except to say, in reply to the second question, that since the receipt of the recent despatch . . . . a communication has been received from the Viceroy suggesting certain modifications in the proposed arrangements which are now under the consideration of H. M.'s Government. The Viceroy has not tendered his resignation." This in spite of the assertion in the latest published telegrams, namely, "The position is in principle almost exactly where it was *when I resigned in June, and the main conditions which caused me to resign on that occasion* have again been called into being." The italics are ours and they in the most unmistakable language bring into relief the official untruthfulness of the highest ruler and administrator, law-giver and law-interpreter of India. The controversy has been undignified and unedifying to all parties concerned; the end has been equally destructive of the reputation of more than one person that came into the fray and, what is more, most disastrous to India—poverty-stricken and army-ridden India of Indians.

CITIZEN,
28th August, 1905.

The *Citizen* on Lord Curzon's resignation.

8. The *Citizen* (Allahabad), of the 28th August, says:—The last few weeks His Excellency the Viceroy was by no means in a satisfactory state of health, and with a view to aiding his digestion by a gentle exercise placed his august self on a see-saw with a vertical movement, alternately going up and down like a doll hung on an India-rubber string. The public, both Indian and British, have watched the awe-inspiring spectacle, sometimes in solemn stillness and sometimes with lusty cheers.

The Viceroy was pleased to touch the partition scheme with his foot, and up he went at once. Presently, however, Lord Kitchener's redistribution scheme depressed the noble lord awfully, and down His Lordship came. A triumphant idea of success achieved in mercilessly hurling his retrogressive measures against the helpless subjects of His Majesty would exalt him at one moment to the seventh heaven. The next moment, however, the approach of some masterful men with a masterful vocabulary would cause His Lordship to bow down to the very earth. Bold, restless and jolly, Lord Curzon would at one moment land on the ground of emergency, at another he would run up to some high principle of statesmanship. But such constant shifting was bound to check the measured movement of the see-saw, and behold our hero fall on his nose. He makes to-day a sad exit, but surely we all were prepared for it.

The news of Lord Curzon's resignation has by no means been sprung on the Indian people as a surprise. Already unpopular among almost all sections of men in India, and having of late contrived to break with even the authorities at home, notwithstanding that, as Mr. Brodrick very pathetically observes, he has constantly endeavoured to give his support in the various measures of administrative reforms introduced by His Lordship, including the partition of Bengal, Lord Curzon had made his position thoroughly untenable and he had no option other than to resign. The Secretary of State must have been highly mistaken if he persuaded himself to believe that his constant support of all measures inaugurated by Lord Curzon, including even those that were unsound and harmful, would cause His Lordship at any time to defer to his judgment. Evidently Lord Curzon has become so used to receiving support even beyond what is allowable that he did not scruple to dictate terms to the Secretary of State, and like a spoilt child was vexed that they were not accepted. Firstly as a matter of right, then on grounds of emergency, and then again in the name of the principles underlying future changes in the administration did Lord Curzon demand the appointment of General Sir Edmund Barrow to the new Supply Membership. Either on purpose or through some misunderstanding, the Viceroy even proceeded so far as to represent that he had consulted Lord Kitchener in the matter and the appointment would be acceptable to the Commander-in-Chief. The latter has since given a flat contradiction of the report. He has also repudiated the description of his proposals contained in a summary submitted by the Viceroy. Throughout the controversy Lord Curzon has cut a very sad figure, and though he has constantly shifted his footing, Mr. Brodrick has once for all proved inexorable. As his last resource, Lord Curzon threatened that if his recommendation was not accepted he would throw up his appointment. Surely, to proffer one's resignation by way of enforcing the acceptance of one's proposal is a measure worthy of only Lord Curzon. Happily for the Indian people, the frail sheet-anchor has been torn from His Lordship's grasp and not only has the resignation of Lord Curzon been accepted by His Majesty, but, as though to preclude the possibility of his any further changing his mind, his successor has been nominated. The Viceroy-elect is Lord Minto. *Le roi est mort : vive le roi.*

Lord Curzon has expressed his desire to be relieved of his charge without further delay. Although this is making too large a demand upon our credulity, yet we persuade ourselves that the desire is sincere ; but as Lord Minto will not sail before the end of October and cannot reach India before the first week of November, we trust Lord Ampthill may be called upon once again to take over charge. Indeed, the excitement to which the rule of Lord Curzon has perpetually subjected the Indian people has told upon their nerves, and they are anxious for the approach of the day when His Lordship actually lays down office, and they are suffered to enjoy respite—a period of prolonged rest.

It is certain that Lord Curzon has been disgraced. Yet an attempt is being made that his prestige does not suffer in the eyes of at least the Indian people. No other explanation is possible of the following telegraphic correspondence which has passed between His Majesty the King-Emperor and His Excellency the Viceroy :—Telegram from the King-Emperor—Marienbad, dated 22nd August 1905 —" With deep regret I have no other alternative but to accept your resignation at your urgent request. Most warmly do I thank you for your invaluable services to your Sovereign and your country, and especially to the Indian Empire.

Most sincerely do I hope that your health may improve." The Viceroy replied :—" I am deeply touched by Your Majesty's generous message, which has cheered me greatly. The happiest feature of my service in India has been the gracious consideration which I have never failed to receive from your Majesty."

ZULQARNAIN,
28th August,
1905.

Lord Curzon's resignation.

9. The *Zulqarnain* (Budaun), of the 28th August, congratulates Lord Minto on his appointment as Viceroy of India, and observes that the Bengalis should be right glad at the early retirement of Lord Curzon. But Lord Curzon was a very wise and shrewd Governor-General. It is difficult for this country to get the like of him in the future.

ADVOCATE,
31st August, 1905.

The British Ministry and Lord Curzon.

10. The *Advocate* (Lucknow) of the 31st August, says :—The irony of fate makes Lord Curzon the perpetrator of the constitutional outrage in one case and its victim in the other. To this the *Statesman* draws pointed attention. His Lordship has familiarised us with a Government that disobeys orders and confronts the imperial authorities with the accomplished fact, as in the case of the Tibet Expedition—a way likely to be repeated even in the latest topic, partition scheme; he has added to the military expenditure without reference to the people here or Parliament in England; the climax he reached in the matter of the partition Resolution. In this matter Mr. Brodrick betrayed utter lack of his sense of duty towards India; he sacrificed the country to the hobby-horse of a " prancing pro-Consul." Says the *Statesman:* " In other words, we have in the relation to the Government of India to the Partition scheme a parallel sufficiently exact for practical purpose, to the relation existing between the Imperial Government and the Army Reorganisation scheme. There is in both the same disregard of constitutional procedure, the same reliance on the necessity of increased efficiency as an adequate plea for the method adopted, the same resolute ignoring of a practically unanimous public opinion. It has been the almost universal lament throughout India that the Viceroy should be driven to resign over a personal issue rather than that he should have taken the tide at the flood. The lament would have been stronger still had Lord Curzon shown in his own relations with the Indian people that respect for the form and spirit of constitutional procedure for which he has recently stood. As it is, the public is bound to recognise that the principle is applicable all round."

Our local Anglo-Indian contemporary draws attention to the curtailment of the powers and privileges of the Viceroy that is inevitable from the way in which Mr. Brodrick has treated Lord Curzon. The control of the Governor-General in Council on military affairs has surely been lessened by the recent decision on the organization scheme. The rejection of the Viceroy's nomination for the Military Supply Membership means reduction of the exalted representative of the King-Emperor to the position of one who recommends only. If Lord Curzon had all along tried to centralise all authority in the Viceroy, the Secretary of State has taken the wind out of his sail and reduced the Gevornor-General into a decree-registering machine. India has been brought within the pale of Imperialism and both the people and the rulers have come under the direct control of the Ministry that is distinguished for its disregard of popular views here as in England.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

INDIAN PEOPLE,
27th August, 1905.

A grievance of the Holkar's subjects.

11. The *Indian People* (Allahabad), of the 27th August, publishes the following contribution :—Since the resignation of His Highness the Maharaja Sir Shivaji Rao Holkar, under compulsory option or optional compulsion, immediately after the great Coronation 'Tamasha' at Delhi, the affairs of his State have been managed by the Council of Regency under the direct superintendence of the Resident at Indore; and during the *régime* of the present Resident Mr. O. V. Bosanquet, he has set himself vigorously to the work of reorganization of the several departments of the State. But it is painful to have to note that all his reorganization schemes like Lord Curzon's commissions, have not only not proved successful, but have been the cause

of an unduly large influx of foreigners in the State. No sooner does any official come to serve here with a view to make cosmos out of chaos, supposed to be reigning in the department, and to bring the administration of the Department to a higher state of efficiency, he begins by removing every one of the former staff and bringing in their place his own favourities wheresoever they may chance to come from. Let alone the men for higher posts: but even constables, peons, clerks, guards, foresters, etc., are imported from outside. Not only do these petty creatures thus come in the way of the natives of the State, but they also help in making the confusion worse confounded. In spite of the circulars from the Government of India to the contrary, there are many persons who have been employed in several departments of the State while on long leave from the British service.

Lastly, I beg you to invite the attention of the Government of India to a recent resolution of the State Council to apply to the Central Provinces Government for the services of a man on the clerical establishment on a salary two and a half times higher than his former one in the British service. Are the State subjects void of so much sense as to be unable to fill the vacancy of a clerk? Does it not reflect upon the wisdom and character of the members of the Council who have solemnly resolved to apply to the Central Provinces Government for the services of a clerk on Rs. 60? Surely the State can at least supply some men who can fill the posts that are filled by clerks from the British service.

BHARAT JIWAN,
28th August, 1905.

The Maharaja of Kashmir and the Viceroy's proposal to invest His Highness with full ruling powers.

12. The *Bhárat Jiwan* (Benares), of the 28th August, says that Lord Curzon was to visit Kashmir and invest the Maharaja with full ruling powers. But His Lordship has now tendered his resignation and will depart from this country after a short time. The editor thinks that His Lordship would do well to confer the powers on the Maharaja before he leaves India, and thereby earn the gratitude of the people of Kashmir.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

HINDUSTANI,
30th August, 1905.

Complaint regarding delay made in the disposal of suits by law courts.

13. A correspondent of the *Hindustani* (Lucknow), of the 30th August, complains that as litigation continues to increase and the number of officers, who administer justice, is very limited, great delay takes place in the decision of cases, to the great inconvenience of suitors, witnesses, &c. It generally happens that suitors and others have to return home from court again and again before their case comes to be heard for the first time. The case with revenue suits is still worse, especially in suits relating to partition, enhancement of rent, and profits. The fact of the matter is that by far the greater part of the time of Deputy Collectors is taken up in dealing with criminal suits, and attending to miscellaneous work, and the result is that they get very little time to take up revenue suits, and even when they are able to do so, they so hurriedly get through them, that full justice cannot be expected from their decisions. In cases relating to five-yearly settlements, decision is made solely on the statements of kanungos and patwáris, though full court-fees, &c., are strictly exacted in every case. Similarly the amin's report forms the sole guide of Deputy Collectors in their decision of partition suits. What is still more astonishing is that while the decisions of cases so hurriedly disposed of are quashed by hundreds in appeal, yet no explanation is ever called for from the lower courts. It is a great pity indeed that though the revenue from court-fees, &c. far exceeds the expenditure on administration of justice, yet the number of judicial officers is not duly increased to keep pace with the increasing amount of judicial work.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

SIPAHI,
22nd August, 1905.

Drought and the autumn crop.

14. The *Sipáhi* (Cawnpore), of the 22nd August, complains that the last spring crops were greatly damaged by frost and that the autumn crop is suffering from drought. It would appear that God is bent on destroying the Hindu population in this country. It may be feared that the people will not be able to afford a suitable welcome to His Royal Highness the Prince of Wales. All the same the Rájas and Mahárájas will receive His Royal Highness with great hospitality.

HINDUSTANI,
30th August, 1905.

Complaint regarding the increase of water-cess in certain districts in the United Provinces.

15. A correspondent of the *Hindustáni* (Lucknow), of the 30th August, says that when the Ganges Canal was constructed by Government water was in the first instance supplied to cultivators in abundance, with the result that in a few years the area of land under cultivation enormously increased. But at every revision of settlement that followed not only the Government land revenue came to be largely increased, but the water-cess also was levied at increasing rates. What was worse still no special arrangements were made to see that land on which water-cess was levied was sufficiently and timely supplied with water. Why, the canal authorities began to practise more stinginess in the supply of water to cultivated fields as years rolled on, and finally ended by reducing the number of *qulábás* (outlets), closing them at intervals, &c. To crown all these hardships the water-cess has now all on a sudden been raised from Rs. 6-8-10 to Rs. 10 per acre in the districts of Sahāranpur, Muzaffarnagar and Meerut. The cultivators in these districts mainly cultivated indigo and sugarcane. The cultivation of indigo was given up some years ago, and the cultivators have now depended for their maintenance and Government dues on the sugarcane harvest. But this harvest cannot possibly bear the heavy water-cess of Rs. 10 per acre, and the inevitable result of this exorbitant assessment must be to ruin the tenantry altogether, and make their condition as bad as that of their *confrères* has been in the Bundelkhand districts. It is certainly great injustice that the water-rate should have been raised to one and-a-half of the previous rate all at once. Surely if Government is really anxious to better the condition of the peasantry, it should not levy the water-rate on commercial principles. Unless the water-rate comes to be moderately assessed and water to be supplied adequately, there is no prospect of the condition of the peasantry being ameliorated in the least. The writer fails to understand what is it that induces the authorities to enhance the water-rate again and again in the three doomed districts.

(g).—*General.*

MUFID-I-AM,
21st August,
1905.

A complaint regarding the non-acceptance of 1840-rupees by traders.

16. The *Mufíd-i-Ám* (Agra), of the 21st August, says that as the rupees bearing the year 1840 have ceased to be accepted by traders, &c., the poorer classes are greatly inconvenienced in consequence. The Government would perhaps do well to issue a proclamation in all parts of the country requiring money changers not to refuse 1840-rupees, but to get them exchanged at banks as soon as they have got a lot of them in their possession. This suggestion, if adopted, would save the general public a deal of trouble in their daily transactions.

ADVOCATE,
27th August, 1905.

Gambling at the race course and in the clubs.

17. The *Advocate* (Lucknow), of the 27th August, says:—Side by side with the many virtues with which Anglo-Indians have blessed India, a number of European vices have been inflicted upon the people. We do not think there is a greater curse than gambling which in the name of sports has been introduced into the country—a vice which has been quietly imbibed by Indians and which is threatening to do as much mischief as any scourge could do. It is true that as yet only the large towns have been affected by this vice, but we are afraid it will overtake the masses in no time. The members of the Government, which is so rightly anxious to put

down gambling in all forms in the country, do not make a good exhibition of themselves when they encourage gambling at the race course and in the clubs. In the former, Indians freely take part and at least once in their life in the eyes of the book-makers, they hold equal position with their European brethren. Next to those of Calcutta, the races of Lucknow hold great importance in the eyes of the gambling public. If Europeans travel long distances to take part in the races, they can plead interest in the sport, but what possible interest can the shop-keepers of Cawnpore have who fill the special trains from Cawnpore to the race course, or, ordinary shop-keepers, half-starving *wasiqa*-holders and insolvent Nawabs with the multitude of people in overcrowding the race course? It is nothing but addiction to pure gambling. We know of important houses in the Indian community ruined by betting on the race course; we know of people who feel as much excited during the race week as they do, for instance, during the *Dewali* week. There is a law to suppress gambling at *Dewali*, but there is no healthy public opinion to condemn the other sort of gambling. We are very thankful to the Bishop of Lahore for his very spirited sermon at Simla on the evil effects of gambling. His Lordship spoke with much warmth and sincerity and dealt with the subject from different points of view, taking as his text the words—" Be not deceived; God is not mocked: for whatsoever a man soweth that shall be also reapt."

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

DEVA NAGARI GAZETTE,
1st August, 1905.

Meerut City Post Office.

18. The *Deva Nágari Gazette* (Meerut), of the 1st August, says that the post office in the Meerut City has to deal with a large number of value-payable parcels, but that the arrangements for the supply of the required materials to the post office appear to be very unsatisfactory for which the postal clerks are not to blame. Some times they have not the necessary register with them, sometimes the value payable parcel forms are not available. Traders have consequently to go to the General Post Office to their great inconvenience where the postal clerks do their work with great unwillingness. It is to be hoped that the Director-General will give his attention to the matter.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 4th September 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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Nil.

I.—Politics.

(a).—Foreign.

SIPAHI,
5th September,
1905.

Anglo-Japanese Alliance.

1. The *Sipáhi* (Cawnpore), of the 5th September, says that an Anglo-Japanese Alliance has been concluded by Lord Lansdowne and Baron Hayashi for ten years. According to this new treaty England and Japan will help each other. If Russia invades India the Japanese Army will come to the help of the Indian Government, and if Japan happens to be troubled by any European Power the Indian troops will proceed to Japan to help her. Japan has broken the spell of Russian power, and now England can depend on India for her protection against the Russians. The Anglo-Japanese Alliance will not be very beneficial to England, inasmuch as England relying on the aid of Japan in case of an invasion of India by Russia will not increase the Native army, nor will she care to gain the good-will of the people. On the other hand, the Alliance will be very useful to Japan. She will be relieved of all fear of France and Germany. The aid and sympathy of England will tend to increase the influence and prestige of Japan in China. India has proved the cause of the ruin of many powers, and who knows what mischief she will do in future. England being a Christian Power is ready to help Japan, a Budhist Power, simply for the sake of India.

(b).—Home.

ALMORA
AKHBAR,
31st August, 1905.

Lord Curzon's resignation.

2. The *Almora Akhbár* (Almora), of the 31st August, referring to Lord Curzon's resignation, says that His Lordship was a man of his convictions. He never hesitated to do a thing when he once made up his mind to do it. India has never had a Viceroy of such firmness of mind except Lord Northbrook. His Lordship abolished the famine cess which had been levied for some years past, and also raised the limit of the minimum taxable income from Rs. 500 to Rs. 1,000 and thus checked a great deal of official oppression. His Excellency spent money with a free hand on the encouragement of upper primary education. The Viceroy has made satisfactory arrangements for the preservation and maintenance of old royal buildings. At the same time the Viceroy rendered some minor disadvantages to the country which did not befit his rank. The native states have been deeply involved in debt during his administration. Some states will not be able to clear their debts for several years. Some Chiefs have even been deprived of their power and position. The Universities Act which was already considered strict by the public has been rendered stiffer by His Excellency. The Indian Press which looked to His Excellency for its freedom has been gagged by the Official Secrets Act. The division of Bengal has displeased the Bengalis. Far from throwing open any higher ranks of the public service to the children of the soil, the Viceroy has imposed restrictions on their appointment to posts which they could get without much difficulty. He has incurred public odium by his unjust attack on the natives in his Calcutta Convocation speech. He can make amends for that speech only by pursuing a more sympathetic policy towards India on his return to England.

RIYAZ-UL-
AKHBAR,
1st September,
1905.

The *Riyáz-ul-Akhbár* on Lord Curzon's Viceroyalty.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st September, says that the treatment accorded to Lord Curzon in India has been much severer than it was ever accorded to any other Viceroy. The liberty-loving people of Bengal and others holding similar views wanted Lord Curzon to act according to their desires; but such a desire of the people is seldom gratified by the rulers of any country in the world. Lord Curzon's ideas were good at the commencement of his Viceroyalty and he gave some practical proofs thereof too, having made many a promise in England to do good to India before he started for it. But all on a sudden his ideas underwent an abrupt change for the worse. The editor more than once remarked in his paper that Lord Curzon was a passionate and sensitive statesman. With his unique abilities, he did not like to bind himself with fetters of patience or forbearance. After he had been a short time in India, he gauged the thoughts and views of the Bengalis, and provoked by a certain newspaper article, he set to putting restraints on the people's liberty by means of legislation. Considering the persistence with which he pressed the passing of the Official Secrets Act, and the Universities

Act, and the manner in which he abolished the competitive examinations for admission into the public service and started the question of the partition of Bengal, everybody will cry out that His Lordship adopted all these measures to restrain the freedom of speech and the press of the Bengalis. It is no good now calling Lord Curzon names, and the newspapers that abuse him act wrongly, for instead of future Viceroys taking warning from this, will be apt to draw quite a different inference. It is sheer superstition to say that it is due to the curse of the Bengalis that Lord Curzon is forced to leave the country before the period of the extension of his tenure of office had expired. It is a pity that the educated classes should be victims to such weak thoughts. The editor then referring to the correspondence that passed between the British Ministry and Lord Curzon regarding the appointment of General Barrow as Military Supply Member, says that the language employed therein is such that one might well take it to be more a disputation between children than exchange of weighty views between statesmen.

Lord Curzon's Viceroyalty.

OUDH AKHBAR,
2nd September,
1905.

4. The *Oudh Akhbár* (Lucknow), of the 2nd September, says that though it is true that during the later period of Lord Curzon's Viceroyalty a marked increase has taken place in the opposition of Bengalis to His Lordship's administrative policy, specially in connection with the Bengal Partition Scheme, yet it cannot be averred that there has not been anything during his tenure of office which might become memorable, or for which the Indians might feel grateful to him. A Viceroy who owes obedience to the Secretary of State and has his hands tied down by law, cannot (at his own initiative) change the long-standing system of administration in the country. But Lord Curzon has, like a good friend, again and again told the Indians, in his speeches, that unless they themselves put the shoulder to the wheel in the matter of ameliorating the condition of their country, the Government could not do much for them. Besides, the heated discussions which have now and again taken place at the meetings of the Viceregal Legislative Council during His Lordship's time have led to the creation of public opinion in India, the earliest fruit of which is the movement for the exclusive use of India-made articles that has recently been set on foot in the various parts of the country, especially in Bengal, and bids fair to grow stronger in future. This movement is certainly calculated to prove very beneficial to the country; and such being the case, if Lord Curzon may be excused for his Convocation speech, the same hospitality, courtesy, &c., should be extended to His Lordship as were shown to his predecessors.

Comments on the *Pioneer's* praise of Lord Curzon's administration.

PRAYAG SAMACHAR,
3rd September,
1905.

5. The *Prayág Samáchár* (Allahabad), of the 3rd September, says that while the *Pioneer* recently writing about the administration of India by Lord Curzon, highly praised him for his mental capacities, &c., it passed over the discontent which he has created among the thirty millions of Bengalis (by his Bengal Partition Scheme). When Lord Curzon first set foot on the Indian soil as Viceroy, the people were leading a pretty easy and quiet life; but having taken the reins of Government into his hand, he began to pass Acts one after another, which threw the whole of the land into a ferment. The *Pioneer* is against the boycott movement inaugurated in Bengal, and the lofty articles that it has been writing on the subject are not calculated to help the cause of the people. Verily the Anglo-Indian Press can, if it be so minded, comparatively render greater help in ameliorating the fallen condition of Indians than the British rulers.

Lord Curzon's retirement and Indian public opinion.

OUDH PUNCH,
7th September,
1905.

6. The *Oudh Punch* (Lucknow), of the 7th September, says that Mr. Balfour and Mr. Brodrick have proved inexorable and Lord Curzon has at last to retire from India. The Indians were powerless before Lord Curzon who had everything his own way in utter disregard of Indian public opinion. His Lordship found more than a match in Lord Kitchener. The duel lasted for sometime, Lord Kitchener being supported by Mr. Balfour and others. Lord Curzon had the sympathy of all India, and also of some high-minded Englishmen like Lord Ripon and Lord Roberts. But the ways of Providence are mysterious. Lord Curzon has sustained an ignominous defeat. The cry of "Russia! Russia!" raised by Lord Kitchener had a magic influence on England. If England gained the good-will of the Indians she could treat the approach of Russia with contempt. But officials could hardly be expected to acquire their good-will. When Lord Curzon first arrived in this country, the people considering him to be their true friend, were highly jubilant and welcomed his

advent. But when His Lordship showed himself in his true colours and paid no attention to public opinion, the attitude of the public underwent a sudden change from one end of the country to the other. Did not his Universities Act hurt the feelings of the people? Did not his Official Secrets Act place a new engine of oppression of the press into the hands of officials? Was not his paying special attention to the wishes and interests of Europeans and Eurasians disagreeable to natives, especially when the Viceroy turned a deaf ear to their representations? Was His Lordship justified in treating with contempt the strong protest of the Bengalis against the partition of their province? Did it become His Lordship to call the people, who have always been loyal and faithful to their former rulers, liars, traitors and flatterers? Although India was dissatisfied with Lord Curzon, her sympathy was always with His Lordship in his quarrel with Lord Kitchener. Lord Curzon has incurred such public odium that not a single man is to be found shedding tears over his departure. Now His Lordship may have realised that, had wiser counsels prevailed with him, the public attitude towards him would be different on the present day from what it is. His Lordship may well bear in mind that he will not be allowed rest even in England. There are some justice-loving and lion-hearted gentlemen in England who will be ready to give vent to the feelings of Indians. If Mr. Digby is no more, his mantle has fallen on Mr. Cotton. His Lordship's eloquence will stand him in good stead in this world and he may succeed in explaining away his mistakes, but his eloquence will be of little avail before the omniscient Providence when, on the Judgment Day, India will take hold of the skirt of his coat and tell the Almighty "This is the tyrant." In order to escape that contingency Lord Curzon should tell Lord Minto to correct his mistakes.

AL BASHIR,
5th September,
1905.

Protest against the Bengalis' expression of joy in objectionable ways at Lord Curzon's resignation.

7. *Al Bashír* (Etáwah), of the 5th September, says that on receipt of the news of Lord Curzon's resignation, the "brave" Bengalis assembled on the *maidan* at Calcutta and gave free expression to their joy at the event, indulging in the display of fireworks, &c. These proceedings of the Bengalis are, no doubt, indicative of their excited feelings, their dissatisfaction at Lord Curzon's policy, and their forgetfulness of themselves in their efforts to imitate the freedom of action of the people in the free Western countries. But if these acts be looked at from the standpoint of decorum and propriety, they surely simply prove their childishness and shallowness of mind. It is conduct of this sort which keeps Muhammadan leaders from standing on the political platform side by side with Bengalis. "We are certainly lovers of liberty, and have always hated flattering. But the respectable members of our community cannot be the partizans of Bengalis in such acts, which are fit but for such (low) classes as *dhuniyás* (cotton carders), *juláhás* (weavers), *kunjarás* (green-grocers) and butchers."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

BHARAT JIWAN,
4th September,
1905.

A suggestion to have the proposed conferment of ruling powers on the Maharaja of Kashmir made by the Prince of Wales during his coming visit to India.

8. The *Bhárat Jiwan* (Benares), of the 4th September, says that as Lord Curzon is now to leave India very shortly there is little likelihood of His Lordship finding time to visit Kashmir before his departure, and invest the Mahárája with full ruling powers which it is proposed to confer on His Highness. The Prince of Wales is to visit Kashmir during his coming tour in India, and the opportunity may fittingly be taken to have the powers conferred on the Mahárája by the hands of His Royal Highness. If this suggestion be adopted, it will form a very memorable event of His Royal Highness's visit to India.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

Nil.

(*e*).—*Education.*

The question of admission of the representatives of the press to the meetings of the Senate of the Allahabad University.

CITIZEN,
4th September,
1905.

9. The *Citizen* (Allahabad), of the 4th September, referring to the meeting of the Senate of the Allahabad University that was to be held on that day, says:—Would the members be pleased to take up and sanction at to-day's meeting the proposal of admitting to their assembly representatives of the press?

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

Partition of Bengal.

ADVOCATE,
3rd September,
1905.

10. The *Advocate* (Lucknow), of the 3rd September, says:—The *Sanjibani* of Thursday's issue learns that Lord Curzon is determined upon seeing Bengal parted in twain before he leaves the Indian shores. The superior officers for the new province have been appointed, the boundaries of divisions and districts determined, a large amount of money about 2 lakhs for preliminary expenditure, made over to Mr. Fuller, the Lieutenant-Governor-elect. It is further said that the Proclamation will be issued within a week's time. The news is too staggering to be true.

The Bengal Partition Scheme and the Bengali home-manufactures movement.

ADVOCATE,
3rd September,
1905.

11. The *Advocate* (Lucknow) of the 3rd September, says:—The Bengalis have not been unoften misunderstood and misrepresented by the people of other provinces. It is a common thing to hear that Bengal is noisy and talkative. Evenpeople, who have themselves not reached the stage of even talking, have, without showing their own work in any direction, accused the Bengalis of being guilty of mere talk. Now the eyes of whole India are being opened at the united stand Bengal has made in the partition question. Bengali Hindus, who are as divided into different castes and creeds as any other section of the Hindu community is, have shown that they can rise above petty considerations in a manner which cannot but cause a great searching of hearts in the rulers who are used to treat public opinion with contempt and to whom the agitation has come in the form of as much a surprise as to the rest of India. The agitation over the partition question has shown many side-lights of our countrymen of the Lower Province which cannot but rouse the admiration of every thoughtful and patroitic Indian. We may regret some acts of childishness which cannot be avoided in great excitement. But upon the whole Bengal is carrying on the agitation in a manner worthy of the position it holds in India, and is setting an object-lesson to the rest of India which will not, and should on no account be forgotten. The division of a united people may be proceeded with and at the altar of false notions about prestige even good feeling between Indians and Anglo-Indians might be sacrificed, but one thing is clear, namely, that a people cannot be divided against their will and cannot be governed in the spirit in which Lord Curzon attempted to govern them. It is in the hands of the Government of India and the Home Government to effect a compromise and thus narrow the gulf that is widening every day to the detriment of both the State and the country.

However much we may regret that the efforts at industrial development of India should have been given a political significance and thus caused bitter racial feelings, we cannot but feel gratified at the success so far achieved. Racial bitterness will be forgotten as soon as the Government of India feels that it is necessary to reconcile Bengal public opinion, but the movement which has been started in the excitement has come to stay and shall have its effect on the public mind. Long before the partition was talked of problems of reviving the decaying industries of India had been receiving keen attention of the Indian public. The Association for the Advancement of Scientific and Industrial Education of Indians in Bengal, the Ranade Institute in Bombay, the Industrial Association in the Panjab, the efforts of the Caste Conferences to make organised efforts to send students abroad, were a few of the many efforts that were being made to give practical shape to the general desire. Bengal, in this matter, was in the forefront, and we know how its Association gauranteed funds to a number of students whom it has sent to Japan, America and England for technical education. The rest of India has followed Bengal, and there is everywhere a desire to make organised efforts which Bengal has so successfully made. Industries the products of which come to every day use are receiving the greatest attention. Besides taking steps to form companies to run weaving mills, we are glad to note that special attention is being devoted to minor industries.

ADVOCATE,
7th September,
1905.

The Bengal partition scheme, and the Bengali Boycott movement.

12. The *Advocate* (Lucknow), of the 7th September, says:—The proclamation has been received in Bengal with mixed feelings from which the tone of despair is conspicuous by its absence. The people refuse to consider the question as an accomplished fact and one to which submission might be inevitable, but is sure to be under a severe protest. Like the river which is only a silvery thread at the start but a surging and majestic volume of moving waters as it approaches its goal, the sea, the agitation started in 1903, which was then but a whispering breeze has now become a veritable storm. Its pall is upon Bengal, and that pall is thickening with every hot blast that comes from the official furnace. With every puff of the blast the water turns into vapour and flies away, leaving the clay of agitation harder than before and the shape more pronounced. The Viceroy has done no more and no less than infused the so-called mild Bengali with the firm determination of a true-born Briton.

* * * * * * * * * * * * * *

No trinity of officers are more unpopular now than Lord Curzon, Sir A. Fraser and Mr. Fuller. And these are the persons, particularly the last two, who shall have to face the song of discontent.

Lord Curzon evidently means to face the world with the accomplished fact, and thereby kill the agitation. Foolish dream! It is said there is many a slip between the cup and the lip. The *Statesman* feels between the two days, that of the Proclamation and that of the partition, something may turn up to intervene between cause and effect by the conviction being brought home to the Government that the remedy would be worse than the disease itself. In England the expected Dissolution may take place; but that is not at all likely to even scotch, much less kill, the Proclamation. From that far-off land the only ***hukum*** that may put a stop to partition may come from the King-Emperor himself by cancelling His Majesty's sanction given. Is that possible? We do not yet know what the leaders of Bengal are thinking of doing now. Possible or impossible, we would request them, as subjects of the Sovereign and not of the Superior person in Simla or of his weak superior in Downing street, to tap the one source still left untouched. With or without hoping this way or that way, they should, to make the chain of memorials complete, appeal to the highest legal authority on earth, the Almighty's Vicegerent, to stay the hand of his irritated and therefore erring Viceroy in dividing Bengal in twain. The king, who has no politics of his own, is above all parties and is free from all party bias, may yet be expected to be himself moved and then silence the party for partition with but a wave of his royal hand. Why, on account of the temper of Bengal having been raised to the boiling point by official callousness, His Majesty's intervention, even if unasked, is indeed called for to save the situation and allay the bitterness caused against the Government.

The Bengali has made up his mind to offer passive resistance. "In the case of this flying in the face of the race feelings of the people of Bengal, what could the Government do," asks 'Max,' "in the event of the people of the province turning passive resisters after the example of the Irish people in recent times?" "Are they prepared," he further asks, "to go on with the movement if they have to meet with an opposition framed after that fashion?" Lord Curzon has, strangely enough, answered not for himself but for his successor. The Governor-General in Council could not guarantee the continuance of the jurisdiction of the Calcutta High Court over the proposed new province as His Excellency did not wish to fetter the hands of his successor or successors in the matter. But he cares a fig to leave for his immediate successor a legacy of seething discontent that has assumed most formidable dimensions. We confess we are simply astonished at the want of the sense of appropriateness that marks the doings of Lord Curzon these days. His impotent rage caused by Lord Kitchener's triumph is being spent upon the Bengali with a fury that is simply uncalled for and paints him in a colour anything but viceregal and majestic. Lord Curzon came out with 'courage and sympathy' for his motto. He has all along shown 'courage' to deprive the people of the rights acquired and kept his fund of 'sympathy' for his kith and kin. He began with killing self-government in Bengal; he means to end with breaking Bengal in twain against the united voice of not only the people of Bengal but that of the entire Indian people.

The boycott movement which is really spreading like wild fire has already caught on. The Proclamation will help it to grow into gigantic proportions. What then? Mr. Maclean, M. P., feels from a distance that Manchester cannot sit quiet, because the breeches pocket of the Englishman is going to be touched. The *Dundee Advertiser* warns the British people against the unfathomable ways of the Oriental when he makes up his mind to do a thing, as America is learning to its bitterness in China at the present moment. Lord Curzon may greet all such talk with a broad grin, but not so the Manchester millowner. He will read with a searching of heart the following cautious lines in *Capital*: "There is still considerable talk in the *bázár* regarding the so-called boycott of Manchester goods in Bengal, and opinion seems pretty equally divided on the subject. Nevertheless the fact remains that the off-take of country-made cloths is very brisk, whilst demand for Manchester *dhotis* and *saris*, which ordinarily should now be fairly active, continues extremely slack." An Englishman knows how to put on a silver lining even to the darkest cloud. The "extremely slack" demand may mean a great deal more than what appears on the face of it. This has been followed by a series of telegraphic correspondence that passed between the Marwari Chamber of Commerce and the Manchester Chamber on the practical stoppage of the sale of piece-goods from Lancashire. The depth and intensity of the wish to use Indian-made articles has gone beyond the expectations of the most hopeful friends of the cause.

As to the forms of passive resistance Bengalis may develop on the lines of the Irish, none can say anything positively. But is it yet too late for Lord Curzon to undo his work? Lord Curzon who overflows with sympathy for Indian civilisation seems strangely cruel towards the heirs and inheritors of that civilisation; Lord Curzon who is seriously anxious to keep our historical buildings safe from the ravages of moths and time does not feel even a pang to send sharp arrows right through the heart of people whose forefathers reared the historical structures. In short, it seems Lord Curzon came to revive the past, but kill the present. He has most successfully killed his own reputation and shaken, let us hope not yet irrevocably, the Indian people's confidence in the Briton's sense of justice and love of constitutionalism. Surely the British Government in India is on the fair way to grow into an irresponsible body, whose principles and performances have begun to lose touch with each other. And Lord Curzon has brought the Government to such a miserable plight. The undoing is yet in his hands.

ADVOCATE,
7th September,
1905.

Verses on the Bengali boycott movement.

13. The *Advocate* (Lucknow), of the 7th September, publishes the following verses:—

THE BOYCOTT.

(With Apologies to the Author of *Marmion*.)

Why stands Bombay idly now,
And twin Madras with placid brow,
When Bengal's sons proclaim the while
The Boycott of the British Isle?
What checks our patriot's fiery souls?
Why sit they fancy-decked, like dolls,
Inactive in their chairs,
And see their brethren fight alone,
The fight which likewise is their own,
In this and oth'r affairs?
What 'vails vain editorial creeds?
Oh, Tata, for thy sterling deeds!
Mighty Tilak, for thy pen!

Oh for one hour of Gokhale bright,
Or subtle Wacha, to aid the fight,
And cry for "Union and our Right"!
Another sight would England see—
The once prostrate, upright and free!
The helpless land, a power be!
Shall precious hours pass in vain,
And Bengal carry the great campaign
Alone, unaided by her sisters still!
While tingods mock from Simla's hill?

A SWADESHI.

Madras.

SIPAHI,
5th September,
1905.

The Swadeshi movement in Bengal.

14. The *Sipáhi* (Cawnpore), of the 5th September, says that even in her present fallen condition India excels all other countries in piety, but Lord Curzon unwisely publicly advised the natives to refrain from the vice of lying. The fact is that men see motes in the eyes of others and overlook the beam in their own eyes. The Bengali has fully exposed the Viceroy in the matter of truth speaking and His Excellency will think twice before making any reference to true and false speaking in future. Lord Curzon is an Englishman and not a native or Japanese. During his own Viceroyalty he has delighted in dismembering Bengal. In the *Indian Gazette* of the 2nd September the Viceroy has published a Proclamation for the division of Bengal into two parts from the 16th October. Lord Curzon has placed many impediments in the progress of India. The natives being quite powerless His Lordship is bent on having everything his own way. If natives sunk their mutual differences and acted in unity and loyalty, to say nothing of Lord Curzon, even God would be ready to help them. Japan is an instance in point. The unity of Japan has induced Providence to extend a helping hand to her. The Marwari traders of Calcutta have sent a telegram to the Manchester mill-owners, informing them that their trade has been paralysed, and advising them to ask the Secretary of State to suspend the partition of Bengal, otherwise they must cancel all their indents. The Manchester firms have replied that they will hold a meeting on Monday to consider the subject. There is a great difference between the Indian and the British public. If an injustice were done to a single mill-owner in England all the other mill-owners would at once espouse his cause and bring pressure on Parliament to redress the wrong. The fact is that India is ruled by the sword, and England by evenly-balanced scales of justice. Apart from the question of the partition of Bengal natives should make a point of encouraging Indian industries. The use of foreign goods has impoverished the country and even led to a number of diseases. Public meetings should be held all over the country to induce the people to refrain from using foreign goods. A native who is found clad in foreign cloth from head to foot is an undutiful son of India, while others who patronize Indian goods are her true sons.

RAHBAR,
7th September,
1905.

The location of the Indian orderlies of the King-Emperor in England.

15. The *Rahbar* (Moradabad), of the 7th September, says that it is two years since King-Emperor Edward VII appointed some Indian soldiers as his orderlies. These Indian soldiers have hitherto been treated with special consideration and assigned big buildings for their residence. This special mark of honour to the Indian soldiers caused dissatisfaction among the Scotch orderlies of His Majesty, and they gave expression to their feelings. The result is that His Majesty has proposed to quarter his Indian orderlies also in houses of lesser pretentions. The authorities ought to have settled where the Indian soldiers were to be located at their appointment, and the writer thinks that having once quartered them in magnificent buildings it is heaping disgrace on them for the British Government to lodge them now in ordinary houses.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ALMORA AKHBAR,
31st August, 1905.

Railway Conference.

16. The *Almora Akhbár* (Almora), of the 31st August, says that when a Commission is appointed to introduce any administrative reforms the matter at first remains unknown to the public. When the Commission has held its sittings for a short period and the members have drawn their pay, it transpires that the Commission has finished its inquiries and a report is in the press. But when the report sees the light it leads to no practical results. The Railway Conference which was lately held is reported to have done its work. It would seem that it was to improve the transport of goods by railway and to revise the rates of freight. It has been alleged that the Conference has recommended the appointment of a Secretary to the Railway Board on Rs. 1,500 a month. But it is difficult to understand how the Secretary will be able to attend to so many irons in the fire and how he will manage to be omnipresent at every railway station. Thus the Conference has only created a new fat berth for a European and nothing more. There is no hope for the stoppage of the abstraction of goods from parcels at railway stations until the station masters and their subordinates have been made responsible for the safety of the goods and required to pay compensation for any losses. When traders suffer any loss they will have no time to find out where the Secretary is at the time to wait on him and to prove to him their loss. The railway clerks should be very careful in receiving and delivering goods to traders.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 11*th September*, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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FROM THE
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(a).—Foreign.

Nil.

(b).—Home.

HINDUSTAN REVIEW, August, 1905.

Lord Curzon's resignation.

1. The *Hindustán Review* (Allahabad), for August, says :—Lord Curzon came an untried man in the field of constructive statesmanship, but then he was not a total stranger to this country; he had acquired private as well as official knowledge of the land and its people; he was in the vigour of youth, and he was known to be ambitious of fame. The speeches which he delivered in England as Viceroy-designate, preceded him to this country and gave rise to expectations that reconciled the people to their lot in hopes of a better future. No sooner did he land in this country than he took the whole of the educated classes by surprise, not so much by the dazzling gorgeousness of his language, great indeed as it is, as by the hopes which he kindled and the aspirations which he revived. It was understood that the storm was over, that we were in sight of calm and that if the wrongs done under his predecessor could not be undone, at least no further wrong would be allowed to be perpetrated. His famous speech at Bombay sounded a note entirely different from anything which the country had been accustomed to hear for many years past. The impression at once got abroad that public opinion was again going to be restored to its legitimate position of respect and confidence from which it had been dislodged. His address to the Taluqdars of Oudh, in which he exhorted officialdom to descend from its Olympian height of seclusion; his utterance at Gwalior where he told the Indian princes, in no unmistakable language, that thenceforward they were to look upon themselves not as pliant tools of a supreme will, but as partners in the duties and glories of the administration of the country; his first speech as Chancellor of the Calcutta University in which he opened out bright vistas of hope to the Indian graduates—these and some others at once caught the imagination of the people and invested him with the halo of a reformer striving after the realization of a lofty ideal. Anglo-India was in a rage, the officials foamed and fretted and the Anglo-Indian Press, finding itself deprived of the privilege of patting the Viceroy on the back, lashed itself into fury and indulged in prophecies of the evil day that was in store for the Government. The most pronounced official organ—the *Pioneer* of Allahabad—characterized the Viceroy as a Kaiser in miniature, with all the bluff and bombast of the prototype. If there was any unanimity upon any act of his, it was upon his famine administration; as for the rest the Indian and the Anglo-Indian opinions were as hopelessly divided as they always have been and as they will, in all likelihood, always be. Lord Curzon's sympathy with the natives of the country who were assaulted by European soldiers and the strong measures which he took to punish them—in one case a whole regiment—were looked upon by Anglo-Indians as outrages upon British prestige in the country.

Such was Lord Curzon in the beginning of his career in India—a strong though self-willed ruler, a man who spared neither himself nor his subordinates in the discharge of duty, and who raised hopes in the public mind by inviting public opinion. But the curtain falls, and by a shuffling of scenes, Lord Curzon appears on the stage in a new character. The people no longer recognise in him their old friend and inspirer of hopes. There is alarm at first, followed afterwards by suspicion; distrust comes next and the conviction—that the man who began as a friend is ending his connection with the country as the reviler of her people's character, the divider of their unity, and the smotherer of their liberties and hopes—becomes more and more deep-seated in the popular mind. A forgiving public had nearly spent its wrath over the passing of the Calcutta Municipal Act, when the convening of the Simla Educational Conference and the extreme secrecy which was observed about its proceedings sent a signal of alarm from one end of the country to the other. The Universities Commission followed and the alarm grew more intense. The debates in the Council over the unfortunate Universities Bill convinced the public mind that whatsoever room there might be for the improvement of education in this country, Lord Curzon's measure would only convert the Universities into so many departments of State and deprive them of that freedom and opportunity of organic growth which are the normal conditions of the existence and progress of all Universities. From the measure to the man there is but one step, and henceforward public opinion refused to swallow any more gilded pills that came from Lord Curzon's hands. If the new Universities Act could be described to be an indirect blow levelled at higher education in the country, the abolition of competitive test for the recruitment of the public services was the clearest indication that Lord Curzon had made up his mind to revive the good old days when favouritism and nepotism were rampant in the country, and that the graduates of this country might no longer have the satisfaction of earning their bread by dint of their talents, but that they must always remember that they are children of a larger growth to be fed or not to be fed according as the whim or caprice of the autocratic parent may for the moment be. It is an irony of fate that one of the finest products of University education, a man in whom the love of competition should be an instinct, should take it upon himself to strike at the root of Universities in India and place competition at a discount.

The famous resolution on the Land Revenue policy of the Government, the creation of new berths for Europeans, the gradual but steady elbowing out of the natives of the country from the public services, the passing into law of the Bill relating to Official Secrets in the teeth of the united opposition of Indian and Anglo-Indian opinion, and the unwarranted expedition to Tibet, all showed that the mainspring of Lord Curzon's conduct had been entirely changed, that what was a strength of character at first, had degenerated into perversity, and this perversity had bred in him a contempt for public opinion. Naturally the educated Indian community—the one articulate portion of the Indian population—lost all confidence in him. As if Lord Curzon had not done everything he could have done to make himself thoroughly unpopular with and disagreeable to the educated classes in India, he launched forth the scheme for the partition of Bengal. The whole of Bengal was amazed at the boldness of the scheme, and it is scarcely necessary to say that the Bengali mind has never been, since the country came under British rule, so much exercised about this attempt to break up the unity of their province. The part which Lord Curzon has played in this unfortunate controversy is one which might have suited any other person, but not the highest dignitary of the State. He conceived the idea in the plenitude of his autocratic powers; he expressed it in a manner which left no option to the Bengalis but to resent and protest against; and he pursued it in a fashion least consistent with the straightforwardness or dignity which ought to mark a Viceroy. Instead of conciliating the Bengali leaders he offended them by saying that the agitation in Bengal did not represent the true feelings of the people, and that it was entirely hollow and manufactured. This might have been very good party politics, it was scarcely statesmanship. Lastly his endeavour to reform the Police is distinctly characteristic of the man. Small increments in the pay of the indigenous agency, establishment of an inferior *cadre* for them but with further wider opening for Europeans, and a significant glossing over the question of the separation of the judicial and executive functions may be said to form the leading features of the much-talked-of and long-expected Police reform.

When Lord Curzon left the shores of this country on the expiry of his first term of office, he was at least a hero in the eyes of his countrymen, though he had forfeited the regard and esteem of those who had been committed to his charge. The people of this country had come to regard him as a man who began with pious intentions, but who had been spoilt by the very eminence of his position, and who was swayed by the master passion of glitter and pomp, whether in the Council Chamber or in the procession at the Delhi Durbar, where he found himself surrounded by the noblest and wealthiest of the land, apparently only too willing to render him such obeisance as they could not withhold from him. The feeling at his departure was one of temporary relief in this country. When, however, it was announced that he had accepted an extension of term, it was hoped that he might within the short space of time before him rehabilitate himself with the people whom he had almost exasperated. But an unkindly Fate seems to have dictated the acceptance of his second tenure of office. He had been in the country only a few days when his pet legislative measure, the Universities Act, gave rise to certain difficultes. With the characteristic official high-handedness it was considered possible in the Bombay University to carry a constitutional position by force, till at last some of the Fellows of the University, headed by Sir Pherozeshah Mehta, moved the High Court to give its verdict. A respecter of constitution and judicial freedom would have acted otherwise than did Lord Curzon. Instead of awaiting the result of the action at law, a Validating Bill was introduced and passed in the midst of a most stormy debate which Mr. Gokhale started in the Council. The entire country was of one mind, the entire Indian press withheld their support from the Government. But Lord Curzon had made up his mind; he would not and did not brook any opposition; he betrayed peevishness and a want of dignity; he even descended into personalities and the Bill was, of course, passed into law. As if he had not sufficiently vilified some of the leaders of the Indian community on that occasion, he widened his field of criticism the next day at the Convocation of the Calcutta University by reading a homily to all the Indian people upon ethics. Lord Curzon could not have chosen a more appropriate and effective manner of destroying his reputation as a wise and tactful ruler of a sensitive people than by telling them what he did tell them on that occasion. For the first time in the history of British rule in India, the country witnessed the unique spectacle of a whole nation organizing protest meetings against the conduct of the Governor-General. He had sown the wind and he must reap the whirlwind. The whole country rang from one end to the other with loud cries of protest. Men like Dr. Rashbehary Ghose and Pandit Bishambar Nath, came out of their seclusion to preside at these meetings—meetings, be it remembered not of school boys or college students, but of responsible men who might be called the brain and the voice of the country. Never before in the history of Birtish India had British statesmanship been brought into greater disrepute, and never before had popular censure of a ruler been more distinct and pronounced. It marked a permanent cleavage between Lord Curzon and this country. Had Lord Curzon offended and insulted the people of the Australian Commonwealth, or the inhabitants of Canada, it is not difficult to imagine what would have happened. The next steamer would have carried him back to the mother-country and the storm of popular indignation would have followed him even there. There would have been a sensation in England and his conduct have furnished a battle-cry to His Majesty's opposition in Parliament. But all that happened in that august assembly was that Mr. Brodrick came out with a disingenuous explanation and interpretation of the Governor-General's speech. Lord Curzon had aspersed the character of the Indian people, it remained for Mr. Brodrick to insult their intelligence. Hardly had the storms subsided when the new scheme of the partition of Bengal was thrust upon a people whose patience had already been exhausted. It has been followed by an agitation unparallelled in the history of the country. Hair-brained critics might belittle the form of popular agitation, but the fact will go down to history that the people of Bengal have demonstrated their discontent with the scheme as boldly and as unmistakably as any law-abiding subject people can show in a constitutional way. In a sense Lord Curzon has been the benefactor of the country. He has called into being, by his retrograde measures and repressive policy, the potential forces of public spirit and popular agitation, coupled with an unflinching determination on the part of the people to hold their own and to assert and stand by their rights, which would have lain dormant for many a year. He has thus given an impetus to political activity which not even the most prominent of popular leaders might have hoped to impart under ordinary circumstances. He has by his very attempt to divide the people of Bengal made them draw closer to one another. He has given the country a training in adversity and the fruits of adversity are not always bitter in the end.

Though Lord Curzon thus stood entirely discredited with the people, yet the climax or the anti-climax in his career had not yet arrived. It arrived with the despatch of Mr. Brodrick on the military administration. It was in truth a complete discomfiture of Lord Curzon, and it was the victory of Lord Kitchener. For once the politician was beaten by the soldier. But though beaten, public sympathy for obvious reasons, did not hesitate to enlist itself on his side. Had he at once exercised proper discretion and tendered his resignation, he would have gone back with something of the halo and glory of a martyr. But he denied himself even the crown of thorns which was then within his reach. He stayed on, on Mr. Brodrick's acceptance of the so-called modifications, but has chosen to fight over a petty question. Having accepted the policy of his employers, he chose to dictate to them who should be the instrument of their will. What do the long telegraphic despatches which have had to be published disclose? Nothing which does credit to Lord Curzon. He has clearly attempted to ride rough-shod over principles of constitution. He has asserted himself when he ought to have obeyed. If he could get two members of his Council to his liking, why could not he get a third as well. Like a spoilt child, he presumed too much upon the pliancy of his old friend, Mr. Brodrick, for the fulfilment of his wishes. He has shown temper, obstinacy and peevishness which usually accompany defeat and disappointment. Mr. Brodrick, on the other hand, has surpassed himself in making a display of toleration, dignity, and courteous firmness. As put by the *Pioneer*, Lord Curzon has by his "melancholy mal-adroitness" placed himself hopelessly in the wrong and his opponents in the right. The Barrow incident has been his wrong trump and it has lost him the game. Who feels sorry for the result? Surely not the people of this country. They have received the news of his departure—to put it mildly—with a sigh of relief. The educated Indians are jubilant over the issue of the controversy, not because it is Lord Kitchener's victory, but because it means the discomfiture of one who has traduced their character, who has narrowed the circle of their ambitions and aspirations, who has done everything in fact to retard their progress by quite half a century. Possibly contemporary Indian opinion is wrong, possibly the future historian will pass a different verdict. But there it is, and it cannot be altogether ignored just at present. And yet it is impossible not to feel regret at the sudden fall of Lord Curzon, which, as the *Pioneer* writes, "reminds one rather of the fall of Wolsey than of the occurrences of our own hum-drum times." What splendid opportunities has he not missed to do permanent good to this country! What splendid powers has he not misapplied! What hopes did he not kindle and what hopes has he not crushed! He might have left this country as a hero, in the midst of the popular regret as did the righteous Ripon. He might have gone back possessing the confidence of the Indian subjects of His Majesty. He is now leaving the country shorn of their confidence as also of the confidence of those who sent him out. Had he retired last year, his career would have merited a less severe verdict. He purchased his second tenure of office at too great a cost. He came in sunshine, and he is leaving under a cloud. And, what is worse than all, he is leaving behind him a memory which will always recall some of the darkest associations. The present generation of Indians will always remember him as a ruler whose very strength proved his weakness and his failure. Nor, it is to be hoped, will the lessons of Lord Curzon's administration be lost upon his successor, who may do worse than ignore the moral it points. If Lord Minto will but constantly keep in view the fact, standing out in such bold relief, that Lord Curzon's failure has been due to his lack of appreciation of the popular side of questions, his studied contempt for Indian public opinion, his overpowering ambition to treat a country with a long past as a *tabula rasa* on which to scribble at pleasure, and above all his complete absence of sympathy with the grievances and the aspirations of the educated classes, he may well hope to succeed where the present Viceroy has failed. Energy, industry and zeal for reform are all very well and are no doubt desirable concomitants of a Viceroy, but the quality essential for success, above all others, is a sympathetic appreciation of the popular view and a sincere desire to raise the people higher in the scale of nations, not only by means of "administrative efficiency," but by conferring on them such political rights and privileges as their educational and economic progress might justify. Herein lay the secret of the strength and success of Lord Ripon, herein is to be found the true explanation of the "failure of Lord Curzon."

SANSAR MITRA,
September, 1905.

Lord Curzon's resignation.

2. The *Sansár Mitra* (Allahabad), for September, says that the manner in which Lord Curzon ruled India for (about) seven years, caused much heart-burning among the Indians, and struck, as it were, terror in them, the latter having specially grown sick of His Lordship's missions and commissions. To make the Coronation Darbár at Delhi a grand imposing affair, he induced the Native Chiefs to incur such heavy expenses during their sojourn there, as have almost crushed them. He gagged the Press by passing the Official Secrets Act. He not only passed the Universities Act, an iniquitous measure that it was, but he also abused the Indians in the course of his speech delivered at the Convocation of the Calcutta University. In this way he went on causing grave annoyance and dissatisfaction to the people, till he ended

by devising the partition of Bengal, in utter disregard of the public opinion of the country. The ultimate result of all this has been what it should be. His reputation, honour, dignity and position have received a heavy blow. The curse of the distressed has overtaken him; so that circumstances have arisen compelling him to resign the viceroyalty and go home covered with disgrace. He thus closes his career in India just in the same way as the sun, having blazed fiercely when on the meridian, goes down in the evening (shorn of his beams). Had Lord Curzon resigned and gone home at once when the British Ministry supported Lord Kitchener's Army administration scheme to which he was opposed, he would have lost no ground in public estimate; but he repeatedly avoided resigning, until circumstances grew too strong to admit of his shilly-shallying any further, which must necessarily reflect discredit on him.

HINDOSTHAN,
17th September,
1905.

Lord Curzon as Viceroy of India.

3. The English *Hindosthán* (Kalakankar), of the 17th September says:—Let us say that with all his good and bad qualities which his critics attribute to Lord Curzon, he has been a good Governor of India. He is no doubt one of the best and the one who stopped the longest of any of his predecessors.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE,
10th September,
1905.

Question of the disposal of the Government grant to the Allahabad University.

4. The *Indian People* (Allahabad), of the 10th September, says:—We have said that the meetings of the local University Senate are held behind the *pardah*, and that consequently we are not enabled to know much of their transactions. Now and then, however, we manage to see a little of the game from behind the curtain and then we faithfully portray the picture for the benefit of our readers. At the last meeting of the Senate we are told that the question of the Government grant to the University was under discussion, and are glad to learn that the Hon'ble Pandit Madan Mohan Malaviya succeeded in persuading the Senate to request Government to give it a voice in the disposal of the one and one-third lakhs of rupees granted to it. The Government would seem to intend spending a good deal of this, by no means too large a sum of money, on the purchase of the Darbhanga Castle, the construction of quarters for the Registrar, and such other objects. Without questioning the utility of these it may be said that they are not altogether the most urgent of needed educational reforms, and it does seem to be wiser to devote a major portion of the grant to more immediately useful purposes. We trust the Senate's appeal will be favourably considered by the Government.

(f).—*Agriculture and questions affecting the land.*

AL BASHIR,
12th September,
1905.

Results of the recommendations of the Irrigation Commission.

5. *Al Bashír* (Etáwah), of the 12th September, observes that it has become a characteristic feature of the Bengali press to pass adverse comments on the doings of the British officers in general, and on the policy of Lord Curzon in particular. But what surprises *Al Bashír* is that a respectable paper (of these Provinces) should have

lately questioned the utility of the Irrigation Commission appointed by Lord Curzon, asserting that it uselessly entailed an expenditure of Rs. 10,92,444 on the Indian treasury. Surely this paper ought to have remembered that the sanction of ten crores of rupees for the construction of Jhelum and Chenab canals in the Panjab was given on the recommendation of the Irrigation Commission. The Sarda Canal project in the United Provinces, the Sindh Canal Scheme in the Panjab and the Tangbhadra Canal in Madras, and other equally useful irrigation measures, are also, as the result of the deliberations of the said Commission, to be taken in hand as funds become available. To condemn the Irrigation Commission as an unprofitable business in the face of these glaring facts is preposterous. In an agricultural country like India, the appointment of the Irrigation Commission was an unmixed blessing, and Lord Curzon cannot be sufficiently thanked for the special attention he has paid to the question of increasing the means of irrigation.

Impending famine and impoverishment of the country.

INDIAN PEOPLE,
14th September,
1905.

6. The *Indian People* (Allahabad), of the 14th September, says :—We think it is now quite evident that a large tract of the country has to pass through another famine of intense severity. There was hardly a couple of years' plenteous harvest for India after the last great famine when she has again to face the gravest of national problems. That a single failure of the seasonal rainfall should produce so much popular misery and starvation is the most crushing indictment of the economic policy of British rule in India. Formerly also there were droughts, but the people had some staying power. They had their grain stores and money enough to purchase food in times of scarcity. Now, however, all that is changed. The British Government has drained away so much of the wealth of the country and exacts so much from the people in the shape of taxation out of all proportion to their means, that though there is ample food in the country the poor peasant and the poorer labourer have not an anna to buy food with when once the monsoon proves treacherous. Hardly a satisfactory result this of a century and a half of British rule for rulers of the Curzon type to be proud of!

(g).—General.

Partition of Bengal.

INDIAN PEOPLE,
7th September,
1905.

7. The *Indian People* (Allahabad), of the 7th September, in an article headed "Curzon's curse," says :—This is how the *Indian Nation*, which officialdom does not include among the so-called rabid section of the Indian Press, refers to the partition of Bengal. Even after his resignation under peculiarly painful circumstances, even after his fall from his high estate, when he is a *functus officio* in all but name; even under these circumstances, Lord Curzon has felt himself unable to show some deference and respect for outraged public feeling. He has inflicted his parting blow on the fairest province of India and has thus alienated public feeling from the British Government to a larger extent than any previous Governor General. To His Excellency it is nothing if reason and justice are not on his side, and less than nothing if a unanimous public voice condemns his policy, and his measures as at once unwise, unstatesmanlike and unjust. He has no respect for the spirit of the constitution, and sees nothing inconsistent between his own governing the country in a perfectly autocratic and reckless manner and his high-sounding and seemingly earnest protest against the establishment of a military autocracy. Nor does the superior lord of Kedleston seem to care a brass button for his own reputation. Has he even paused for a minute to consider in the privacy of his chamber, between waking hour and sleeping hour, what enormous and it may be irreparable damage he has done to his own reputation as a statesman and as a sincere man, by the consistent and we fear wilful disregard of his own plighted word he exhibits in his acts? But this is neither here nor there. What is of most consequence to us is that by his obstinacy and his un-English tendencies he has succeeded in inflicting the most considerable damage on our country. Never a particularly energetic or public-spirited people, is it not a great pity that our educated countrymen have to expend most if not the whole of their energy in efforts to regain lost ground? One should have thought that it was too late in the day for any statesman, however jingoistic he might be, to assail the liberty of the press and higher education: the Viceroy who began by advertising his love of India and his determination to respect public

opinion has achieved both these feats. Military expenditure stood at so high a figure when Lord Elgin laid down the reins of office that one might have hoped rather for a reduction in the same in the time of his noble successor: Lord Curzon has added to it by leaps and bounds taking improper advantage of his currency surpluses, has justified that increased expenditure by the utterance of much alarmist cant year after year from his place in the Viceroy's Council, and really paved the way for the establishment of that military dictatorship against which he has had to inveigh so ineffectually and which has begun by terminating his own despotic career. His policy as regards the North-West frontier at the outset created great hope in the public mind that the 'forward' policy was at last dead: His Lordship has really revived it with a vengeance by sending his political mission to Kabul, his commercial mission to Persia, and his Maxim mission to Tibet. His Excellency, who has been the Government of India ever since he came, has really produced so much harm by his thoughtless and perverse acts that we do not think it an exaggeration to say that his administration has been one long-drawn out agony.

If this is the description we feel ourselves justified in giving to Lord Curzon's administration as a whole, words fail us to characterise in adequate language his contemptuous disregard of Bengal public opinion in the matter of the dismemberment of that prosperous province. We decline, now and here, to enter into anything like a detailed consideration of the merits of the partition controversy. It is enough to us that a unanimous public opinion has condemned the Government's proposals in the most unmistakable language. Bengalis regard the partition as a political measure aimed at their progress which will be productive of direful consequences. They may be right in their apprehensions, or they may not be; we ourselves are convinced they are right. But assuming they were wrong, what then? Should the opinions, the wishes, the aspirations, the feelings, the sentiments of millions of people go for nothing at all? Does Lord Curzon alone know what is good for the people of Bengal or even for British rule? Unless and until the points made by Sir Henry Cotton in his memorable Town Hall speech of January last will be answered satisfactorily by the author or the apologists of what our Bengali fellow-countrymen regard as an 'act of vandalism,' and with the very pertinent and necessary question of the elected members of the Bengal Legislative Council left unanswered, we decline to believe that a tittle of reason can be adduced in favour of the foolish partition project. And if it will be actually carried out in defiance of public opinion and without reasons being assigned, if flagrant despotism will be perpetrated merely because a single person takes it into his head to carry out a perverse wish which has taken fatal possession of him in a cursed moment, wherein does British rule differ from Russian or Turkish misrule, and where will be the inducement to educated or uneducated Indians to be loyal and devoted to that rule? By the adverse economic policy the British have deliberately pursued since the commencement of their connection with India, they have succeeded, God knows, remarkably well, in impoverishing the country and its people as never before they were. The educated classes who alone understand and stand to gain by the particular virtues which are supposed to differentiate British from Russian or Turkish rule, have been considered by the wisest of Anglo-Indian statesmen to be the mainstay of British Indian rule. How can they continue to be so attached to the British Government in future if they will be treated as a less than negligible factor in the economy of the British Government as Lord Curzon has taken a silly pride in treating them? We as loyal subjects of the Crown and as convinced supporters of British rule as tending to the ultimate regeneration of India, confess with sorrow, with pain, aye with a very real agony, that we cannot satisfactorily answer this question.

Now that our public meetings and Press criticisms standing by themselves have proved ineffectual to influence the decision of Government, what are educated Indians to do? It is evident of course that they cannot retire into their tents. They love their motherland too dearly to commit that suicidal mistake. Nor can they resort to methods other than constitutional: this goes against their grain as they are loyal to the British rule and as their anxiety is not to support that rule but to get it so reformed as to 'nationalise' it. Two things are clear without need of demonstration : they must keep up their constitutional agitation, and they cannot afford to be content with their meetings and speeches and writings. Passive resistance will be the last resort as the English Nonconformists have shown us. Meantime we have faith in the boycott movement so skilfully initiated and being so successfully prosecuted by our intelligent friends of Bengal. One has only to read the Bengali papers for a couple of days to be satisfied of the reality of the boycott movement. The Calcutta dealers in Manchester piecegoods are already reported to have lost to the tune of fifty lakhs of rupees, and they are afraid they will lose much more. The boycott movement has penetrated into the remotest nooks and corners of the entire province of Bengal, and stands excellent chance of success. The movement has spread farther than that large province, and we wish it all success. No greater mistake can be committed than to suppose that the partition of Bengal is a measure only of provincial importance; in that a grosser and more deliberate outrage of public opinion has never been perpetrated in a national question of paramount and burning importance. The leaders of public opinion in provinces other than Bengal will not only be convicting themselves of not feeling that inter-provincial sympathy which we insist is at the bottom of the growth of the sentiment of Indian nationality, but be committing a great and sad political mistake if they will not energetically and promptly second the efforts of their brethren of Bengal in what they believe to be their sorest trial. The entire country from end to end must ring with one indignant cry of protest against this intolerable Curzonism. We are passing through a dark period in our national history, and we have a presentiment that much of our future will depend on the way in which we acquit ourselves now. God help Bengal, and all India, in the dire misfortunes that have overtaken them in such quick succession!

Al Bashir on the Bengal Partition Proclamation.

AL BASHIR,
12th September,
1905.

8. *Al Bashir* (Etáwah), of the 12th September is glad to notice that Government has published in the official Gazette a Proclamation constituting Assam and Eastern Bengal into a new province with effect from the 16th October next. It can hardly be supposed that the Bengalis will, with this final settlement of the question of the partition of Bengal, keep quiet. On the other hand, considering their natural tendencies, it will not probably be wrong to predict that they will now indulge in still more uproarious and childish demonstrations. The editor, however, would praise Lord Curzon for his resolute mind and unyielding policy.

The Bengal Partition Proclamation, and a suggestion to establish a Hindu-Muhammadan fraternity in Eastern Bengal.

CITIZEN,
11th September,
1905.

9. The *Citizen* (Allahabad), of the 11th September, condemning Lord Curzon's alleged undue haste in issuing the Proclamation for the partition of Bengal, says:—The evils of separation have been frequently dwelt upon and they need not be repeated. The question now is, Will Bengal be able to counteract those evils? To terminate the growing friendship beween the Hindus and Muhammadans in Bengal has been one of the objects of partition. Let all Bengalis resolve to frustrate at least this object. The Muhammadans predominate in Eastern Bengal. Let, therefore, a Hindu-Muhammadan fraternity be founded and let its object be to promote by all practicable means real and lasting friendship between the two communities. Bengali is now considered to be their mother tongue by the Bengal Muhammadans and many of them write and speak as good Bengali as any of the Hindu Bengalis. Thus literary culture may also furnish a general ground for the union of the two communities.

The people of united Bengal will henceforth be placed under two different Governments. But in discussion of political matters they should never fail to lay hold of every opportunity to work conjointly and in harmony. Let Calcutta continue to be their meeting place as heretofore for the purpose of political discussions and confabulations. Let the Eastern Bengalis never consider that they have been weaned from their brothers of the West, but must continue to look to Calcutta for light and guidance. Divided politically, let them be united more at heart and form the resolution, come what may, they shall rise or fall together.

Proposal for the formation of a Municipal and Provincial League in Calcutta.

CITIZEN
11th September,
1905.

10. The *Citizen* (Allahabad), of the 11th September says:—The public will learn with interest, and we think with no little satisfaction, says the *Statesman*, that the proposal in reference to the formation of a Municipal and Provincial League, made in *Capital* a day or two ago, is being vigorously taken up.

The suggestion, it will be remembered, was that a public meeting should be called for the purpose of recording a united protest against the Partition scheme, and that afterwards the league should be organised for permanent work in connection with the regular affairs of the city and province. The response, on both the European and the Indian sides, has been immediate and cordial. Apart from the Partition question, upon which public opinion has concentrated rapidly during the past few weeks, it is recognised that the work of the local government presents a large area of common ground upon which Europeans and Indians may unite. In these matters the interests of the non-official public are largely independent of race feeling. The Indian no less than the European citizen is concerned in the standard of purity and efficiency—low enough in many cases—attained by the municipal government and by the general character of the provincial administration, and both communities are alike concerned in the maintenance of constitutional rights against the pretensions of a too-powerful executive.

DEWA NAGARI GAZETTE,
September, 1905.

The *Swadeshi* movement.

11. The *Dewa Nágari Gazette* (Meerut), for September, referring to the *Swadeshi* movement in Bengal, says that if the people of other provinces also followed this noble and patriotic example of the Bengalis, and solemnly pledged themselves to exclusively use India-made articles, it would surely give a rude awakening to foreign traders. The treatment of the Indians by the white foreigners is simply reprehensible. They subsist upon the wheat produced by Indians, but their conduct towards them is quite devilish. It is a matter for great regret indeed that while the Indians who work hard in the fields to produce food-stuffs should have to starve, the white foreign merchants live in clover at their expense. It is high time that the people of the United Provinces roused themselves from their deep sleep of indifference, and took a lesson from their white rulers in the matter of patronizing the manufacturers of their own country. The writer in conclusion says that the Bengalis, who have taken the lead in the matter, should remain firm in their resolve to eschew foreign goods altogether, and God will surely help them.

INDIAN PEOPLE,
7th September,
1905.

The *Swadeshi* movement in Allahabad.

12. The *Indian People* (Allahabad), of the 7th September, says :—Inter-provincial sympathy is the keynote of nationality, and we think it time that provinces other than Bengal took steps to publicly express the sympathy which we know they are really feeling for their countrymen of Bengal. No doubt several meetings have already been held for this purpose—at Poona, Bombay, Nagpur, Rawalpindi, &c.,—but it is a united national demonstration that is now called for. Two meetings have been held at Allahabad—one of Bengalis only, and the other a general meeting particularly about the Swadeshi movement. We have reason to believe that a meeting of the Indian students of the city is about to be held in furtherance of the Swadeshi movement. But a public meeting of the citizens is what is wanted, and we appeal to the leading members of the Indian community in our city to take steps in this direction.

ADVOCATE,
10th September,
1905.

The *Swadeshi* movement outside Bengal.

13. The *Advocate* (Lucknow), of the 10th September, says :—In all important towns of Upper India the *Swadeshi* movement is the subject of talk. Steps are being taken to form societies for the sale of country-made goods in order to meet the popular demand. Limited Liability Companies are in course of formation, and it is expected that in many a town, the companies will soon be doing good business. This activity outside Bengal at this juncture when there is so much talk about boycott might lead to certain conclusions and might frighten away gentlemen in Government service from joining the movement. Hence it is necessary to explain that the movement has no political significance whatsoever as far as these provinces are concerned. It is true that the growth of popular feeling in Bengal towards *Swadeshism* has given a sudden impetus to the movement that had been silently working in these provinces, but it is quite unconnected with any political motive and agitation. At Allahabad as the Honourable Pandit Madan Mohan Malaviya who presided over last Monday's meeting said, it began in the seventies and eighties. Its first outcome, the Deshi Tijarat Company, was established some twenty-five years ago. Its failure discouraged people. For a long period all efforts were stupefied. Some two years ago

again attempts were made to float a company about which consultations were going on with our usual dilatoriness. Then suddenly the partition agitation in Bengal drew popular attention towards it, and on floating the company money poured in, the most part being subscribed by non-Bengalis. In Lucknow the company which is about to be floated with a large capital has been in a state of incubation for years. Smaller towns feel that the demand for country-made cloth should be encouraged and starving *Julahas* and *Koris* made to work at the improved hand-loom. The greatest proof of the genuineness of the movement is furnished by the success of different factories started by certain Japan-returned students for the purpose of constructing hand-looms. Mr. Muhammad Shafi of Ludhiana is making large profits from the concern. We mention these facts to remove misunderstanding in quarters where it is likely to cause serious mischief to the movement by rousing class feeling, as also to impress on the supporters of the *Swadeshi* movement that their interest in the movement is not limited to this or that policy of the Government. It is a deliberate resolve to improve the economic condition of the country and to find work for people who, owing to the decay of their industries, have taken to agricultural pursuits. *Swadeshism* as a cult has to be encouraged as a partriotic resolve to use country-made articles, and it is this cult which has to be preached from every house-top. This means ill-feeling towards nobody, no rousing of hatred or class-feeling towards anybody or class of persons. It means a desire to supply our own needs by manufacturing them in the country and to husband the country's resources, and has thus no political significance. The *Swadeshi* movement is one of those few movements which ought to bring people of all classes and of opinions on one common platform and rouse in them the feeling of patriotism and love for the mother-country. After the above was in type we read an interesting article in the *Indian Mirror* on the same subject and were glad to note that these sentiments are shared by our Calcutta friends. We have to run this movement very carefully and cautiously. We will take care that the movement which has received a sudden impetus in the last few weeks grows in strength and the enthusiasm for it does not flag.

INDIAN PEOPLE,
10th September, 1905.

The boycott movement in Bengal.

14. The *Indian People* (Allahabad), of the 10th September publishes the following communication from a Calcutta correspondent :—The interval between my last letter and this has been a pretty long one. But events in Calcutta have lately been moving so fast and the monotony of our existence has been enlivened by so many new experiences, surprises and denouements that we have naturally got somewhat out of breath. The currents and counter-currents that have been lately here, distributing the stream of life in Calcutta and fighting one another in their course, have invaded the inmost recesses and darkest buttresses of our social citadel and most of us have been caught in the swirl and carried completely off our feet. Brer Babu has, like President Krüger, for once staggered humanity. He has shown a capacity for united action and doggedness of purpose of which his kindest friends have never believed him capable. He has so long been considered a boaster and braggart who carried far more soil than ballast and talked by the yard the arrantest nonsense and the most sickening twaddles. Speech-making and phrase-coining was considered his one strong point and action, his most particular bugbear and bogey. I cannot honestly say that I myself thought any better of my people, or that they themselves had any adequate idea of their own capacity and strength. Well, it seems that we did not know ourselves, that in appraising our own flesh and blood at so low a rate of valuation we were a little more than kin and less than kind to our kind. Some miracle has lately been at work in our midst. Or, how is it that the people have risen like one man at their country's call—an unprecedented enough circumstance in itself—and unanimously tabooed foreign goods. Even our travelled folks whose be-all and end-all of life was at one time the aping of the foreigner in every detail of dress and deportment have cast in their lot with the boycott movement and renounced their false gods with book, bell and candle, so to say. It has become quite a dangerous thing to sell foreign goods in this province. Not that anyone who is not dead to all feeling of shame, now-a-days wants to buy them. But there are always black sheep in every fold, and a handful few could still be found who hanker for the fleshpots of Egypt. But they have to indulge this sneaking partiality for foreign fripperies and baubles *sub rosa* and with as much secrecy as murder, robbery or any other heinous crime. Finding foreign goods a

glut in the market most dealers in such goods have gone in for country manufactures. Even half-price and quarter-price sales at foreign firms have failed to draw. A strict watch is kept outside for secret purchasers, and none who values the integrity of his own limbs or the good opinion of his neighbours, dares to go in for dear life. If anyone is caught in the street or on the cars carrying foreign goods of any kind—newly-purchased dhoties, kiranees' shoes and such like things—he is at once set upon by one or more prowling youths of the boycott party who have bound themselves into vigilance committees and go about scouring the bye-ways and highways in search of possible traitors, asked to name his price for the rubbish carried by him, is paid the money, and then eased of his previous belongings in the twinkling of a bed-post. The forfeited goods are then torn in pieces—they call it "partitioning" out of respect for the Viceroy of "partition" fame—a match is struck and applied to the heap and before you would say Jack Robinson you find the whole blessed affair burning and blazing away for all it is worth and being reduced to ashes. This much for new foreign goods which have all but ceased to sell. As for old goods in the possession of people, they too, are not spared. The fact of their having already been paid for makes no difference to the boycotters. These goods have been coming very pat and handy in lighting and feeding with fuel the many bonfires with which young Bengal has been celebrating Bengal's coming deliverance from Lord Curzon's galling yoke. This savours of fanaticism no doubt, as pointed out by some wiseacre who thinks that the confiscated and rejected goods (for which foreign traders have already pocketed good value) should not be destroyed but utilized for purposes of charity so as to save the poorest classes the necessity of buying foreign goods for the Durga Pujah—such goods alone being within their means. But fanaticism is not altogether without its uses ; it is essentially necessary to the success of a cause which has to appeal to the populace and draw live sparks from a dead and inert mass like what we are. It would not do to bring the cold light of logic to bear upon popular enthusiasm of this kind. That will be like putting a wet blanket on the spirits and killing their newly awakened ardour. Don't let us, therefore, argue whether foreign goods have been paid for as we set them on fire, for that matter all foreign goods in the market have already been paid for so far as their foreign exporters are concerned, and those who would be the first to suffer from the boycott are Marwari and Bengali importers. But even at the risk of hurting our own kith and kin we must not touch these goods, so that if not this year at least the next the foreign exporter may find his occupation gone. Down with foreign goods is the battle-cry which has been able to "pitch" our apathetic people. It has touched the right chord in them and the heart of the whole nation is, in consequence, throbbing in unison. What was once a wild dream has become a stern reality. With the hour has come the man, the man that so long lay hiding behind the nation. The rallying-cry, down with foreign goods, has called forth the slumbering manhood of Bengal. If we let that cry abate by one jot or budge from our stand-point by the breadth of a hair, we are bound to have the whole thing toppling over and falling about our ears like a house of cards. Those who came to scoff at the boycott movement have since remained to pray for its speedy dissolution. They now know that the Bengali means business and are, therefore, casting about for some means by which the bumptious Babu could best be baulked of his boycotting revenge. Manchester has taken fright and would have given a lively *quart a'huere* to the Ministry if Parliament had not been in recess. The local Anglo-Indian community is also in a blue funk. But *Capital* has hit upon a happy plan of campaign to bring about the collapse of the boycott movement. Anglo-Indians (in pursuance of this plan) have discovered a sudden anxiety to join Bengalis in an alliance of offence and defence against the Government. The idea is to start at once an Indo-European Provincial and Municipal League for fighting Government in defence of the just rights—common rights of Europeans, The idea is not half bad, nor is it a novel idea by a long way. Indians had been the first to ask Anglo-Indians to join them in their demands for the franchise and other rights of citizenship from which both of them were alike excluded. But Anglo-Indians only laughed at them for their pains. How is it, then, that they make the same offer to us themselves at a time when we are moving heaven and earth to ruin them financially ? The offer comes to us in such a questionable shape that we must look further into it before we make any response one way or the other.

Suggestion for boycotting English liquor along with other foreign articles.

INDIAN PEOPLE, 10th September, 1905.

15. The *Indian People* (Allahabad), of the 10th September, says:—We most heartily and earnestly sympathise with the excellent and timely suggestion made by a correspondent of the *Bengalee* that a crusade against English liquor may usefully and appropriately be made a part of the present boycott movement. * * *

We trust our temperance organizations will make good use of the present state of the public mind to promote their sacred cause.

V.—LEGISLATION.

Evil consequences of some of the provisions of the Agra Tenancy Act.

ZAMINDAR-WA-KASHTKAR, August, 1905.

16. The *Zamíndár-wa-Káshtkár* (Bijnor), for August, says that the Government has lately been making enquiries from principal landholders why (1) the tenantry have, since the enactment of the Agra Tenancy Act, been giving up the cultivation of land and taking to work as labourers, and (2) why there has been a large increase in ejectment suits. The fact of the matter is that Sir Antony MacDonnell, the late Lieutenant-Governor of the United Provinces, wilfully persisted in passing the Tenancy Act in the face of the strong opposition of the public who urged that the measure was calculated to prove highly injurious to the interests of both the tenants and landholders, and the result of the Act has been what it was expected to be. According to one of the provisions of this Act if a tenant ejected from one holding is given another (in the same village) the continuation of his tenure will be held to be uninterrupted for the purposes of acquiring occupancy rights. This provision induces landholders to refuse any other land in his village to ejected tenants, and the inevitable result is that ejected tenants, failing to obtain land for cultivation, become day-labourers. Similarly the provision which requires a regular suit to be filed before a tenant can be ejected has not only increased the work of Revenue Courts, but has unnecessarily burdened both the landholder and the tenant with its cost which they had not to bear before, formerly a mere notice sufficing for the purpose. To prevent the accrual of occupancy rights, a landlord could, without going to a court, make a tenant give up his holding for the time being and take another under the former Act. But this exchange of one holding for another by mutual agreement has been interdicted by the new law, and this is the root of all the evil that has sprung up between the landlord and the tenant, and has so strained the relations between them.

VI.—RAILWAY.

The Punjab Mail on the Oudh and Rohilkhand Railway.

ROHILKHAND GAZETTE, 8th September, 1905.

17. The *Rohilkhand Gazette* (Bareilly), of the 8th September, expresses surprise that the Punjab Mail on its way from Lucknow to Mughal Sarai *viâ* Rae Bareli does not halt at any station between Lucknow and Rae Bareli, which is necessarily a source of great public inconvenience, especially as many taluqdárs and their relatives have to travel between Lucknow and Rae Bareli. The train should halt at all events at the Nigohan station where the passengers' traffic is a pretty large one. A few minutes' halt could not disturb the railway arrangements while it would remove a great public inconvenience. The editor also draws attention to the matter that at a large junction station like the Aligarh Station the platform tickets are not supplied.

Misconduct of a Eurasian ticket collector.

ROHILKHAND GAZETTE, 8th September, 1905.

18. The *Rohilkhand Gazette* (Bareilly), of the 8th September, says that the appointment of Europeans and Eurasians as ticket-collectors is greatly recommended in some quarters, but as a matter of fact they ill-treat native passengers, however respectable they may be, and do not fear even the station masters and other station officials. Lately a Eurasian ticket-collector challenged a passenger on the ground that he had too much luggage. He showed the railway receipt for the freight he had paid. However the ticket-collector was not satisfied and his luggage was weighed. The station master discharged the passenger and allowed him to go. This drew tears from the eyes of the ticket-collector who being crestfallen told the station master that the man had given him impertinent replies. On this the station master again sent for the passenger and unjustly charged him some freight simply to preserve the prestige of the ticket-collector. In view of such incidents the employment of native ticket-collectors is much better, inasmuch as they pay attention to the wants and wishes of native passengers and duly fear their European superiors.

ROHILKHAND GAZETTE,
8th September, 1905.

Need for *zenana* sheds at Kathgodam and Haldwani Railway stations.

19. The *Rohilkhand Gazette* (Bareilly), of the 8th September, says that a large number of respectable natives who visit Naini Tal every year are accompanied by the female members of their families, but there being no *zenana* passengers' shed at Kathgodam and Haldwani respectable native ladies are exposed to great inconvenience. The ordinary passengers' shed is far off from the railway station, and again latrines are similarly situated from the passengers' shed. It is therefore very difficult for respectable ladies to walk all the way from the railway station to the passengers' shed and from thence to the latrines. Moreover, they have to sit long at the shed amidst strangers. Again, tongas and dandis are available for European ladies at the station, but these conveniences are not provided for native ladies. The Traffic Superintendent of the Rohilkhand and Kumaun Railway should provide *zenana* sheds at the railway stations above referred to.

ROHILKHAND GAZETTE,
8th September, 1905.

A suggestion for the introduction of platform tickets at the smaller stations on the Oudh and Rohilkhand Railway.

20. The *Rohilkhand Gazette* (Bareilly), of the 8th September, says that the platform tickets are available at the larger stations on the Oudh and Rohilkhand Railway, but not at the smaller ones. Consequently when any *zenana* ladies arrive at a smaller station by the railway train they have to bear great trouble and inconvenience to alight from the train and find their way to the conveyance outside the station if their male friends who have come to receive them are not admitted to the platform, as may easily be imagined. In the absence of platform tickets admission to the platform depends on the sweet will of the station masters. Either the platform tickets should be abolished altogether and there should be free admission to platforms, or such tickets should be also introduced at the smaller stations.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

SHRI RAGHAVENDRA,
September, 1905.

Revd. G. Hibbert Ware of Delhi on the prospects of Christianity.

21. The *Shri Raghavendra* (Allahabad) for September, says that Revd. G. Hibbert Ware of the S. P. G. and Cambridge Mission at Delhi in his report to his mission considers the question what facilities there are at present for the spread of Christianity in India and what measures the Christian missions should adopt in future to promote the cause. After quoting an extract from the report, the editor says that it will be observed that the more India is adopting the Western civilization, the more lamentable the condition of the country and of the Indian religion becomes. As it is, the natives of light and leading have become slaves to Western civilization. The reverend gentleman advises the mission to prepare a book bringing home to the natives that at last the time has come for the regeneration of the people, but that regeneration depends on their imitating Western ideas which the spread of English education will enable them to do easily. The reverend gentleman says that the natives have already shown a tendency to cultivate unity and to adopt a common language for the whole of the country, and fancies that ere long a desire may grow up among them for the adoption of a common religion. Considering the circumstances he is led to think that this common religion will be no other than Christianity. But the editor thinks that the clergyman is building castles in the air. The spread of English education and civilization has only created among the natives an undue love for liberty. The children are now loath to respect and obey their parents and servants their masters. Supposing for the sake of argument that natives will adopt the Christian faith. Then they will be required to abide by the rules and ordinances of that religion. But in their present mood when they are unable to bear the yoke of their own religion they can hardly be expected to like that of any other's religion.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 18th September 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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I.—POLITICS.

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Nil.

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INDIAN PEOPLE,
17th September
1905.

The Hon'ble Mr. Gokhale, President-designate of the coming National Congress at Benares.

1. The *Indian People* (Allahabad) of the 17th September, says:—Mr. Gokhale has had an exceptionally distinguished career and his admiring and grateful countrymen grow never weary of rendering honour to him. Under his auspices the Benares Session of the Congress is bound to prove of more than ordinary interest. We are passing through critical times. In the felicitous and earnest language of the orator of the Congress, "We have very arduous duties before us. There is no mistake that we stand face to face with one of the greatest crises which have developed themselves in the history of this country. We are at the parting of the ways. Our rulers, after having pursued a career of beneficence for more than half a century, seem all on a sudden to be staggered at the marvellous success of their own work. They pause, they hesitate, they linger, they would fain go back." The times are exceptional, and whoever accepts the Presidentship of the Congress this particular year must review in a responsible and comprehensive manner the seven years of Lord Curzon's Viceroyalty, and restate the ideals and aspirations of the educated classes of the country in view of the situation created by Lord Curzon's rule. At such a crisis we need careful and wise statesmanlike guidance, and we feel convinced that the Congress will have such guidance from our honourable and distinguished friend. He combines in a really unique manner the 'three most essential qualities of unswerving devotion to the Congress cause, unquestionable loyalty, and, what is above all, the most unblemished personal character.' We find all these qualities, and 'modesty, moderation and judgment, combined with high intellectual ability' in the President the Benares Reception Committee has elected.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

ADVOCATE,
17th September,
1905.

Appointment of Deputy Superintendents of Police in the United Provinces.

2. The *Advocate* (Lucknow), of the 17th September, says:—We have been waiting for all these months to learn how the Local Government intends giving effect to the recommendations of the Police Commission in the matter of the appointments of Deputy Superintendents. There has been no meeting of the Legislative Council this summer. Hence even through some non-official members of the Council information could not be asked for. We hope the Government will soon place the necessary information before the public as to how it intends to fill up the new Deputy Superintendentships that have been created by the Government of India. Before issuing the rules finally the public would like to know the views of the Inspector-General of Police on the subject and express an opinion on them. What are the qualifications that will be required of the candidates? Will Inspectors be promoted to any of the posts, and if so, when and how are the selections to be made? Will any appointments be made this year? These are the few questions that arise in public mind. We are deeply interested in learning the replies to the above questions.

The Deputy Superintendentships of the Police Department will be something like prize posts in the eyes of the employés of the Department. We do hope that the rules will be so framed as to give some scope to the ambition of honest and efficient officers of the force who join the Department as Inspectors or even as Sub-Inspectors. The people are interested in having as Deputy Superintendents efficient men who are likely to do justice to the office, and who whenever required would make capable and efficient D. S. Ps. The appointments, if we have rightly understood the spirit of the Government of India's Resolution on the Report of the Commission, are meant for natives of India and natives in the true sense of the word, that is, those who possess the qualifications which the Government of India is pleased to lay down for the office, namely, knowing the vernacular of the province well enough to be able to read the *shikast* writing in which Police diaries are written. The Police diaries, a great source of worry to the illiterate population and a means to manufacture crime, require closer supervision, and this is possible only when the natives of India are given the new office, and they possess all the qualifications of good and honest officers.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Suggestion for establishing a new University for the newly-constituted Province of Assam and Eastern Bengal.

AL BASHIR,
19th September, 1905.

3. *Al Bashír* (Etawah), of the 19th September, says that as higher education in Eastern Bengal is comparatively much behind that in Western Bengal, Government would do well to establish a new University to regulate the studies for the newly-constituted Province of Assam and Eastern Bengal. The standard of higher education is equally low in Burma, and the colleges in the latter Province might advantageously be disaffiliated from the Calcutta University and affiliated to the new University suggested by the editor. The foundation of a separate University for the new Province may also be deemed expedient with the view of keeping the inhabitants of the new Province free from the influence of impetuous Bengalis of Western Bengal.

(f).—Agriculture and questions affecting the land.

Drought in certain parts of the United Provinces, and the need for starting relief works.

HINDUSTANI,
20th September, 1905.

4. The *Hindustáni* (Lucknow), of the 20th September, referring to the drought which has overtaken a considerable portion of the United Provinces, along with the other parts of the country, says that both men and animals have already begun to feel distress in the affected parts, and expresses a hope that Government will take timely steps to start famine relief works, and duly inform the peasantry of those places where they can earn good wages. The construction of two new railway lines from Allahabad to Benares, and to Hardoi *viâ* Rae Bareli, that is under contemplation, may be taken in hand at once, and thereby the suffering peasantry of Bundelkhand may easily be provided with employment without the necessity of their having to seek it far away from their homes.

(g).—General.

The India Office Committee on the Military Controversy.

INDIAN PEOPLE,
17th September, 1905.

5. The *Indian People* (Allahabad), of the 17th September, has the following article headed "The India Office Committee on the Military Controversy—II:"—The India Office Committee admits that it is unquestioned that proper provision must be made for a political and financial check to be applied to all the military proposals emanating from the Commander-in-Chief, but it is clear to it that the existing system of providing a soldier of presumably inferior attainments for the express purpose of criticising the military proposals of his superior officer after the latter have been placed at the head of the army in India, must at times lead to friction and is likely to produce unsatisfactory results. No doubt at first sight this appears to be an

anomaly, but it is only one of many anomalies that are to be found in the British constitution. Are not the Secretaries to the Government of India, and even the Members of the Council, inferior in status and presumably in attainments to the heads of provincial Governments, and their members of Council? Are not the Secretaries of Provincial Governments, with the exception of the Chief Secretaries, junior officers of less experience than the members of the Boards of Revenue? And yet, are not the seniors and superiors in both cases familiar with the occasional rejection of their proposals and schemes by those junior to them? The Secretary of State is the official superior of the Governor-General, but not unoften, he happens to be a junior in public life compared to the latter, and is sometimes promoted to the latter office long after he held the former office. Lord Ripon was Secretary of State for India sometime in the sixties, and he came out as Governor-General about fifteen years later. If, therefore, the existing system has worked fairly satisfactorily no mere theoretical objection should be allowed to prevail in upsetting it. We are not, however, wedded to it. We are by no means convinced that it has been productive of nothing but satisfactory results. The so-called financial check the Military Member is supposed to exercise is often found to be mere moonshine. We would therefore gladly support any scheme that promises to lead to greater control over military expenditure in practical administration and which would provide a real financial check over the proposals of the Commander-in-Chief. Unfortunately no such alternative system has been made the substitute for the existing one. On the other hand, the constitution of the Government has been made more military than ever. * * * * *

The duty of the people of India in the circumstances in which they find themselves is plain enough. It has been clearly pointed out by three leading Anglo-Indian papers—the *Statesman*, the *Englishman* and the *Madras Mail*. We are confronted by a grave constitutional danger. The Cabinet has acted in supreme and reckless disregard of all constitutional principles, of all the fundamental principles of civilised and responsible Governments, in sanctioning the establishment of a military autocracy in India. Further, it has acted against the unanimous opinion of the Government and the people of India. This is one side of the story. The other side is as full of regrettable incidents as this. We have a Governor-General who has made a mince-meat of the constitution. Lord Curzon has easily surpassed one and all of his predecessors in his contempt for public opinion and for the constitutional checks imposed on him. He has passed a series of measures, administrative and legislative, which have been opposed by the people to the utmost of their capacity, and as the crowning mercy he is bent upon partitioning Bengal in the face of the most determined possible of opposition, which has taken the shape of a boycott of British goods. It is evident there is but one remedy for all this and that is to press for the introduction of changes in the constitution of the Government which will have the effect of checking the autocracy of the Governor-General by introducing a popular element into the Government. This is the one infallible antidote for the poison of the civil and military despotism by which India is confronted, and our countrymen must concentrate their energies on obtaining popular control over the Government.

ARYA MITRA,
16th September,
1905.

The boycott movement.

6. The *Ārya Mitra* (Agra), of the 16th September, states that Pandit Bishwa Nath Sharma says that the cry for the use of country-made goods is an old one, but that so far the people have contented themselves with a mere indulgence in the cry. If the promoters of the National Congress and the Provincial Conferences refrain from the use of foreign goods only for a year, the drain of crores of rupees to England would be stopped and the money would find its way into the pockets of the Indian manufacturers. Out of evil cometh good. All praise is due to Lord Curzon whose partition scheme has so annoyed the Bengalis, who used to be clad in foreign goods from head to foot that they have been taking a vow to refrain from goods of foreign manufacture. Lately a thousand Bengali students collected all the foreign goods in their possession and set fire to them. The editor would ask the readers of the *Ārya Mitra* to abandon the use of foreign goods *in toto* from to-day though he would not go the length of asking them to burn the foreign goods already in their possession. The editor himself has taken such a vow. If 1,500 readers bound themselves in this way and each of them tried to induce at least five men in a year to do the same, they would do a

great good to the country. The natives all over the country should espouse the cause of the Bengalis and extend a helping hand to them on the present occasion.

PRAYAG SAMACHAR,
17th September,
1905.

The *Swadeshi* movement, and the issue of a seditious anonymous leaflet.

7. The *Prayág Samáchár* (Allahabad), of the 17th September, referring to the anonymous Bengali leaflet which, according to the *Pioneer*, has been widely published in Assam and Bengal, abusing Englishmen, and calling upon Indians to promote the *Swadeshi* movement, says that the leaflet must be the work of some foolish mean fellow. Government has given the Indians full liberty in social and other similar matters, so that the latter can freely promote the cause of their country-made goods without any fear of interference from the authorities; and hence there is no need for the promoters of the *Swadeshi* movement to publish any seditious matter to catch the masses.

OUDH AKHBAR,
19th September,
1905.

The *Swadeshi* movement. and the issue of an anonymous leaflet abusing the British people.

8. The *Oudh Akhbár* (Lucknow), of the 19th September, referring to the *Swadeshi* movement, says that the increasing poverty of India and the want of employment for her children have necessitated such a movement, and that now that it has once been set on foot, it can hardly be arrested. Government cannot possibly provide employment to all unemployed Indians in its offices, &c., and hence the people themselves must help one another, by exchanging the products of one another's labour, and ceasing to use foreign goods. It is by patriotism of this nature that European races have made themselves rich, prosperous and great, and there can be nothing objectionable in the movement which the Indians though, late in the day, have thought fit to start. The writer is, however, very much pained to learn, from a respectable contemporary (the *Pioneer*) that an anonymous leaflet has recently been widely circulated in Bengal and Assam, in which the British are freely abused, the masses are urged to commit excesses, &c. The issue of any such leaflet is surely extremely foolish, and calculated to put a spoke in the wheel of the *Swadeshi* movement; but it is quite possible that some of the opponents of the movement might have issued the leaflet to bring the movement and its promoters into discredit.

INDIAN PEOPLE,
21st September,
1905.

Meeting of the Indian students at Allahabad in support of the Swadeshi movement.

9. The *Indian People* (Allahabad), of the 21st September says:—The meeting of the Indian students of Allahabad which was held on Sunday evening in the hall of the Kayastha Pathshala under the appropriate and worthy chairmanship of Principal Ramananda Chatterjee was a remarkable and unqualified success. The arrangements compared very favourably with those of meetings convened by persons more experienced and more favourably situated, while in point of attendance we have not witnessed many meetings in this city which were so well attended. The students who were in charge of the arrangements deserve to be congratulated on the encouraging capacity for organization of which they gave proof. The speakers at the meeting merit equally warm felicitations on the ability, knowledge, eloquence and feeling with which they spoke. One and all acquitted themselves in a distinctly creditable manner, and if only they will keep up their public-spirited enthusiasm they may expect to be useful acquisitions to the ranks of our public men.

Two resolutions were passed at the meeting, one expressing the sympathy of the Indian students of Allahabad with the *Swadeshi* movement and the other that a message of congratulation should be sent to the students of the city of Calcutta, and of the province of Bengal generally, on the excellent work they are doing in connection with the same. About three hundred young men signed pledges that as far as practicable they would use only country-made goods and that they would persuade their friends and relations to do the same. The speech of Principal Ramananda Chatterjee was a very effective and impressive discourse which breathed love for young men and love of *Swadesa*. It was pitched in a highly optimistic key, and a note of almost aggressive enthusiasm rang throughout. The proceedings, which lasted for three hours and were not dull in any part of them, began with the singing of a stirring vernacular national song composed by a young Punjabi poet, and concluded with repeated rounds of cheering for Young Bengal, for the *Swadeshi* movement and for the Motherland.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

HINDUSTANI,
20th September,
1905.

Need for the appointment of female ticket-collectors at the railway stations to check the tickets of female passengers.

10. One Sajjád Husain, a supervisor kanúngo on leave, writing to the *Hindustáni* (Lucknow) of the 20th September, says that five days ago he saw, with his own eyes, a (European) ticket-collector and another man in his company, standing at the door of a third-class female carriage, at the railway station, Moghal Sarai, trying to flirt with two respectable native ladies seated therein, who, seeing them, closely veiled their faces and kept quiet. The writer who occupied a bench, at a little distance, remonstrated with the offenders, and then they walked off. Government takes special care to have the entire establishments of female hospitals made up of females with a view to strictly preserve the *pardah* of respectable native patients, and there is no reason why it should not insist on the railway companies appointing female ticket-collectors for checking the tickets of female passengers. It is high time that this crying railway reform were carried out without further delay.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

SIPAHI,
19th September,
1905.

A Frenchman on Indian character.

11. The *Sipáhi* (Cawnpore), of the 19th September, says that a Frenchman, in imitation of Lord Curzon, has deemed it expedient to declare that Indians generally tell lies but seldom the truth, and that the case with Europeans is just the reverse. Bravo! Frenchman, at present it has been allotted to Europeans to speak the truth, to perform true acts and to understand truth. Sooner or later the wheel of fortune must have a turn when Indians will come to be considered truth-tellers and Europeans liars.

HINDOSTHAN,
20th September,
1905.

British ignorance of India.

12. The English *Hindosthán* (Kalákánkar), of the 20th September, has the following article headed "British Ignorance of India" —(II):—Referring to our quotation made in our last issue under the above heading we must entirely agree with the remark of our contemporary the *Pioneer* that English people and papers display great ignorance of Indian matters. We have already taken up this subject when a similar mistake was committed about some statement made in reference to the Hyderabad State which we fully explained in the columns of the *Hindosthán* to which we cannot refer now before returning to our head office at Kalákánkar, and looking for it in the file of the paper. But this is certain no doubt that British ignorance of India is unprecedented, and, with all the efforts of Messrs. Hume, Dadabhai Nowrojee, Digby, Sir William Wedderburn, Sir Henry Cotton, &c., &c., they do not yet remember when Lord Amherst was the Governor-General of India and who is the ruler of the Indian Empire now. Likewise they do not know which Governor acted for Lord Curzon and what is his name. Under these circumstances we think it is most advisable for us to confine ourselves to our own country, India, and ask for our just wants and requirements loyally and constitutionally from the Government of India without making such fusses and agitation as the people are making anent Lord Curzon's Government, under various pretences, such as the Partition of Bengal, and Lord Curzon's Convocation speech, &c., &c.

ALLAHABAD:
The 25th September, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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Nil.

(b).—Home.

PRAYAG SAMACHAR,
24th September,
1905.

The Prince of Wales' approaching visit to India, and the prospects of famine thickening in certain parts of the country.

1. The *Prayág Samáchár* (Allahabad), of the 24th September, referring to the approaching visit of Their Royal Highnesses the Prince and Princess of Wales to India, says that though it is true, as the English Press observes, that the Royal visit is calculated to intensify the loyalty and devotion of the Indians to the British Crown and Government, yet it is very much to be doubted whether the Indians, among whom Lord Curzon has caused much dissatisfaction by his legislative and executive measures, will be in a fit mood to accord a right royal and hearty reception to Their Highnesses. It is a pity that while it is due to Lord Curzon's invitation given three years ago that the Prince of Wales is going to visit this country this year, His Lordship has, during this interval, been doing all in his power to excite the ill-will of the Indians and make them lose their confidence in the British Government as much as possible. What is still more strange is that he has thought fit to make the partition of Bengal, which has been so strongly opposed by the people, a *fait accompli* just at the time when the Prince of Wales is about to set foot on Indian soil. Lord Curzon, has, by his (retrograde) measures, simply turned the country, as it were, topsy-turvy, so that the people may be said to have quite lost their equanimity. During His Lordship's six years' administration, there occurred a famine a few years ago, and another is looming in the near future just at the time of his departure. Had His Lordship liberally helped the peasantry with money at the close of the last famine instead of largely increasing the military expenditure, the peasants would not feel so distressed as they do now at the prospect of an impending famine. But the higher authorities are taking very good care to cross out all those places from the programme of His Highness' visit, as they are found involved in famine: why, they are likely to prevent His Highness even knowing the names of famine-affected parts of the country; but the editor doesn't think it possible for the authorities to disallow His Highness to read Indian newspapers.

CITIZEN,
25th September,
1905.

The Muhammadans and their aloofness from politics.

2. The *Citizen* (Allahabad), of the 25th September, says:—To our Muhammadan fellow-citizens in the United Provinces and the Punjab who regard the policy of masterly inactivity that they follow in political matters as the best policy that they can follow, we recommend a careful consideration of a speech of one of their co-religionists in Bengal which, it will be seen from the text elsewhere, is most sensible and altogether to the purpose. By a strange irony of fate the practical Musalman has come to think that his salvation lies in leaving politics severely alone, and the more he cuts himself off from his Hindu brethren the better does he please the official class. The notion may favour the divide-and-rule policy of interested men, but the fairy-land that it creates for our friends, in which visions of smart carriages and unlimited patronage flash before the eyes of their fancy, is bound to receive a rude shock and ere long to be shattered. Mr. Huda cites a recent instance in Bengal showing how Muhammadan gentlemen have not been considered fit for even Police Inspectorships. Such instances are by no means rare in Upper India. When the Hon'ble Mr. Justice Mahmood vacated his office and Mr. Banerji was appointed his successor, there was wailing in the Muslim world. But when a similar opportunity presented itself only of late in the Punjab, did the claims of our Muhammadan friends receive adequate consideration? Mr. Huda's speech has been very opportune, and we are sure will amply repay a perusal.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

INDIAN PEOPLE, 24th September, 1905.

Lord Curzon's speech before the Educational Conference at Simla.

3. The *Indian People* (Allahabad), of the 24th September, in an article, headed "The Great Capital I Again," says:—The first of the series of farewell self-eulogiums with which Lord Curzon will favour us, was delivered at Simla on Wednesday evening. As we have again and again insisted, his Excellency will have first to change his nature before he can convince himself of the wisdom of leaving others to sing his praises. What if those others will not do it thoroughly? Rather than expose himself to the risk of leaving those praises of number one which are so dear to his heart unsung for the delectation of a credulous and admiring world, let him do it himself: this is evidently Lord Curzon's principle of action. And accordingly, a long-suffering public must make up its mind to read long columns of autobiographical oratory in the daily papers. If the historian will err in giving Lord Curzon his due, it will certainly not be for lack of materials supplied by the person directly interested. Lord Curzon has a singular and most convenient method of publicly praising himself. He describes in his own highly coloured and ornate manner a state of affairs supposed to be existing when the reformer's hand, meaning himself, touched it, and lo! the base opaque metal was converted into shining gold. Everything was wrong owing to the neglect and incompetence of his predecessors, then his dutiful and able self came, saw, examined and—conquered the situation. As to what he himself has done, well, he manipulates and interprets facts in his own manner so as to suit his controversial purposes. Mistakes of fact and incorrectness of inferences are pointed out to him by his critics, and he meets them by—repeating his errors in a more cocksure and defiant manner. And he takes precious good care always to have the last word in a discussion or dispute. We are quite familiar with these unfair controversial methods, and are not in the least surprised at the splendid audacity of his utterance at the conference of Directors of Public Instruction at Simla. And see how the occasion is created for his speaking in self-praise. The principal departmental heads meet at Simla under the presidency of that great sinecurist, the Director-General of Education; whether for the transaction of serious business or for regaling themselves on those Capuan heights it is not for us to enquire. (We only know there were none of these frequent official meetings before, and do not know that business suffered on that account.) In a manner and at a moment most suited to Lord Curzon they convey to His Excellency an expression of their desire that he should attend their deliberations and address them. The deliberations themselves are secret. Yet the Viceregal oration is public and is flashed to the four corners of the land and to beyond the seas. The oration is then delivered; the Viceregal orator compliments himself and those assembled to hear him and is in turn complimented by them. And lo! the splendid satisfaction produced by this happy mutual adulation. If we are asked our candid opinion of this skilful stage-managing, we will say it is demoralizing.

The speech itself is of the character we have described above. The Viceregal orator, the 'Great Capital I' as 'Max' of *Capital* facetiously calls His Magnificence, appropriately begins his discourse with martial phraseology. 'I feel rather,' he said, 'like a General addressing his Marshals for the last time before he unbuckles his sword and retires into private life, for the task which has engaged so much of our energies during the past seven years has been like nothing so much as a campaign marked by a long series of engagements which we have fought together; and although I am about to resign my commission, you will remain to carry on, I hope, the same colours to victory on many another well won field.' Yes; we accept this description of the work in which Lord Curzon has been engaged for the past seven years. It is like nothing so much as a campaign against high education in which he has been engaged, and the campaign has been marked by such engagements as the notorious Text Books circular, the secret Simla Conference, the packed Universities Commission, the retrograde Universities Bill, the high-handed Validating Bill, and so on. When Lord Curzon came to India it seems that educational reforms loomed before him as one of those objects which from such knowledge of India as he possessed appeared to deserve a prominent place in any scheme of adminstrative reconstruction. Why this should have been so is a mystery to us; unless indeed we are to find an explanation for it in some of the later phases of His Excellency's schemes of what is euphemistically called administrative reconstruction but which is really reactionaryism run rampant. Probably to put down educated Indians and repress their growing public spirit was as much the wish of His Excellency at the time he was uttering smooth sentiments as latterly when he descended to vilifying their national character. We at all events shall not be surprised if this was so.

So far, however, as the enunciation of some general principles goes, we admit we have no quarrel with Lord Curzon. Nay, we do not think we ourselves could state our own ideas so appositely as His Excellency does for us. For instance, can anything be better than the following description of the all-embracing importance of education? Said Lord Curzon in his speech under notice :—

> In the first place, vital as is education everywhere as the instrument by which men and nations rise, yet in a country like India in its present state of development it is perhaps the most clamant necessity of all, for here education is required not primarily as the instrument of culture or the source of learning, but as the key to employment, the condition of all national advance and prosperity, and the sole stepping stone for every class of the community to higher things. It is a social and political, even more than an intellectual demand, and to it alone can we look to provide a livelihood for our citizens, to train up our public servants, to develop the economic and industrial resources of the country, to fit the people for the share in self-government which is given to them, and which will increase with their deserts; and to fashion the national character on sound and healthy lines. The man in India who has grasped the education problem has got nearer to the heart of things than any of his comrades, and he who can offer to us the right educational prescription is the true physician of the State.

Lord Curzon recognises education to be 'a peculiarly British responsibility.' He does believe that education is raising the moral level of the community; and 'it is because it is the first and most powerful instrument of moral elevation in India that it must for ever remain a primary care of the State.' So far so good. But when it comes to saying something of what he himself has done or attempted to do, all the excellence of Lord Curzon's manner vanishes and an almost intolerable prominence is given to the first person singular. The imperfections that might have been existing before are grossly and grotesquely exaggerated, and the magnificence of his own handiwork is described in language of exaggeration which is positively misleading. For instance His Excellency tells us that 'for years education in India had been muddling along with no one to look after it at headquarters or to observe its symptoms, until the men who had given up their lives to it were sick at heart and well nigh in despair.' Is this even an approach to a truthful description of what was or what is? May we politely remind Lord Curzon of a certain Convocation sermon on veracity? But to proceed. It 'seems there was a vagueness as to fundamental principles, slackness had crept in, standards had depreciated, and what was wanting was the impulse and movement of a new life.' We wonder what impression the veteran educationalists assembled at Simla carried away of this ridiculous exaggeration of such defects as might have existed in the educational organization of India. But Lord Curzon stepped in, and lo and behold ! all is changed for the better. I 'threw myself with a burning zeal into the subject of educational reform.' And he deliberately acted like a veritable martyr in doing so :—

> I knew the risks that had to be run. There was not one among them that could be apprehended that has not been incurred. I was aware of all the taunts that would be levelled; that we should be accused, when we were merely raising a debased standard, of wanting to shut the doors of education in the face of the people, and when we felt it our duty to assert the proper control of Government, of desiring to aggrandise the power of the State, and many other equally unfounded charges.

But with the heroic unselfishness and the righteous determination which always characterise the action of great reformers who stamp their name on the age in which they live, the noble Lord of Kedlestone thought the object was worth the risk. 'The allies and fellow-workers were there, who were only too ready and anxious to join in the struggle, and it merely remained to formulate the plan of action and to go ahead.' One can only exclaim in wonderment and admiration—if not in bewilderment—Bravo ! *Shábásh ! !*

**UNION GAZETTE,
21st September,
1905.**

Alleged need for granting half a day's holiday on Fridays in the Bareilly College to enable the Muhammadan students to say their congregational prayers.

4. The *Union Gazette* (Bareilly), of the 21st September, publishes a letter from the Secretary to the local *Anjuman-i-Faláh-ul-Musalmín* (an association for promoting the well-being of the Muhammadans), complaining that, though His Highness the Nawáb of Rámpur has considerably aided the Bareilly College by grant of both money and land, and other well-to-do Muhammadans too have made handsome contributions to its funds, no kind of special concession is made to the Muhammadan students. Lately the Muhammadan students made an application (to the Principal) requesting that the College might be closed at 12½ P.M. on Fridays to enable them to say their prayers in congregation on those days, without losing the benefit of lectures, but it was not granted. They then applied that they themselves alone might be granted half a day's leave on Fridays to meet their religious need, but this request too was rejected, with the remark that the course of the College lectures could in no way be allowed to be disturbed for the sake of the few Muhammadan students, who (if dissatisfied) had better leave the College. Surely such a harsh reply should not have been given to the Muhammadan students, and the Principal would do well to reconsider the matter.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

**SAHIFA,
19th September,
1905.**

Complaint against Government officers employing unparlimentary language towards Municipal members, pleaders, &c.

5. The *Sahifa* (Bijnor), of the 19th September, says that following on the heels of the Allahabad Municipal "scandal," in which the Municipal Chairman offended Pandit Madan Mohan Malaviya by characterizing something he said as nonsense, and thereby forced him to resign his membership of the Allahabad Municipal Board, a similar incident recently occurred at Moradabad, in which the District Judge gave similar offence to a certain member of the Bar, which has caused much dissatisfaction both among European and Indian legal practitioners. It is a matter for much regret, indeed, that Government officials should be guilty of such misconduct even in large stations. This shows that Government officers contract the bad habit of using discourteous language and practising high-handedness in small stations, where men of education and character are few and far between, so that the former's misconduct is hardly ever brought to the notice of Government. The heads of the European chairmen of the District and the Municipal Boards are so filled with autocratic ideas that nobody dares utter a word against their opinions or proposals. These chairmen have simply trampled the principle of self-government under foot. The reason why a resolution passed by a Municipal Board is sometimes found to throw a whole town in a ferment, or causes great excitement in a particular community or class is no other than that some influential and powerful officer of the Board keeps the members so much overawed that they dare not oppose *any* proposal but feel themselves bound to support it, however much they may be convinced of its disagreeableness to their constituents, otherwise they, being the representatives of the people, and knowing

well their likes and dislikes, manners and feelings, would not vote for a measure that is calculated to cause the latter inconvenience, dissatisfaction, &c. If due regard be paid to public opinion by district and other officers, their measures will seldom be attended by an evil consequence. Government would therefore do well to see that its officials do not ride roughshod over public opinion.

ROHILKHAND GAZETTE,
24th September,
1905.

An inflammatory appeal to Bengalis on the Partition question.

6. The *Rohilkhand Gazette* (Bareilly), of the 24th September, publishes an Urdu translation of the notice which was circulated in Eastern Bengal and Assam on the partition of Bengal, and a sort of an inflammatory appeal to the Bengalis, an English translation of which appeared in the *Pioneer* of the 15th September, page 7.

CITIZEN,
25th September,
1905.

Comments on the *Pioneer's* apprehension of sedition lurking in the *Swadeshi* movement in Bengal.

7. The *Citizen* (Allahabad), of the 25th September, says :—The local daily has from some source which it does not care to mention produced a piece of sheer nonsense, and managed to persuade itself that there is sedition lurking in Bengal. The Bengalis, if the highest authorities on the subject can be depended upon, are of all the Indian races the most peaceful and law-abiding and least apt to have recourse to any measure which may be regarded as coercive, dark and sinister. The mutiny of 1857 could not extend down to Bengal, and, indeed, had received no countenance from men of light or learning in any part of the land. Painfully conscious as we educated Indians are of the various shortcomings of the British Government, we fully appreciate the numberless blessings that they have conferred upon us, and unless some prancing consul comes and in the plenitude of his wisdom finds it fit to goad the classes and masses to desperation, they can never rise. If, however, that evil day come and the Indian people turn against their benefactors they will find to their cost that they have been biting against the file. The British system of administration is under no circumstance favourable to sedition—a fact which no party knows better than our contemporary. Conscience, however, makes cowards of men and the silly document has unnerved the *Pioneer*.

ADVOCATE,
28th September,
1905.

Comments on the establishment of the Staff College, the cordite and shell factories, and other late military activities in India.

8. The *Advocate* (Lucknow), of the 28th September, giving an account of the proceedings of the recent Indian Staff College Dinner held at Simla observes:—Lord Kitchener deserves our thanks for gradually making India free from the leading strings of England. Our cordite and shell factories have made the country self-reliant in the matter of munitions of war, rifles and other weapons coming still from England. For training in the higher branches of the art of war, we have now got a Staff College too. For such attempts and achievements many thanks. But ours are qualified thanks. In the workshops and factories, it is the British brain that rules with the help of Indian hands. There is no reason as yet to think that Indian brains will ever be given the opportunity to direct the work of the manufacture of weapons and munitions of war. Then again, the Indian in the Army has to be always under the control of and subject to the British officer, be this gentleman old or young, raw or experienced, and if even hardly qualified to sit at the feet of an old Subadar-Major or Risaldar-Major to learn the art of war. The Staff College at Quetta is Indian because of its location in this country, but in other respects it is as English as its sister institution in England. When the Imperial Cadet Corps was founded, it was given out that the cadets after completion of training would be given direct commissions in the Army. This bubble was pricked not even a month ago. No such thing was, we are told, intended. To many this disillusionment came as a surprise. So all activity in the Military Department means, as it has always meant, rise in the burden on the Indian taxpayer without any compensating accession to rights and privileges on the part of the Indian in any grade of the Army List.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Alleged predictions by an Indian astrologer.

OUDH AKHBAR, 27th September, 1905.

9. The *Oudh Akhbár* (Lucknow), of the 27th September, publishes a communication containing the predictions of an Indian astrologer. The astrologer says that the King-Emperor (Edward VII) will be long-lived, and witness a mighty change in England, which will occur in 1907. Lord Curzon will not remain quiet in England, and his secret plot will be exposed in its horrible form in 1907. The Government of America and England will be on the same footing. Lord Minto s administration of India will be a turbulent one. A new Amir will be set up in Kabul. Three more (Viceroys) will succeed Lord Minto, the name of the last one being Wellesley or Mackenzie, after which the Government of India will take a different form. The Indian Rajas and Nawabs will be great losers, many of them being involved in political complications; a distinguished Raja will be deposed from the *gaddi*. Rainfall (in 1906 ?) will be copious and timely, slight famine will be experienced in certain parts of India, but speedy relief will be found in the supply of rice obtained from outside. Indian trade will improve, while England will suffer. Shocks of earthquake will increase in the beginning of December and middle of February (next ?). The plague will disappear altogether from India, but cholera and ague will take its place.

ALLAHABAD :
The 2nd October 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 40 OF 1905.

SELECTIONS

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NATIVE NEWSPAPERS

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Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Hindustán Review ...	Allahabad	Munshi Durgá Parshád ...	500 „
	Twice a month.			
3	Allahabad Law journal ...	Allahabad	Indian Press	500 copies.
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Náth Sen ...	700 copies.
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
6	Advocate	Lucknow	Bábu Gangá Parshád Varmá ...	950 copies.
7	Indian People ...	Allahabad	Mahbúb Ali Khán ...	600 „
	Three times a week.			
8	Hindosthán	Kálákánkar (Partábgarh) ...	Rájá Rámpál Singh ...	200 copies.
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly ...	Aligarh	Wiláyat Husain	450 copies.
	URDU.			
	Monthly.			
10	Áftáb-i-Talím ...	Aligarh	Muhammad Ináyat Khán ...	...
11	Al Islám	Allahabad	Hakim Ahmad Husain ...	400 copies.
12	An-Nadwah	Lucknow	Habib-ur-Rahmán Khán ...	400 „
13	An-Nazír	Meerut	Munshi Nazír Husain ...	400 „
14	Árya Bandhu ...	Meerut	Dr. Ram Chand	500 „
15	Árya Patra	Bareilly	Raghubir Sahái	4,800 „
16	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	250 „
17	Dil Árám	Bulandshahr	Naubat Rái	300 „
18	Dilshád	Meerut	Bábu Lalta Parshád ...	...
19	Gauhar-i-Shahwár ...	Lucknow	Saiyid Zawwár Husain ...	...
20	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeo Sharmá ...	300 copies.
21	Háfiz-ul-Mulk ...	Hapur (Meerut)	Háfiz Abdul Qádir ...	500 „
22	Hamdard-i-Islám ...	Agra	Abdur Razzáq	300 „
23	Hamdard-i-Qaum ...	Meerut	Raghubir Singh	1,000 „
24	Ját Bandhu	Girdharpur (Meerut) ...	Chaudhri Lakhi Singh ...	250 „
25	Khátún	Aligarh	Ináyat Khán	200 „
26	Magazine-i-Hind ...	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	250 „
27	Muraqqa-i-Álam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
28	Pocket Akhbár	Agra	Mukund Murari Lal	250 copies.
29	Rástgo	Allahabad	Ànand Deva Parshád	...
30	Satopkári	Bareilly	Bareilly Satopkári Sabhá	2,500 copies.
31	Upkar	Nagina (Bijnor)	Jawáhir Singh Upkári	...
32	Urdu-i-Mualla	Aligarh	Saiyid Fazl-ul Hasan, B.A.	350 copies.
33	Vaishya Hitkárí	Meerut	Mohan Lál	750 „
34	Zamánah	Cawnpore	Babu Jugul Kishor	400 „
35	Zamíndár-wa-Káshtkár	Bijnor	Muhammad Khalil-ur-Rahmán	500 „
36	Zinda Dil	Cawnpore	Nanak Parshád, B.A.	...
	Twice a month.			
37	Akhbár-i-Imámia	Lucknow	Saiyid Ábid Ali	250 copies.
38	Anjan Akhbár	Moradabad	Hakim Mindhai Lal	500 „
39	Ittihád	Lucknow	Maulvi Muhammad Abdul Halim	500 „
40	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	145 „
	Three times a month.			
41	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	300 copies.
42	Najm-i-Bázigh	Moradabad	Muhammad Ismail Khan	200 „
43	Rafiq Punch	Moradabad	Mahmúd-ul-Hasan	200 „
	Weekly.			
44	Agra Akhbár	Agra	Khwájá Siddiq Husain	200 copies.
45	Akhbár-i-Mubáhisa	Budaun	Lachhman Datt	600 „
46	Al Azíz	Agra	Muhammad Abdul Aziz Khan	200 „
47	Al Bashír	Etáwah	Muhammad Bashír-ud-din	750 „
48	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din	150 „
49	An-Najm	Lucknow	Abdush Shakúr	400 „
50	Awáza-i-Khalq	Benares	Guláb Chandra	450 „
51	Cawnpore Gazette	Cawnpore	Harnám Singh	500 „
52	Colonel	Moradabad	Pandit Sheo Parshád	200 „
53	Dabdaba-i-Sikandari	Rámpur	Muhammad Fárúq Husain Khán	300 „
54	Fitnah	Gorakhpur	Hakim Abdul Karim Khan	400 „
55	Hindustáni	Lucknow	Babu Gangá Parshád Varmá	1,100 „
56	Jám-i-Jamshed	Moradabad	Qázi Jamshed Ali	150 „
57	Káyasth Hitkári	Agra	Ahmad Husain	400 „
58	Mufíd-i-Ám	Agra	Qádir Ali Khan Súfi	100 „
59	Mukhbir-i-Álam	Moradabad	Qazi Abdul Ali	300 „
60	Musáfir	Agra	Pandit Bhoj Datt	...
61	Nai Roshni	Agra	Waris Ali	...
62	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	300 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
63	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	100 copies.
64	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 "
65	Oudh Punch	Lucknow	Shaikh Sajjád Husain ...	300 "
66	Pilibhít Gazette ...	Pilihhít	Muhammnd Khaliq Ahmad ...	...
67	Qulqul	Bijnor	Qázi Nazar Husain ...	...
68	Rahbar	Moradabad	Brij Lál	500 copies.
69	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	250 "
70	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Aziz ...	500 "
71	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	300 "
72	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	250 "
73	Sitára-i-Hind ...	Moradabad	Pandit Sheo Parshád ...	150 "
74	Surma-i-Rozgár ...	Agra	Itrat Husain	175 "
75	Tafríh	Lucknow	Rámji Dás Bhárgava ...	500 "
76	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh ...	400 "
77	Union Gazette ...	Bareilly	Munshi Muhammad Karam Ilahi.	...
78	Urúj	Bijnor	Naím-ul-lah	250 copies.
79	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	400 "
	Twice a week.			
80	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	200 copies.
81	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	400 "
	Daily.			
82	Oudh Akhbár... ...	Lucknow	Munshi Sheo Parshád ...	700 copies.
83	Sulahkul	Gorakhpur	Bhagwati Parshád ...	400 "
	URDU-ARABIC. ***Monthly.***			
84	Al Bayán	Lucknow	Muhammad Abdul Wali ...	...
	ARABIC-URDU. ***Twice a month.***			
85	Ar Riyáz	Aligarh	Saíd Ahmad	...
	PERSIAN. ***Monthly.***			
86	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	...
	HINDI. ***Monthly.***			
87	Ánand Kádambini ...	Mirzapur	Pandit Badri Náráin ...	Very small.
88	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád ...	250 copies.
89	Bráhman Kul Chandriká...	Cawnpore	Pandit Shankar Dayál Brahma Bhatt.	...
90	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 copies.
91	Bráhman Sarvaswa ...	Etáwah	Pandit Bhimsen Sharmá ...	600 "
92	Chhátra Hitaishi ...	Aligarh	Shiv Charan Lal	1,000 "
93	Devanagri Gazette ...	Meerut	Murli Dhar Varma ...	...
94	Garhwáli	Dehra Dún	Garhwál Union	...
95	Hindi Pradíp... ...	Allahabad	Bálkishna Bhatt ...	140 copies.

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No.	Name.	Locality.	Name of publisher.	Circulation.
96	Jásús	Gahmar (Gházipur)	Gopál Rám	400 copies.
97	Kánya Kubj Hitkári	Cawnpore	Manohar Lál	200 „
98	Kavindra Bátiká	Allahabad	Pandit Visheshwar Náth	...
99	Nigamágam Chandriká	Benares	Mahádeo Sharmá	3,000 copies.
100	Sanádhyopkárak	Agra	A Committee of Sanádhya Bráhmans.	325 „
101	Sanátan Dharm Pataká	Moradabad	Pandit Rám Sarúp	1,000 „
102	Sansár Mitra	Allahabad	Prem Náth Yogishwar	...
103	Saraswati	Allahabad	Babu Girjá Kumár Ghose	1,300 copies.
104	Shri Rághavendra	Allahabad	Chaube Dwarká Parshád	225 „
105	Swadesh Bándhava	Agra	Rájpút Anglo Oriental Press	...
106	Vánijya Sukhdáyak	Benares	Babu Jagan Náth Parshád Singh	500 copies.
107	Ved Prakásh	Meerut	Pandit Tulsi Rám	1,000 „
	Twice a month.			
108	Almora Akhbár	Almora	Munshi Sadánand Sanwál	150 copies.
109	Mohini	Kanauj (Farrukhabad)	Puttan Lál	500 „
110	Rájpút	Agra	Hanwant Singh	1,800 „
	Weekly.			
111	Árya Mitra	Agra	Hukam Singh	1,000 copies.
112	Bhárat Jíwan	Benares	Rám Kishan	1,500 „
113	Khichri Samáchár	Mirzapur	Mádho Parshád	Very small.
114	Prayág Samáchár	Allahabad	Rám Gopál	500 copies.
115	Sipáhi	Cawnpore	Babu Síta Rám	200 „
	Daily.			
116	Hindosthán	Kálákánkar (Partábgarh)	Raja Rámpál Singh	250 copies.
	HINDI-URDU.			
	Monthly.			
117	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh	800 copies.
118	Dharm Panch	Meerut	Parbhu Dayál Sharmá	500 „
119	Hindi Urdú Samáchár	Etáwah	Pandit Raghunáth Parshád	...
120	Kashmír Darpan	Allahabad	Pandit Ajodhia Parshád	...

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

AGRA AKHBAR,
28th September,
1905.

Lord Curzon's administration of India.

1. The *Agra Akhbár* (Agra), of the 28th September, publishes a number of verses, in which the writer observes that while Lord Curzon showed a great desire to promote female education in India—the last syllable of his name (which in Persian means a woman) implying his partiality to women—he proved quite an enemy to other education. His Lordship has placed many restrictions on education, so that if his educational policy is maintained, high education will become a thing of the past. Lord Curzon called the Orientals untruthful, and the *Oudh Punch* replied that His Lordship was "a king of liars." He sent a mission to Thibet, but when China showed her teeth he quietly sneaked off. His Lordship made the native chiefs utterly helpless, and went the length of even deposing the Maharaja of Indore. He dispossessed the Nizam of Berar for ever by his diplomatic adroitness. There is wailing and crying, in short, in every part of the country, the people of Bengal being especially distressed on account of the partition of their province. Lord Curzon is, however, now returning home under circumstances in which no other Viceroy of India ever retired before.

QAND-I-PARSI,
1st October, 1905.

The Muhammadans and the National Congress

2. The *Qand-i-Pársi* (Aligarh), in its joint issue for August, September, and October, publishes a communication from a Muhammadan gentleman, named Mirza Durdi of Ispahán, who instituting a favourable contrast of the British Government in India with the past Muhammadan rule, observes that from the very foundation of the Islam religion, the entire conduct of its followers has been wholly based on selfishness, and greed of worldy riches, honour, &c. The opposition of the Muhammadans to the Indian National Congress is due to the same spirit of selfishness, under which they practise hositility towards that body to win the good-will of the British rulers. But what have the anti-Congressist Musalmans been so far able to obtain from the Government for their sycophancy? Nothing; whereas some Congressists have been able to enter Parliament; one has been knighted, &c. But it is due to this attitude of the Muhammadans that Englishmen have become very bold (reckless) and do many unjust things in India. If the Muhammadans laid aside their selfishness they would be able to do great things. What a pity that while the Babus of Bengal, who are weak as mice, are able to balk and thwart the British rulers in so many ways, the Muhammadans, who are brave and strong as lions, should be so utterly cowed and meek before the latter.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

HINDI URDU SAMACHAR.
For June, July and August, 1905.

Summonses not properly filled up in the Munsif's Court at Etáwah.

3. *The Hindi Urdu Samáchár* (Etáwah) in its joint issue for June, July and August complains that the summonses which issue from the Munsif's Court at Etáwah are filled up only in Urdu, the Hindi form being left blank. Some time ago the editor himself received such a summons. He made a note on the back of the summons, drawing attention to the matter but the court does not seem to have taken any notice of his note and continues to issue summonses in the same way. The Munsif though a Musalman, is an able man but he should see that the orders of Government are duly observed by his ministerial officials. The High Court should keep an eye on the subordinate Court.

A complaint regarding the summonses issued by the criminal courts in Oudh.

ADVOCATE,
1st October, 1905.

4. The *Advocate* (Lucknow), of the 1st October, publishes the following communication from Mr. Sadiq Ali Khan, Barrister-at-law, Lucknow:—Sir,—Will you allow me to bring to the notice of our popular Judicial Commissioner, Mr. Ross Scott, through the medium of your valuable and influential journal, a public grievance—

(1) The summonses usually issued by criminal courts in Oudh, generally in summons cases, are not accompanied with complaints or with any statements showing the charge which the accused is required to meet, so that the courts and the accused may be saved the inconvenience of having another date for defence.

(2) The prevailing practice as regards the issue of summonses by criminal courts in Oudh is that the original to be returned to the court is written in the Urdu character and the duplicate which is left with the party in the Nagri character. This causes great inconvenience to those who do not know Nagri, and no less inconvenience to Nagri-knowing men who endorse the original which is in Urdu and the contents of which they must take on trust. It would tend to public convenience if the Judicial Commissioner were pleased to order that in future in criminal cases a copy of the complaint where one is filed or of a brief statement showing the nature and particular of the charge which the accused is called upon to answer should be sent along with the summons and that the contents of summonses, both original and duplicate in criminal cases, should be written in both characters.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Ahírs and grain dealers at Allahabad.

PRAYAG SAMACHAR,
1st October, 1905.

5. The *Prayág Samáchár* (Allahabad), of the 1st October, does not approve of the desire of the Allahabad Municipal Board to levy a license fee from *Ahírs* who keep cattle and supply milk to the public. As it is, the *Ahírs* supply milk at 8 seers a rupee and the milk is not by any means pure and good. *Ghi* sells at one seer a rupee. The levy of a license fee will necessarily make matters still worse. If nutritious articles become so rare and dear, it will be difficult for people to keep themselves in good health. Again, the grain dealers are left to their own sweet will to supply grain to the public at any rates they like. The grain supplied to the Commissariat is paid at the rates recorded in the Tahsíldár's office. But no one cares to know what rates the grain dealers charge the public.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

The *Swadeshi* movement

ARYA MITRA,
1st October, 1905.

6. The *Árya Mitra* (Agra), of the 1st October, says that at present there is a deep and widespread sensation in the country for the use of country-made goods. This is as it should be. In some towns public meetings have not yet been held in support of the *Swadeshi* movement. But all the same the matter is engaging the attention of all thoughtful and intelligent well-wishers of India. There is no thoughtful native who is not fully alive to the necessity of the encouragement of indigenous trades and industries. No country has ever prospered without the development of its industrial arts. The people are to be found so fond of European goods simply because they are gaudy and so easily available. But the time has arrived when they should throw off the magic influence of Western goods, and seek

to supply their wants from Indian manufactures. They should take a lesson from the conduct of Englishmen in the matter. British officers do not allow persons to enter public offices and courts with native shoes on, while shoes of English make are exempt from this disability. The reason for this is not far to seek. Here is a remarkable story. The butler of a superior European once bought a box of liquor for Rs 30 from a native shop and placed it before his master with the remark that the Great Eastern Hotel used to charge Rs. 40 for it. The gentleman candidly told him that the extra ten rupees charged by the Great Eastern Hotel found their way back to England, but that the profit of a rupee or two made by the native shopkeeper would remain in this country. With this explanation he ordered the butler to return the box and get another from the Great Eastern Hotel. The Indians should take a leaf out of the book of Europeans and make a point of patronizing Indian goods. Then they will soon see better days dawning on dear India. India imports 17 crores of rupees worth of foreign small wares alone a year. If only half this enormous drain were stopped, the signs of prosperity would be visible in the country ere long.

PRAYAG SAMACHAR,
1st October, 1905.

Allahabad students in support of the *Swadeshi* movement.

7. The *Prayág Samáchar* (Allahabad), of the 1st October, refers to a public meeting held by the schoolboys in the Káyasth Páthshála on the 17th September under the presidency of Mr. Ramanand Chatterji, Principal of the school. The meeting supported the *Swadeshi* movement, and many persons took a vow to use only Indian manufactures and to induce their friends and relatives to do so.

AL BASHIR,
3rd October, 1905.

The boycott movement, and Native Christians, English merchants, &c.

8. *Al Bashír* (Etawah), of the 3rd October, referring to the rumour that Native Christians too disapprove of the partition of Bengal, says that the rumour is probably well founded. So long as Eastern Bengal formed part of the Bengal Gevernment the Musalman residents in the former made no progress in education, so that Christian missionaries found a good field among them, illiterate as they were, to propagate their religion. With the separation of Eastern Bengal, the writer has every reason to believe that the Musalmans will have far better opportunities (and inducements) to receive education, and thus the chances of the missionaries to convert them to Christianity will grow less and less as time passes. The washermen and barbers are also said to refuse to serve those persons who use foreign goods: can illiterate men be also expected to realize the economy of the use of home-made goods, or the *Swadeshi* agitation has been spread among them by wire-pullers? If so, are the practices of this kind legitimate? English merchants, queer to say, are likewise reported to be against the Partition scheme, lest they should lose their trade in foreign goods on account of the *Swadeshi* movement set on foot in resentment against the scheme in question. But it is difficult to believe that Government will withdraw the scheme in consideration of the interest of English traders in imported goods, especially as the Bengalis have sought to gain their object by coercion. Should the Government recede owing to pressure thus brought to bear on her from so many directions, it would be an exhibition of sheer weakness on her part, and set a bad example to Indians, so that it would become almost impossible for the British Government to maintain its rule in India in the future.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ARYA MITRA,
1st October, 1905.

Misbehaviour of booking clerks at Railway stations.

9. The *Árya Mitra* (Agra), of the 1st October, in a communication, complains that the reduction in railway fares has afforded the booking clerks a good opportunity for cheating passengers in broad daylight. They charge passengers fares at the old rates; but they deposit revenues from the fares at the new rates in the Railway treasury and keep the excess to themselves. The Railway authorities would do well to stop the issue of old tickets and thereby strike at the root of the evil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ZUL QARNAIN,
28th September,
1905.

Complaint against the alleged prejudiced writings of the *Musáfir* newspaper of Agra.

10. The *Zul Qarnain* (Budaun), of the 28th September, complains that not only the religious pamphlets of Arya Samajists are full of prejudiced thoughts, but that their ordinary political newspapers too freely give an expression to similarly narrow and biased views. Take, for instance, the Agra *Musáfir*, an *Árya Samaj* paper, of the 23rd September, in the very title page of which the editor, while advertising an *Árya* book of poems in which the teachings of the *Vedas* are versified by one Pandit Bhojdat Ji, and is entitled the "*Áryá Diwán*" takes the opportunity to cast a slur on the late famous Urdu poet *Dágh*, observing that the latter continued a slave to his passions till his death. In the same issue the *Musáfir*, referring to the late bomb accident at the mosque in Constantinple, speaks of the Sultan of Turkey in the singular number, though respect or courtesy requires one to use the plural number in Urdu in respect to such a high personage. Again, in its columns on religious controversy, the observations which the *Musáfir* makes are anything but civil or decorous.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 9th October 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 41 OF 1905.

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Nil.

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III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

BHARAT JIWAN,
2nd October, 1905.

Protest against the open space near the *Nichi Bágh* being used as a stand for *ekkas*, &c. at Benares.

1. The *Bhárat Jiwan* (Benares), of the 2nd October, says that the open space near the *Nichi Bágh*, which is situated in the centre of the town at Benares, is used by the permission of the Municipal Board as a stand for *ekkas* and other carriages. The result is that the whole place stinks with horse dung, &c. The health officer would do well to see that this kind of thing is stopped.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

BHARAT JIWAN,
2nd October, 1905.

Co-operation of Musalmans in Calcutta with the Bengalis in the *Swadeshi* movement.

2. The *Bhárat Jiwan* (Benares), of the 2nd October, expresses satisfaction that the Musalmans in Calcutta are coming forward to co-operate with the Hindus in the *Swadeshi* movement. This is as it should be. The movement has nothing to do with religion. It is simply intended to improve the material condition of the people. All classes of Indians should be able to stand on a common platform and work heart and soul to promote Indian arts and industries.

INDIAN PEOPLE,
5th October, 1905.

The *Swadeshi* movement, and its alleged support by all classes of Indians in general.

3. The *Indian People* (Allahabad), of the 5th October, says :—The *Swadeshi* movement has testified to at least one thing, *viz.*, that it is not difficult to weld the Indian peoples into one homogeneous whole. The complete unanimity of feeling and sentiment that prevails, in all quarters, on the subject of the use of articles of Indian manufacture and the disuse of goods of foreign manufacture does, to our mind, bring the dream of our political leaders—the dream of a united India instinct with the feeling of nationality—within the bounds of actual reality. Common sentiments, common feelings, common political disabilities have gone a long way in unifying our people. But more is needed.

AL BASHIR,
10th October, 1905.

A Muhammadan public meeting in Bengal against the partition.

4. *Al Bashír* (Etawah), of the 10th October says that sensible Muhammadans in Bengal have lately been expressing satisfaction at the partition of their province. Public meetings have been held at several places in the new province and thanks offered to Government for the measure. But the cunning Bengalis, who always try to win over the simple-hearted Musalmans to their side, when it suits their purpose to do so, have not been slow to follow this trick on this occasion. The Musalmans were lately induced to hold a public meeting. The Hindu and Muhammadan schoolboys walked through the streets hand in hand to exhibit their unity. Similar exhibitions of unity have often been made in the United Provinces, but they have always been found to be ephemeral. At all events this

spectacle shows that so far there was no unity between the two communities in Bengal. What was the cause of the want of unity? No other than the prejudice of Bengalis against the Musalmans. The Bengali literature abounds with unjust attacks on Musalmans; even the Bengali school text-books are not free from this evil. Whenever any Musalmans have been elevated to offices of trust and responsibility, the Bengali press has unanimously entered strong protests against their elevation: all the sympathy of selfish Bengalis has evaporated on such occasions! They have never felt the necessity of unity at such times. Now when it suits their purpose to enlist the sympathy of Musalmans, they are to be found ready to do so. The Musalmans are a very simple-hearted people and readily play into their hands. One Mr. A. Rasul appears to have been elected chairman of the Muhammadan meeting. He is not at all known to public fame and enjoys no high social position. Evidently the Bengalis were unable to get hold of a better Muhammadan for the chair.

AL AZIZ,
7th October, 1905.

Supply of provisions to the camps of officers going out on tour during winter in the United Provinces.

5. *Al Aziz* (Agra), of the 7th October, says that there are men who are so utterly void of human sympathy, that they desire to have their physical wants readily supplied, though it might entail any amount of suffering on others. The false pride of the power with which such men happen to be temporarily invested makes them utterly blind to, and careless of, the rights of their fellow-creatures, so that they commit all sorts of excesses on the latter, thereby proving themselves a veritable evil genius to mankind. Not to speak of the beneficent British Government, no other just Government in the world has got a law on its Statute-book which allows its low ministerial officials to practise what oppressions and high-handedness they please on the poorer classes of the people. But it is a fact that the underlings of the majority of civil officers in India do not stick at anything, however cruel and oppressive it may be to the people, to satisfy their own selfish ends. The poor peasantry become the special object of prey of these underlings during winter, when most of the officers go out on tour, and the articles of food, &c., are exacted from the *banias* and others at considerably lower than the market rates. The touring officers themselves little know of what excesses their underlings commit on the poor people.

KAVINDRA BATIKA,
1st October, 1905.

The coming Kumbh fair at Allahabad.

6. The *Kavindra Bátika* (Allahabad), of the 1st October, says that the Kumbh fair which is held every twelfth year will come off at the confluence of the rivers in Allahabad during the coming Magh month. The fair is visited by immense crowds of Hindus from all parts of the country. No Muhammadan or Christian officials should have anything to do with the fair. Indeed Muhammadans and Christians should not, under any circumstances, be allowed to resort to the fair, inasmuch as, however considerate they may be, they will do one thing or another against the Hindu religion. The Hindu pilgrims should be able to perform their religious ceremonies undisturbed. The authorities should place the management of the Magh mela into the hands of Hindu officials.

V.—Legislation.

INDIAN PEOPLE,
5th October, 1905.

The passing of the Bengal and Assam Laws Bill.

7. The *Indian People* (Allahabad), of the 5th October, says:—So, after all, the most non-contentious of Bills, *viz.*, the one relating to the Partition of Bengal, was considered and passed into law at the last meeting of the Imperial Legislative Council at Simla! The Government of India can rest with an easy conscience now that it has conquered at last and has maintained its prestige intact. Glorious victory this, and mighty consolation indeed for a Government whose secret, if not express, determination has been to disregard public opinion!!

What shall our friends of Bengal do next? The agitation over this partition business has been the most unprecedented in the annals of the history of India under the British—an agitation carried on on the most consitutional line—, and the step that our friends of the Lower Provinces have taken is only the natural sequence of the series of events. The attention of the Government of India was drawn to what has been called, and so far as we are able to judge, rightly so, the illegality of the partition. But what has legality or illegality to do with the edicts of the great Proconsul on whom has fallen the mantle of the Great Moghul? Who should be so bold as to question the right of the Great Moghul of to-day?

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

BHARAT JIWAN,
2nd October, 1905.

Establishment of a committee in Calcutta for the promotion of a uniform script.

8. The *Bhárat Jiwan* (Benares), of the 2nd October, is glad to notice that a committee has been formed at Calcutta to promote the use of a uniform script throughont the country. The Devanagri character is the script selected by the committee for the purpose. If a uniform script were adopted, better days would dawn on the country ere long. Mr. Justice Sarda Charan Mittra has been appointed Secretary to the committee.

AL BASHIR,
10th October, 1905.

Custom of letting off fireworks among the natives.

9. *Al Bashír* (Etáwah), of the 10th October, says that it would appear from the *Arya Gazette*, published in Lahore, that the clothes of the young son of a Khatri in that town lately caught fire from a firework and that the boy was severely burnt, and died the following day of his wounds. Such fatal accidents occur every year, but neither parents can prevent their children from letting off fireworks on the occasion of the Shab-i-Barat, nor does Government see its way to interference, although both of them are responsible for the safety of the lives of children. It is a matter of satisfaction that the Lahore Municipal Board has seen its way to checking the evil. It is earnestly to be hoped that the other municipal boards will follow suit.

ALLAHABAD :
The 16*th October* 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
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Nil.

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

SIPAHI,
10th October, 1905.

The approaching visit of the present Prince of Wales to India, compared with that of the King-Emperor Edward VII, his father, in 1875.

1. THE *Sipáhi* (Cawnpore), of the 10th October, after offering greetings to the Prince of Wales at his approaching visit to India, says that it is just thirty years since His Highness's father, now King-Emperor Edward VII, visited this country in the same capacity in which His Highness is going to do so now. In 1875, the year of His Majesty's visit, a great storm burst over Ahmedabad. A similar catastrophe has preceded the advent of His Royal Highness in the present year. King Edward was welcomed at his landing in, and bid farewell to at his departure from, India by one and the same Viceroy, Lord Northbrook; but His Royal Highness will be welcomed by Lord Curzon, and bid farewell to by another Viceroy, Lord Minto. A severe famine occurred in India two years before King Edward's visit, while His Royal Highness is paying his visit to the country in the midst of actual famine. His father's special trains ran during day as well as during night; but His Highness' specials are to run by night *only*, so that even when he has 'done' the whole country, he will know little of the land and of its inhabitants. Lord Lytton held a Darbar at Delhi two years after King Edward had visited this country; but Lord Curzon held a similar Darbar two years before His Highness' advent. It was several years after King Edward's visit that a British force had to be despatched to Afghanistan. Tibetan, Afghanistan and Russian complications are impending at the present time, and God forbid that His Royal Highness' visit should become infamous on account of any of those complications becoming serious. His father was not accompanied by the queen when he visited India, but His Royal Highness is coming out with the Princess of Wales, so that the Indian Princes and Princesses will respectively show their hospitality to and wait upon the Prince and Princess of Wales. The Oudh Taluqdars come to the end of their resources (or find themselves impoverished) in entertaining even a single District Officer: so that even the biggest native princes will have a bad time of it in having to receive and entertain the occupants of three special trains. But let the consequences be what they may! An Indian, however miserable a life he may be leading, thinks it his every day duty to show hospitality to strangers in general, whereas His Royal Highness is his would-be Emperor, and hence he must welcome and give him a right royal reception.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

NASIM-I-AGRA,
11th October, 1905.

Reproduction of an Urdu translation of the Land Revenue Policy of the Indian Government.

2. The *Nasím-i-Agra* (Agra), in its number of the 11th October and several previous issues, publishes a vernacular translation of the Land Revenue Policy of the Government of India, as enunciated in its Resolution of the 16th January, 1902, but has so far made no comments thereon.

EXPRESS,
19th October, 1905.

Protest against the appointment of a Shia as Assistant Manager of the Sunni estate of Nanpara, Bahraich District.

3. The *Express* (Lucknow), of the 19th October, reproduces the following letter from a Sunni, published in the *Indian Daily Telegraph* of the 14th idem:—Sir,—It is, I believe, well-known to the public and to the Government that the Estate of Nanpara, in the Bahraich District, belongs to a Sunni Taluqdar. The late Raja Sir Jang Bahadur, K.C.I.E., was not only respected for his wealth and estate, but was deeply loved and revered as a leader of the Sunni sect. He established the celebration of the anniversary of Khawja Abdul Qadir Jilani's demise, and spent thousands of rupees on the occasion. Maulvis, Sufis and other religious leaders of the Sunni community from all parts of India gathered together

in Nanpara. The gathering became so large every year, that the Raja intended to make a permanent endowment for its maintenance. The authorities consequently recognized the 11th of *Rabi-ussani* as a public holiday in the district of Bahraich.

The Raja's premature death left everything unsettled, but his successor, Raja Muhammad Siddiq Khan, a staunch Sunni, kept up the anniversary with the same *eclát*. Most of his employés were of the Sunni persuasion. Unfortunately on account of his bad health, the benevolent Government with its usual foresight and generosity, considered it necessary to protect the old Nanpara House by placing the Estate under the Court of Wards, and every Muhammadan resident of Oudh is grateful to Sir James LaTouche for this act of sympathy.

But there is one fact which has created much misgiving in the minds of the people. It is difficult to conceive why a Shia gentleman of Jaunpur family was selected first as Manager, and then as Assistant Manager of the biggest Sunni estate in Oudh.

It has generally been the policy of the Local Government to select for the management of a disqualified proprietor, a gentleman of the same persuasion to which that proprietor belonged. The appointment of Thakur Bhagoti Dayal Singh as Manager of Pyagpur estate in the same district is a recent proof of the assertion. I have personally nothing to say in this letter against any one; but on principle, I bring to the notice of Government the inadvisability of keeping a Shia as the coadjutor of Mr. Sladen. It is a well known fact that Shias do not respect the Great Saint of Baghdad, and the recent dissensions between the Shias and Sunnis have clearly established it. Although it is a great folly to quarrel with each other, the Shias have in fact a great hatred for the Sunnis and their Khalifas. It must be an unpleasant duty indeed to the Assistant Manager himself to manage and supervise the celebration of the *Giarhvin-Sharif*, as it would be to a Sunni if he were required to manage the *majlises* at Husainabad or Shah-Najaf on the 8th of Moharram. If I may not be wrong, I think the Government, after M. Brij Bhukhan Lal gave up charge of the Husainabad Secretaryship, decided that a Sunni or a Hindu should not be appointed as Secretary of the institution which belonged to the Shias. As a result of the present arrangement in Nanpara, the number of Shia employés and lessees of the estate have increased in bulk during the tenure of the Shia Manager, a fact that can easily be ascertained from the authorities. We appeal to the Hon'ble Mr. Cruickshank and His Honour the Lieutenant-Governor, to select a Sunni officer for the appointment which will give general satisfaction, and remove the present incumbent from a false position.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

PRAYAG SAMACHAR,
16th October, 1905.

Fatal accidents at the Tribeni ghat in Allahabad.

4. The *Prayág Samáchár* (Allahabad), of the 16th October, says that the Tribeni ghat has lately been in a very unsatisfactory state. Fatal drowning accidents have invariably occurred whenever there have been gatherings of pilgrims. It would appear that on Sunday the Daserah day two women, one of whom wore ornaments worth Rs. 700 or Rs. 800 went to the confluence and had a dive in the waters. They were not seen again. The District Magistrate should endeavour to improve the Ramghat and the Tribeni ghat, otherwise thousands of lives will be lost. The editor makes some suggestions for the improvement of the ghat for the information of the District Magistrate.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

DEVANAGRI GAZETTE,
1st October, 1905.

Swadeshi movement.

5. The *Devanagri Gazette* (Meerut), of the 1st October, says that if the Indians desire the prosperity of their country, they should abandon the use of foreign goods and take to using the Indian manufactures. They should prefer the latter to the former,

even if the latter happen to be more costly and less gaudy. America, England, Germany and other European countries owe their prosperity to the rise of their trades and industries. The land of the Rising Sun which has but lately come into the front rank of nations owes all to the development of Japanese industries. With a view to checking the import of foreign goods, the British Government passed an Act in 1697, rendering the use of foreign cotton goods in England penal. Indeed the English shop-keepers convicted of dealing in foreign cotton goods were liable to a fine of £40. Thus it will be seen that the encouragement of Indian industries is a *sine quâ non* for the progress of the country. Moreover, the measure will lead to an improvment in the political status of the people ere long. The refusal of China to patronize American goods has soon brought the Government of the United States to its senses, and induced it to meet the demands of China and cease ill-treating the Chinese coolies. The Indians should refrain from the use of foreign goods *in toto*. In that case they will soon be able to bring the British nation to its feet and find it ready to lend an ear to their grievances. If the natives of the United Provinces do not co-operate with the brave Bengalis in the *Swadeshi* movement, they will not find a place even in hell. The *Devanagri Gazette* thanks the Bengalis for setting the *Swadeshi* movement on foot, the promoters of the movement which will not allow the Indians to present an address full of false flattery to Lord Curzon, and those persons who will check the use of unholy foreign sugar and salt. Young Bengal has a very critical time before it. Young Bengalis should proceed with great care and caution and avoid the pitfalls ahead. They should strictly follow the advice of their natural leaders to escape getting into trouble.

HINDOSTHAN,
11th October, 1905.

Partition of Bengal and the *Swadeshi* movement.

6. The English *Hindosthan* (Kalakankar), of the 11th October, says:— The Bengal Partition Scheme, which has already been carried out by Lord Curzon's Government, has caused great consternation and dissatisfaction amongst the Bengalis. Numerous monster representative meetings have been held at Calcutta and various other chief places in Bengal, in which the intrepid Bengalis have imitated the procedure which is adopted by agitators in Western countries. Of course, they have not bent the railings of the Viceregal Residence as, on occasions, the anti-Government agitators in England have bent those of Hyde Park. They are passing resolutions at public meetings that unless the Government withdrew the Partition Scheme they would boycott British goods. The result has been that under the pretence and ægis of the *Swadeshi* movement they have been endeavouring to wreak vengeance on Lord Curzon, though to what extent this movement can injure the Viceroy and British imports into India, is left to the readers to judge for themselves.

It is all very well and fine for the Bengali patriots and lovers of the indigenous arts to induce people to use articles manufactured in India by Indians. There is no doubt that this is a noble and grand movement in the right direction, the aims and objects of which claim sympathy from every Indian—be he a Bengali or a member of any other Indian community. But it is a great pity that this movement should have been associated with the Bengal Partition Scheme, and converted from a non-political into a political question which will keep aloof the magnates of various Indian communities, whose co-operation is a *sine quâ non* in the matter. The leaders of the movement should not have cared for public fame and made so much ostentation. They should have acted quietly and zealously in the cause of their country that their efforts would have met with success. Past experience has shown that we are not yet prepared to compete successfully with the alien merchants, especially in the absence of Mr. Chamberlain's policy. It should be remembered that the keen competition of Sweden has dealt a death blow to the Ahmedabad Match Factory which is no more in existence. Likewise many other Indian enterprises have met a similar fate. Taking all these disadvantages into consideration, the Bengali leaders should not have been so rash as they have been, and after a mature deliberation of the *pros* and *cons* of the subject they should have so shaped the movement as to command public sympathy and co-operation without touching upon the Partition Scheme. Time has not yet arrived when we could boast of competing with the Western merchants, therefore anything that we do towards this attainment, should be done quietly and done slowly but surely.

I am afraid the readers might put a different construction upon my writing, but let me assure them that I am not a whit less than anybody in the world in inducing people and myself to use *Swadeshi* articles. The only thing I object to, is the mode of carrying on this agitation, *viz.*, that the *Swadeshi* movement should not have been confused with the Bengal Partition Scheme. With this amendment the movement has my entire support. It would not be out of place to mention here that as far as I can help, I use country-made goods; but I am sorry to say we are unable at present to supply our wants ourselves. In support of my statement I would like to quote the following incident. The other day when I went out shopping at Allahabad, under the influence of the *Swadeshi* movement, I called upon the Manager of the Indian Trading Company there, as I had to buy some handkerchiefs in compliance with a friend's request. I enquired of the Manager if he had any plain bordered handkerchiefs, and was told in reply that he had none, and showed me some having black borders and resembling *jharans*. I was rather amused to see them and bought a few for the sake of fun. On my return home I showed the *Swadeshi* stuff to my friend who was equally amused to see them, and said he never wanted any *jharans* but asked me to buy a few plain-bordered *rumals* for him. I assured him that was the only kind I could get at the Indian Trading Company from whom only he desired me to buy the articles. My friend entirely disapproved of the *rumals*. However, I had to retain them not having bought them subject to approval. By my relating the above incident, I sincerely hope the readers will not misconstrue my meaning. Without intending any harm to the firm in question and the movement I have simply quoted the above to draw the attention of the leaders towards studying the wants and requirements of the people as well as the fashions of the day to compete successfully with the foreign merchants in turning out materials from their mills and factories in India.

HINDOSTHAN,
13th October, 1905.

The *Swadeshi* movement in Bengal.

7. The English *Hindosthan* (Kálákankar), of the 13th October, says:—According to the following saying we proceed to advise our *Swadeshi* movement agitators. Maharaj Lakshamanji said to Maharaj Parsuramji: "*Yahan kohud batiya kau nahin jo tarjani dekh kumlahin.*" (There is nobody here who resembles a young pumpkin which by being pointed out by one's finger dies. There is a belief among the ignorant Indians that the young pumpkin dies by being pointed out by one's finger, so the speaker said that he was not timid.) And say that the English Government is not a young pumpkin which would die by being pointed out. By such hue and cry and hubbub as the *Swadeshi* movement agitators are making they are frustrating the noble object of their patriotic principles. What business have they to confuse the *Swadeshi* movement with the strike of the compositors? Why should *Swadeshi* movement agitators be arrested on the 3rd October in Harrison Road, Calcutta, seventeen in number, being young students and clerks, and in the act of assaulting the police? Are these handful of clerks and students going to make a common cause against the present Government, and if they did, have they any chance of success? They had the audacity of molesting a native on the public road for purchasing Manchester goods. This is lawlessness *in excelcis*. And then the beauty is this that these objectionable acts are encouraged by such personages as the Hon'ble Bhupendranath Bose and others. In conclusion while supporting heartily the movement of the *Swadeshi* agitation we heartily disapprove of the adjunction of the partitions with it.

SARASWATI,
October, 1905.

An appeal to Indians to exclusively use India-made articles.

8. The *Saraswati* (Allahabad), for October, publishes some spirited Hindi stanzas, in which the writer makes an appeal to Indians to co-operate in ameliorating the condition of their mother land by making a point of using no article in any shape that has not been made in this country. The Indians should also go to foreign countries to learn modern industries and on return home open schools to teach the same to the youths of their country. Patriotism is the pivot on which the well-being of a country turns, and Indians cannot too much cultivate it.

ADVOCATE,
19th October, 1905.

Swadeshi movement in the Punjab.

9. The *Advocate* (Lucknow), of the 19th October, says:—One noticeable feature of the *Swadeshi* meeting held at Lahore was that of over 5,000 persons who attended the meeting a good percentage came from the Muhammadan community. Some Muhammadan

poets sang national songs and Muhammadan speakers spoke of the movement as one which was likely to unite Hindus and Muhammadans together. Munshi Mahbúb Alam pointed out that the movement in the Punjab was likely to benefit Muhammadans more than Hindus as the artizans came from the Muhammadan community. Stress was laid on the fact that the movement has no political significance whatsoever. Similar meetings were held at Ferozepur, Gujranwallah, Behra, Rohtak, Rawalpindi, Lyallpur, Kasoor and some other places.

INDIAN PEOPLE,
19th October, 1905.

The *Swadeshi* movement in Moradabad.

10. The *Indian People* (Allahabad), of the 19th October, publishes the following communication from Moradabad :—The *Swadeshi* movement has been attracting public attention for some weeks past. A meeting of some of the *raises* and pleaders of this city was held at the premises of R. B. Dwarka Singh, retired Sub-Inspector of Police, yesterday and promises to the value of about Rs. 33,000 were made with a view to open a new industry at Moradabad. What form the industry will take is not yet decided, but the people of this city are at one with the inhabitants of this country in general, and of Bengal in particular, in pushing the *Swadeshi* movement.

OUDH AKHBÁR,
21st October, 1905.

The *Swadeshi* movement.

11. The *Oudh Akhbár* (Lucknow), of the 21st October, referring to the *Swadeshi* movement, says that it is incumbent on the Indians to encourage and patronize the artizans of their own country, if they desire to remove the poverty of their fellow-countrymen. India-made cotton goods are far more durable than Manchester ones. The former are no doubt a little coarser, but patriotic Indians should be quite willing to use them, and no longer hanker after gaudy and cheap Manchester goods. Time was when the finest and most durable cloths used to be turned out by Indian weavers, but as the taste of Indians changed, and they took a fancy to foreign cloths the old Indian industries have died out. But it is a matter of satisfaction that the Indians have at last become alive to the heavy drain which the import of foreign goods involves to their country, and have seen the necessity of reviving their old industries. The latter, if duly encouraged, will soon be revived, and begin to supply the entire home demands in a short time. It is high time that Indians took to using not only home-made cloths, but also all other articles they use, so far as possible.

ADVOCATE,
15th October, 1905.

A Pandit preaching the *Swadeshi* movement arrested at Delhi.

12. The *Advocate* (Lucknow), of the 15th October, says :—We were astonished to receive the news of the arrest of Pandit Kashinath Misra of Bara Banki at Delhi. It appears that the Pandit delivered a speech near the Queen's statue on the *Swadeshi* movement. The speech according to our correspondent contained nothing objectionable, yet under the orders of the District Magistrate Pandit Kashinath was arrested next day and placed in *havalat*. Mr. Shankernath, Barrister-at-law, tried to have him released on bail but failed. Major Parsons, the District Magistrate, made the following astonishing observations :—

"O your rulings ! I don't want people to come from outside and make disturbance here. I don't know what attitude the Government is going to take in connection with this movement, but I am not going to accept bail for the accused. The accused remains in prison."

The bail was, however, accepted after three days. The case was to come up on the 10th instant for hearing ; the result is not yet known. Those who know Pandit Kashinath, know him to be a quiet sort of man. Why should Major Parsons smell sedition and rebellion in the word *Swadeshi?* This arrest shows how people are at the mercy of the police whose one-sided reports are regarded as gospel truth by over-zealous officials.

ADVOCATE,
19th October, 1905.

The Delhi case and *Swadeshi* movement.

13. The *Advocate* (Lucknow), of the 19th October, says :—In replying to the address presented by the members of the Subordinate Service at Simla to which Lord Curzon gave an undue importance, His Excellency observed : "A single act of injustice is, in my view, a greater stain upon our rule than much larger errors of policy or judgment." That the ideal set here is noble cannot be denied for one moment, but the question is whether practical effect is given to this high ideal. Do not the magistracy and the police with impunity cast stain on the British sense of

justice? Have not matters reached the length that the confidence of the public has been shaken in the proverbial fame of British justice? No ruler has done more to disturb this faith by errors of judgment than His Lordship himself. Leaving higher questions of policy apart, the effect of which is not at once felt by the mass of the people in the administration of the country, a sense of irresponsibility prevails in a class of district officers which is highly detrimental to the good government of the country. People are simply at the mercy of the police and the magistracy. Just take the case which has scandalised the Upper Indian public. Pandit Kashi Pershad Misra of Bara Banki is a quiet sort of man, an enthusiast in the cause of social and temperance reform, a man, who has never been known for creating mischief or harbouring any ill-feeling against the British Government. He is an honorary preacher of the Temparance League and does not accept a shell for his services to the Temperance or other causes to which he is devoted. So it is pure calumny to say that he is a paid agent of any Bengal agitators. In his over-enthusiasm to do good to his country, he, of his own accord, began to address concourses of people on *Swadeshism*. It is unfortunate that the word should convey at the present moment any political significance, but there is no reason why anybody should smell sedition in the term. Major Parsons, Deputy Commissioner of Delhi, must have a curious temperament that he should for one moment consider Delhi in danger, because the Pandit as a temperance preacher instead of impressing on the people the good qualities of pure water had taken into his head to preach to the people what Lord Curzon had himself preached while opening the Arts Exhibition at Delhi, namely, to prefer Indian articles to foreign goods. Major Parsons was not himself present at the meeting addressed by Pandit Kashi Pershad. He must have given instruction to the police to keep an eye on the Pandit, and as loyal henchmen the Delhi police did what their brethren in other parts of India do to please the lords of their districts, that is they put words in the mouth of Kashi Pershad which he had never uttered. Major Parsons, without any enquiry as to the antecedents of Kashi Pershad, without for one moment thinking what would be the result of his action, got Kashi Pershad arrested and put in the *havalat*. Major Parsons lost the balance of his judicial mind and treated Mr. Shanker Nath, accused's counsel, as if he was a petty muharrir of his *amla* room. It was expected that Kashi Pershad would be put on his trial, and be informed of the offence for which he had been consigned to the *havalat*. Instead of this, we find Major Parsons taking a curious procedure. He called Kashi Pershad at his own house and passed the following extraordinary order :—

> Order :—I had this man Kashi Pershad taken into custody on the 3rd instant (admitted to bail on the 6th instant). While I considered whether a bond should be taken from him or not (under section 118, Criminal Procedure Code) in order to make him cease his tour or delivering speeches calculated to disturb the public tranquillity, which is of course his definite object and of his supporters. He is probably a paid agent of the agitators who for reasons of their own are at this moment avowedly trying to disturb the public tranquillity. After considering and taking advice in the matter, I have decided not to make an order under section 112 and have decided to discharge the man which I accordingly do with a warning.
>
> (Sd). C. PARSONS.
>
> 10-10-1905.

Where did Major Parsons seek advice after arresting Kashi Pershad? If any advice was necessary, he ought to have taken it at the time of issuing the warrant. The arrest shows arrant disregard of the rules and regulations laid down to guide a District Magistrate on such occasions. His action was altogether illegal and he had recourse to it with the view to brow-beat Kashi Pershad and thus to kill the *Swadeshi* movement in Delhi. And he failed to achieve this result, and, in this attempt to achieve the result, brought discredit on himself. We are not surprised to hear that the arrest has caused an amount of excitement in Delhi, has roused feelings of sympathy in the people for the *Swadeshi* movement, which at a place like Delhi which has no political life, could not be roused by the efforts of many a preacher. By keeping Pandit Kashi Pershad in the lock-up for four days, Major Parsons made a martyr of the Pandit and we are not surprised to learn that even sleepy Delhi rose equal to the occasion and the simple quiet Brahman of Bara Banki, unknown beyond a limited circle of friends, became the centre of attention and got the honour of a reception at a garden party on the grounds of a public garden of Delhi. Major Parsons has unwillingly done a good turn to the *Swadeshi* movement. We hope, however, that the Lieutenant-Governor of the Punjab will not quietly pass over the matter, but pass such orders as will prevent repetitions of such high-handed proceedings.

INDIAN PEOPLE,
19th October, 1905.

Arrest of one Pandit Kashi Nath at Delhi for preaching *Swadeshism*.

14. The *Indian People* (Allahabad), of the 19th October, says:—If people could see themselves as others see them, Captain Parsons, Deputy Commissioner of Delhi, would realise what a ridiculous figure he has made in the extraordinary proceedings against Pandit Kashi Nath, who had spoken at a public meeting at Delhi on the *Swadeshi* question. We notice that the report of the proceedings sent us is the same as furnished to several other papers and must be taken as correct unless contradicted authoritatively. There can be no question that the arrest of the *Swadeshi* preacher was illegal; his detention in the lock-up and the refusal of bail were equally illegal; and the sudden and ignominious collapse of the whole proceedings redounded wholly to the discredit of the Deputy Commissioner. That an officer so utterly ignorant of law and procedure should be District Magistrate of such an important district as Delhi is a reflection on the Punjab Government itself. The dialogue, or rather the monologue, between the Deputy Commissioner and Mr. Shanker Nath, Barrister-at-Law, is another extraordinary exhibition of wisdom on the part of Captain Parsons, and his order is about the most senseless thing we have ever seen recorded. It seems the police had got together twenty witnesses, but their interesting evidence could not be taken as the Deputy Commissioner had received a hint from higher quarters that he had got hold of the wrong man and the wrong case. Still, he told the counsel who appeared for the Pandit that he (the Deputy Commissioner) hoped he (counsel) had been well paid—a most gratuitously offensive thing to say. Captain Parsons ought to have known—only he does not seem to know anything that he ought to know—that counsel was not paid for what he was doing, and if he was paid, what then? He was at any rate doing his duty by his client and that is more than can be said about Captain Parsons, who has no conception of the duty he is paid to do. His remarks against the Bengali agitators, his gratuitous assumption, without the shadow of any evidence, that the Pandit is a paid agent of the agitators who are trying to disturb the public tranquillity, all tend to prove his utter unfitness to discharge judicial functions or to be put in charge of an important district.

INDIAN PEOPLE,
19th October, 1905.

The Headmaster of a Government Middle School suspended for speaking in favour of the *Swadeshi* movement at a public meeting in the Central Provinces.

15. The *Indian People* (Allahabad), of the 19th October, says:—A correspondent, writing from Amrapura, Harda, Central Provinces, informs us that some time ago a public meeting was held in connection with the *Swadeshi* movement, among the speakers being the Headmaster of the local Government Middle school. His main point was that local industries should be encouraged, and he quoted the very high authority of Lord Curzon in support of his contention. A similar meeting was held some days later, though it is not stated whether the Headmaster made another speech on this occasion. Any way, the Headmaster and some other speakers who had spoken at the previous meeting received orders that they should take no part in such meetings. These orders were obeyed, but before any fresh occasion for offence could arise the Headmaster was suddenly suspended and some other speakers were sent for and closely examined as to what they and the Headmaster had said. The extreme nervousness that the *Swadeshi* movement has produced among officials would be laughable but for consequences such as those mentioned above. Unless it is proved that this movement is primarily and directly political—and it is inconceivable by what torture of reasoning this can be accomplished—we do not see how the suspension of the Headmaster can be justified. Outside Bengal the *Swadeshi* movement is a purely economical and industrial question. Besides, public speeches and meetings do not constitute the strength of the movement. Public servants may be easily forbidden to take part in public demonstrations, but how can they be prevented from buying *Swadeshi* articles, which is all that the movement aims at?

INDIAN PEOPLE,
19th October, 1905.

Manchester, and the *Swadeshi* and boycott movement.

16. The *Indian People* (Allahabad), of the 19th October, says:—The official attitude on this question is very simple. Whatever has pleased Lord Curzon has pleased Sir Andrew Fraser, and the necessity for admitting the threatened rupture of trade

relations between England and Bengal, and possibly India, was never recognised. The boycott was looked upon as a coercive demonstration. Was Lord Curzon, the greatest Viceroy after Dalhousie, to be coerced by a Bengali agitation? Perish the thought! His Excellency had been coerced pretty tight between Lord Kitchener and Mr. Brodrick, but would he give way to the Bengali Babus? Certainly not, but still we think it was the bounden duty of the Bengal Government and the Government of India to take a correct measure of the proportions of the boycott movement and to advise the Secretary of State for India accordingly. But the Government ignored it altogether. The merchants could not possibly have overlooked what was happening, but they were reluctant to admit that the boycott was pressing closer and closer upon the import trade with England and Europe. The leading Anglo-Indian paper of Calcutta went on publishing pure fabrications from day to day, asserting that the boycott, and the *Swadeshi* movement were dead. All this reluctance was quite natural. To admit that the leaders of the agitation could really dislocate the trade would have involved a recognition of their power and no section of the Anglo-Indian community was prepared to do this. The Manchester Chamber of Commerce were still more indifferent because they did not think the Bengali Babus were capable of organising an effective boycott. And now the thing is done. Far more wonderful than the Partition of Bengal, for whereas no one doubted Lord Curzon's power to divide Bengal, every one doubted the power of the people of Bengal to make the boycott felt in Manchester. They have succeeded beyond the most sanguine expectations, and a complete dislocation of foreign and English trade is an accomplished fact. It is still a long way to look ahead as to the probable consequences of this agitation, but there can be no question that a new chapter has been opened in British Indian history.

SIPAHI,
10th October, 1905.

Protest against the alleged agitation of the Lancashire mill-owners to get a law passed for curtailing the number of daily working hours in the Indian mills.

17. The *Sipáhi* (Cawnpore), of the 10th October, says that as resenting the partition of Bengal the Bengalis, and other Indians have given up the use of foreign cloths, the demand for India-made fabrics has greatly risen. Owing to this or some other cause, some of the cotton mills in Bombay lately began to work for a larger number of hours a day. On the receipt of this intelligence the Lancashire mill-owners became very angry, and they are going to send a deputation to the Secretary of State for India to persuade him to have a law similar to that prevailing in England passed in India for working the mills for fewer hours in the latter country also. The English mill-owners have some of their own countrymen in the Bombay mills, and the latter are sure to help them in getting such a law passed for this country also. But India is not England. There is a great difference betwen the climates of the two countries, as well as in the nature, character, mode of living, &c. If the same kind of laws will do for both the countries and their inhabitants in the matter of cotton mills, why should not the same treatment be accorded to British and Indian soldiers, in all respects? Why great improvements are being made in the comfort, accommodation, salaries, &c. of British soldiers from time to time, while Indian soldiers continue to receive the paltry pay of Rs. 9 a month, and to be accommodated in tiled huts as before? Why do not Indian soldiers rise beyond Sirdarships, and so on? Why is not a Parliament like the British Parliament established in India, and why are Indians not allowed to bear arms and freely enlist as volunteers like Englishmen? Surely Indians are as loyal to the British Crown as Britons themselves can be; then why should they not be accorded equal treatment in all matters and not in any particular one? The fact of the matter is that Englishmen and Indians are to be held on the same footing in some matters and not in others just as it suits the pure interests of the British: but this is very unjust indeed.

HINDOSTHAN,
16th October, 1905.

Complaint regarding the condition of a road from Sirathu to Kalakankar.

18. The English *Hindosthán* (Kalakankar), of the 16th October, says:—The attention of the authorities concerned is invited to the wretched condition of the road from Sirathu to Kalakankar. The main part of the road is *kachcha,* and that is the part which specially requires repairing every year. The task is neither very difficult nor very costly. The earth composing the road is so loose and so badly, if at all, beaten, that

it readily gives way before the tiny streamlets that run down its sides when it rains, and large and deep pits are produced in the road proper and along its sides. The easiest way of keeping the road in good condition is to repair it every year after the rainy season is over. But in order to make any lasting repairs it is necessary to spread and beat along the sides of the road *chikni mitti*. If that is done, the sides will stand washing in the rains, and will prevent the earth from being swept off the road.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 24th October 1905.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

AGRA AKHBAR,
21st October, 1905.

A suggestion for certain special concessions being made to Indian Mutiny veterans in honour of the Prince of Wales' approaching visit to India.

1. MUHAMMAD NÚR KHAN, ex-risaldár, a Mutiny veteran, writing in the *Agra Akhbár* (Agra), of the 21st October, suggests that just as Lord Curzon honoured Indian Mutiny veterans by giving them seats in the Coronation Darbár at Delhi, so the Government would do well to honour them again by inviting them to pay their respects to His Royal Highness the Prince of Wales either at the Lahore or Agra (*sic*) Darbár. The veterans should further be honoured by grant of medals and exemption from the operation of the Arms Act in commemoration of His Highness' visit, and the officers among them allowed seats in law courts, and given the title of captains. Should these suggestions be adopted, it would greatly stimulate the devotion of Indian soldiers, and induce people to readily enlist in the army, and the task of recruiting officers will be greatly facilitated in future.

BHARAT JIWAN,
26th October, 1905.

Preservation of cattle.

2. The *Bhárat Jiwan* (Benares), of the 26th October, says that India being an agricultural country *par excellence* a good bovine species is a *sine quâ non*. It is therefore the duty of every Indian, whether he be a Hindu, a Muhammadan or a Christian, to take steps for the preservation of cattle. The editor appeals to Government to adopt measures for the preservation and improvement of kine in honour of the Indian visit of His Royal Highness the Prince of Wales. The measure would be a lasting memorial of the royal visit.

ADVOCATE,
26th October, 1905.

Indians in Cape Colony.

3. The *Advocate* (Lucknow), of the 26th October, says :—The Indian subject of King Edward VII has become a complete Uitlander in South Africa. The Government of the Cape Colony has followed in the wake of the Transvaal Administration to legally brand the Indian as one of the undesirables there. A new regulation has been formulated. It forbids an Indian entering Cape Colony unless he has domicile in South Africa and either possesses £20, able to write a European language, and is the owner of a business. A domicile consists in the intention to bring a wife and family or to make a permanent home in South Africa. Evidently then the independent Indian is a dreaded animal in all colonies, not because he is dirty or diseased, but because he knows the art of living almost upon nothing and underselling all his competitors in any trade in which he may be engaged. The Indian's very method of plain living and his frugal ways are his great disqualifications in the colonies.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

INDIAN PEOPLE,
22nd October, 1905.

The Alwar incident.

4. The *Indian People* (Allahabad), of the 22nd October, says :—Is there any means of ascertaining the truth about the strange allegation going the round of the press that the Government wanted the Alwar Darbár to take a number of camels off its hands, that the Mahárája pleaded inability, that he was again pressed and that it was with very great difficulty that he begged off in the end ? We wonder whether it is covered by the new Official Secrets Act which throws its ample mantle over the affairs of Native States. However, we do not feel ourselves justified in expressing any opinion about a matter on which no authentic information is available. A question in the House of Commons when Parliament meets again may elicit the facts.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

INDIAN PEOPLE,
22nd October, 1905.

Two Europeans convicted by the Allahabad High Court of ravishing a coolie woman.

5. The *Indian People* (Allahabad) of the 22nd October, says:—The case which was tried in the Criminal Sessions of the Allahabad High Court in the beginning of this week before Mr. Justice Richards and a mixed jury is an instance of the most revolting and almost a gang outrage, three Europeans having been found guilty of ravishing a coolie woman on a railway truck. One of the three turned King's evidence in the Court of the Joint Magistrate, Cawnpore, and was granted a free pardon. In the Sessions Court this man became a hostile witness and the prosecution refused to call him. The defence, however, applied to the Court that this witness might be called. The man turned round and made a statement against the prosecution and the Judge very properly remanded him to the lock-up, calling upon him to show cause why he should not forfeit his pardon and be prosecuted for giving false evidence. As regards the two accused the majority of the jury found them guilty on both charges, sections 376—109, Indian Penal Code, and the Judge sentenced one man to seven years' rigorous imprisonment on each charge and the other to five years, the sentences to run concurrently. The defence tried to plead consent on the part of the woman, but it was incredible that any woman, much less a coolie woman who is frightened at the sight of a European, would consent to ravishment—the Irish bull may pass—by three men successively, close to her people and her husband. The only satisfaction is that substantial justice has been done in the case. As for the third man, he is before the Court on a charge of perjury and the result of his trial may be awaited.

CITIZEN,
23rd October, 1905.

Trial of two Europeans for raping a young native girl, by Mr. Justice Richards in the Allahabad High Court.

6. The *Citizen* (Allahabad), of the 23rd October, says:—Another proof the Hon'ble Mr. Justice Richards has just given of the fact that he is a man of integrity and independence and would not allow himself to be influenced by evil advisers—by sentencing the two prisoners, Guard Ramskill and Private Dymock, to seven and five years' rigorous imprisonment respectively. These men were charged with having committed rape and aided and abetted in the commission of the offence on or about the 14th July at 10 P.M. The circumstances of the case may thus be summarized:—While the ballast train male coolies were absent from their respective trucks, the aforesaid prisoners, as also Driver Bernard of the same train, finding a young coolie girl, named Sawai, alone in her truck, got into it, gagged her and ravished her by turn. While the accused named Bernard was having his turn, a lad of some 11 or 12 years in the next truck wanted some fire and came to ask for it; and as he got on the wheel of the truck he was pushed down by one of the prisoners, causing hurt on the knee. The boy ran immediately to the male coolies to inform the husband of the girl about what he had seen. In the meantime the prisoners made off, and on the goods platform they were overheard by one Ardesher, an employé in the same train, while conversing about the enjoyment they were having. At this time, the husband of the girl, together with other coolies, arrived to complain of the occurrence; and Ardesher, having informed the prisoners that the coolies would strike for having been annoyed, Ramksill, pointing a revolver, exclaimed "A dead man tells no tale;" but before it could be fired, he ran away with his life. Driver Bernard became the King's witness and was given a free pardon by the Joint Magistrate of Cawnpore. It transpired in the examination of prisoner Dymock that he committed the offence when he was suffering from syphilis. The defence admitted the commission of the offence but tried to prove the consent of the girl. The jury returned a verdict of guilty, seven against two, and the learned Judge agreeing convicted both the prisoners and sentenced Ramskill to seven years' and Private Dymock to five years' rigorous imprisonment. The prosecution had refused to call Driver Bernard who had stood as King's witness; but on the application of Mr. Sorabji, he was called by the Court; and having made statements against the prosecution was called upon to show cause why his pardon should not be forfeited and he should not be prosecuted for giving false evidence. The 4th of November has been fixed for the hearing of that proceeding. In the meantime he is in the lock-up. At a time when the leaven of discontent is working almost everywhere, Mr. Richards' act of justice will soothe the feelings of the people not a little, and we cannot express our gratitude to him too fervently.

In any country other than British India what Mr. Justice Richards has done would hardly elicit any applause, for it would be regarded as a mere matter of course and as nothing extraordinary. In this unhappy land, however, where acts of brutality by Europeans and Eurasians are constantly perpetrated and, as a rule, followed by failure of justice, the case is otherwise. The Saran outrage case must still be fresh in the minds of all. The Magistrate of the District who tried the case would not believe that the woman whose modesty had been outraged could identify the accused; and with him the evidence of the other Indian witnesses too went for nothing. The English culprit was thus virtually allowed to escape. In Europe and America a sum is generally allowed to an indignant husband, so that thenceforth he may continue to regard his own disgrace and that of his divorced wife with philosophic complaisance. But Asiatic peoples regard the honour of their women above all price. Students of history may remember what it was that had led to the Afghan rising of 1842, which resulted in the massacre of the British embassy and the annihilation of the entire British force with the exception of one who carried to us the tale of the disaster. We warn the Government that too many of outrage cases in India may cause even the Indian worm to turn and to spurn the members of the "superior race."

AL BASHIR,
17th October, 1905.

Suggestion for the appointment of a Muhammadan Sarishtadar in the office of Board of Revenue.

7. *Al Bashir* (Etáwah), of the 17th October, complains that there never has been a Muhammadan Sarishtadar in the office of the Board of Revenue in the United Provinces, and asks the Board to take an early opportunity to appoint a Muhammadan Sarishtadar to make amends for the past.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

INDIAN PEOPLE,
26th October, 1905.

Lahore municipal address to Lord Curzon.

8. The *Indian People* (Allahabad), of the 26th October, says:—The spirited protest of the citizens and ratepayers of Lahore against the proposal of the local Municipality to present a farewell address to Lord Curzon in a costly casket reminds us of another instance that occurred some years ago of the independence of our Punjabi friends, when there was a proposal to erect a statue of the late Queen-Empress, of revered memory. A public meeting was called to vote the statue. Although the citizens of Lahore yielded to none in their devoted loyalty to the Queen-Empress, they felt that the time was inopportune as the land was in the grip of a terrible famine and any funds that could be raised should be devoted to the relief of suffering. Accordingly, the supporters of the statue found themselves outvoted at the meeting, which they left precipitately. The audience elected another chairman and passed a resolution to the effect that the funds should be paid to an orphanage. Afterwards, a packed meeting with almost closed doors was held and the statue was voted. In the present case there is no reason why the ratepayers should submit to the action of the Municipality. It is not sufficient to protest and there is no reason why action should not be taken. The Municipal Committee, or the official President, has no right to deal with the money of the ratepayers at the Commissioners' or the President's will. The proper thing would be for the President and the Commissioners to subscribe the cost of the casket among themselves. Otherwise any ratepayer can bring an action against them in their personal capacity for misapplication of municipal funds, and we hope a suit will be filed.

MUFID-I-AM,
20th October, 1905.

Bungalows situated within the Cantonment limits at Agra.

9. The *Mufid-i-Am* (Agra), of the 20th October, complains that the bungalows situated within the Cantonment limits at Agra have generally been vacant to the great loss of the owners. Lately a Civilian desired to hire a bungalow and the owner applied to the Cantonment Magistrate for permission; the Cantonment Magistrate replied that the owner could let the house only to a Military officer with his permission. This system is a source of heavy losses to the owners. To make

matters worse the Military officers require the owners to make frequent and costly repairs. Indeed the cost of the repairs amounts nearly to the rent of the bungalow every month. In these circumstances the Cantonment Magistrate himself had better take charge of all the bungalows, pay rent to the owners every month, and then he could let the bungalows to any persons he pleases; or better still Government had better purchase all the bungalows outright, paying the owners the prices for which they themselves bought them. The Government of India had better take the subject into consideration.

(e).—*Education.*

ADVOCATE,
26th October, 1905.

Allahabad University.

10. The *Advocate* (Lucknow), of the 26th October, says:—We are not surprised to notice the feeling of opposition which the agenda paper of the next Senate meeting has called forth in the Fellows of the University, particularly in those who belong to the Colleges as Principals and Professors. We have not been permitted to see what notice has been given of the several amendments that should be pressed at the next meeting to prevent the Vice-Chancellor from at once putting in force the new regulations. In the agenda paper of the annual meeting to be held on the 13th November, the several items to be laid before the Senate have been noted as under:—

> The Registrar will report receipt of G. O. No. 524/XV—570-A/5, dated the 9th September 1905, conveying sanction of the Local Government, under section 26, sub-section (1), clause (*a*), of the Indian Universities Act of 1904, to the revised body of regulations of the University (*vide* Appendix A).
>
> III.—Under Regulation 2, Chapter III, of the Regulation of the University the Senate will assign Fellows of the University—
>
> (*a*) to the Faculty of Arts;
> (*b*) to the Faculty of Science; and
> (*c*) to the Faculty of Law.
>
> (The Senate will here adjourn until the several Faculties, formed as above, have respectively elected their Deans. As soon as the Deans have been elected the Senate will resume its sitting.)
>
> IV.—Under Regulation 1, clauses (*d*) and (*e*), Chapter II, of the Regulations of the University, the Senate will elect its Syndicate.

From this notice it is inferred that the Vice-Chancellor means to enforce the new regulations with the permission of the Senate and through the new Faculties and the new Syndicate. But how curious it is that he should in connection with the annual meeting call a meeting, on the 11th November, two days before the Senate meeting, of the Boards of Studies, Faculties and the Syndicate, in order to lay the following business before the respective bodies:—

Provisional Boards of Studies to bring the courses of study for 1906 and 1907 into conformity with the revised regulations		... ...	10 A.M.
Meeting of the Provisional Faculty of Arts		... ...	11 A.M.
Ditto ditto	Science	... ...	12 A.M.
Ditto ditto	Law	... ...	2-30 P.M.

(The Provisional Faculties of Arts and Science to receive reports by Provisional Boards of Studies. The Provisional Faculty of Law will meet to bring courses of study for 1906 and 1907 into harmony with the revised regulations.)

Provisional Syndicate meeting, 3-30 P.M., to receive for sanction the reports of the Provisional Faculties and to transact other business.

These proceedings are mysterious. Why should the Provisional Boards of Studies be allowed to revise the courses according to the new regulations two days before the meeting of the Senate which meets to consider when the new rules should come into force? Why should the Vice-Chancellor be in such a great hurry for the revision of the courses? Has he considered what will be the effect of the new regulations if they are at once put in force? The result will be that there will be no examination for the M.A. degree, because according to the new regulations graduates cannot prepare their courses to appear in the M.A. degree examinations in a few months. Any interference with the courses of study of the B.A. class students who are now ready for the examination in the subjects and text-books fixed previously will be a distinct breach of faith on the part of the University. They will also be made to lose two years. This is no doubt a very serious aspect. So we are glad that, at the instance of Mr. A. H. Pirie, Principal of the Canning College, a memorial is about to be submitted to the Chancellor to prevent the Vice-Chancellor in having recourse to an illegal procedure while trying to enforce the regulations of which the sure and certain effect will be disastrous to candidates for the coming University examination. No University has yet been able to revise its regulations, none has received the sanction of the Government for the innovations to be introduced under the University Act. Why of all Universities should the Allahabad be so anxious to carry out the behests of the Government? Let it have patience and allow time to the educational experts to see from what date the new amendments should be introduced without creating a wrench from the past. We learn that notices for a large number of amendments have been given by Principals asking the Senate to postpone the enforcement of the new rules. Mr. Westcott and Mr. We Jesse desire that a Sub-Committee of the Senate should be appointed to consider the courses of study and to submit proposals through the Faculties to the Senate meeting to be held in January next; Mr. A. B. Ewing and Mr. A. Crosthwaite desire that, notwithstanding anything contained in the regulations sanctioned by the Government, the courses of study for 1906 and 1907 should remain as announced in the University prospectus. All this is expert opinion. Why should it not be respected? One of the objects of passing the Universities Act was to show greater respect for expert opinion, to give the Universities the benefit of the experience of men engaged in the education of the young. Why should the Allahabad University show any disrespect to them and do things which cause no little alarm among students preparing for its several examinations to be held next year?

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

AL BASHIR,
17th October, 1905.

No Muhammadan Deputy Collector in some districts.

11. *Al Bashír* (Etáwah), of the 17th October, regrets to says that there is not a single Muhammadan Deputy Collector in some districts in the United Provinces. Bulandshahr is an instance in point. There are many Muhammadan landholders and other well-to-do Muhammadan residents in the district. Indeed Government should maintain a due proportion of Hindu and Muhammadan officials in every bureau.

AL BASHIR,
17th October, 1905.

Hindu and Muhammadan Deputy Collectors.

12. *Al Bashír* (Etáwah), of the 17th October, says that among the Tahsildars selected for the posts of Deputy Collectors this year there are 50 Hindus and only 3 Musalmans. This proportion is open to no objection in view of population. But looking at the list of Deputy Collectors the editor cannot consider the proportion to be just and fair. During the tyrannical administration of Sir Antony MacDonnell the number of Muhammadan Deputy Collectors was greatly reduced, and it was the duty of the Board of Revenue to strengthen the Muhammadan element during the just rule of Sir James Digges LaTouche.

HINDOSTHAN,
20th October, 1905.

The partition of Bengal a *fait accompli.*

13. The English *Hindosthán* (Kalakankar), of the 20th October says:—On Monday last the Partition of Bengal became a very fact. It will take sometime to ascertain whether the prophets who have predicted all sorts of evil would follow the partition have any foundation in fact. We ourselves have no faith in the wild and fanatical predictions which for the past month the native press have given publicity to. We do not believe that Government had any intention other than to forward the best interests of Bengal. To assume that Government had any other intention, is one of those evil designs always being attributed by a certain portion of the Bengal press to the Government of India by fanatical writers of incontrollable and disordered minds.

If national sentiment is animated by any real vitality of its own, it should be independent of such questions as has exercised the Bengali to the alarming extent it has lately done. That is to our way of thinking common sense; but common sense and sentiment very often differ, invariably to the discredit of sentiment.

ALIGARH INSTITUTE GAZETTE,
25th October, 1905.

The *Aligarh Institute Gazette* recommending *Swadeshism* to Musalmans also.

14. The *Aligarh Institute Gazette*, of the 25th October, referring to the *Swadeshi* movement among the Bengalis strongly urges the Muhammadans to realize the far-reaching and highly beneficial effects of this movement in India. It is not a political but an

economical movement, and if successfully carried out it will check the growing impoverishment of the country and supply employment to those that go unemployed at present. America, Japan, England and other European countries know the value of the cultivation of indigenous industries and encourge them by all means in their power. The Musalmans should therefore in no way be opposed to the *Swadeshi* movement, or they will reap the same fruit of their aloofness from it as they have reaped from their abstention from Western education in times past. As regards Government appointments, they cannot expect to get more than their proportionate share, and hence unless they take time by the forelock and push forward in the rising tide of *Swadeshism* at once, they are sure to be left behind in the race by the other communities as they have been in the matter of education. It is time that they too took to sending out their youths to Japan to learn modern industries.

OUDH AKHBAR,
23rd October, 1905.

The *Swadeshi* movement, and the desirability of establishing industrial museums in India.

15. The *Oudh Akhbar* (Lucknow), of the 23rd October, says that the *Swadeshi* movement is nothing but a private effort on the part of Indians to protect their indigenous arts and industries against foreign competition. But to succeed in this endeavour, it is very necessary for the Indians to make some sacrifice in being willing to use their home made coarse articles in preference to fine-looking foreign ones. Even England adopted this measure against the import of fine India-made cotton fabrics (in the past) to protect her indigenous woollen industries. America too sought to protect her industries against British competition in a similar way. The Indians should not therefore be afraid that there is anything wrong in the *Swadeshi* movement. Associations after associations have lately been fast springing up in the various parts of the country whose one object is to promote the cause of native arts and industries and save these from outside crushing competition, even though it should entail some sacrifice. To give further impetus to the *Swadeshi* movement, industrial museums should be established, and be open to the public, so that people may easily know where particular articles can be had, &c.

ADVOCATE,
26th October, 1905.

Swadeshi movement at Agra.

16. The *Advocate* (Lucknow), of the 26th October, says :—A correspondent wires from Agra :—A *Swadeshi* mass meeeting was held on Sunday at Mankameshwar temple. Over ten thousand people, Hindus and Muhammadans, were present. The native Christians sent a sympathetic message explaining absence on account of Sunday. Lala Kedarnath, Vakil, was elected Chairman. The meeting commenced and terminated with the singing of national songs. Resolutions were passed for adoption of country goods. In conclusion cheers were given for the King Emperor and Motherland. Great enthusiasm prevailed. The meeting being uncontrollable had to be divided into three parts where different speakers addressed. Even then many had to go away for want of room.

ADVOCATE,
26th October, 1905.

Students and *Swadeshism*.

17. The *Advocate* (Lucknow), of the 26th October, says :—Elsewhere is published the warning circular alleged to have been issued by the District Magistrates of Bengal to Head Masters of zilla and aided schools with a view to prevent students from taking part in the *Swadeshi* movement. We have nothing but pity for the advisers of Government for the adoption of such an impolitic and panic-stricken course. The history of the case reveals the political *delirium tremens* the rulers in Bengal are now suffering from. Some of the leaders were sent for and asked to keep the students away from the *Swadeshi* movement. The leaders felt the students had not been doing anything against the law of the land. Then Mr. Pedler, presumably under instructions from above, issued a circular calling upon teachers to suppress *Swadeshism* among students, failing which they would, it was threatened, be turned into special constables and forced thus to furnish to the police names of students preaching the new cult. The measure looked too Russian even to the Director's jaundiced eye. He forthwith withdrew it. Then perhaps the executive officers thought they could do the very same thing in their own capacity. Hence the warning circular that literally warns the rulers and not students or school authorities of rocks ahead in the manufacture of crimes by the police whose factory is already doing lots of business in that line. Evidently the authorities in Bengal have

lost their heads as much as the leaders of the people there have kept theirs cool even under provocation.

CITIZEN,
23rd October, 1905.

Complaint regarding the non-observance of gazetted holidays in the office of the Accountant-General at Allahabad.

18. The *Citizen* (Allahabad), of the 23rd October, referring to Lord Curzon's reply to the clerks' address at Simla, says :—Lord Curzon said : 'I set myself, therefore, to try to understand the position and, if possible, to alleviate the lot of the classes of whom I have been speaking ; and the new rules which we have passed, or systems that we have introduced about the abolition of fines in the departments of Government, the observance of public holidays, the leave rule of the subordinate services, the rank and pay of the higher grades among them and the allowances and pensionary prospects of all classes, have, I hope, done a good deal to mitigate some of the hardships that had been felt, and to place them in a more assured and comfortable position in the future." We are prepared to give His Excellency credit for the rules that he has passed and the systems that he has introduced. But we venture to enquire whether he has at any time paused to ascertain how far those rules are carried into practice, and whether those systems have actually alleviated the lot of the men concerned. From every department and section of Government service, letters reach us every day describing in piteous terms the hard lot of the poor clerks ; and we know of few Government offices where the standing orders of Government as to the grant of leave and observance of holidays are not openly set at defiance. We shall to-day cite only one instance. The office of Accountant-General for the United Provinces is, we understand, directly under the control of the Government of India, and yet, in that office, particularly in the Treasury Department, clerks are required to attend even on Sundays, no other holidays being granted them in lieu of such Sundays on which they are required to attend. The Government order is, however urgent the nature of work, no clerk will be required to attend on a holiday which on account of his religious persuasion he regards as peculiarly sacred. And yet in the Treasury Account Department, Muhammadans as a class were required to attend on the 14th instant, which was a gazetted holiday in honour of *Shab-i-barat*. To crown the misery of the poor men, an order has been issued by that worthy officer, the Deputy Accountant-General, Mr. A. Newmarch, that the clerks must attend office every day from 10 to 6. Now, who is responsible for these hardships? We are of course aware that a Viceroy cannot make it his business to personally watch over every office and regulate its working days and hours. But surely when a Viceroy takes credit for the introduction of certain rules and systems, the Government of that Viceroy should see that those rules and systems are strictly followed.

INDIAN PEOPLE,
26th October, 1905.

Proposed Medical College in Lucknow.

19. The *Indian People* (Allahabad), of the 26th October, says :—There can be only one opinion as to the idea in Lucknow to commemorate the visit of the Prince of Wales to that city by the establishment of a Medical College, and we are very much gratified that the scheme has the cordial approval of His Honour the Lieutenant-Governor of these Provinces. In addressing the influential deputation that waited upon him in connection with this scheme the Lieutenant-Governor gave an interesting and succinct account of the previous attempts to found a Medical College for these Provinces, and how the munificent offer of the late Mahárája of Vizianagram, who belonged to another Presidency, could not be accepted by the Local Government of those days on account of the refusal of the Government of India to support the scheme financially. As Sir James La Touche pointed out, history is now repeating itself, and the idea which could not be carried out in 1870 has a much better chance of fruition in 1906. We particularly wish to commend to our readers the following words of the Lieutenant-Governor :—" I wish to put aside any project which might be considered a fad of my own or a fad of any other individual. In giving precedence to reforms I wish to select those which are desired by and are certain of the commendation and support of the people at large. Such projects alone are likely to succeed, and I am ready to do all in my power to push them on. Now the institution of a Medical College is to my mind a project of this kind." If our rulers would follow these principles in the introduction of reforms, there would be greater sympathy between the Government and the people, nor should Lord Curzon be leaving the legacy of a discontented India to his successor. The

subscriptions promised to the proposed Lucknow Medical College are an indication of earnestness of purpose, and we hope the Nawáb of Rámpur and other magnates will follow the munificent example of the Maháraja of Balrámpur. The College, it is needless to add, will be neither denominational nor sectional.

V.—LEGISLATION.

HINDUSTANI, 25th October, 1905.

North-Western Provinces Tenancy Act.

20. The *Hindustani* (Lucknow), of the 25th October, publishes a communication from Tajammul Husain, landholder in Nahtore. The writer says that the North-Western Provinces Tenancy Act (No. II of 1901) has set the landholders and tenants by the heels. Indeed, the Act has made great concessions to tenants and has enabled them to deprive the landholders of their privileges. This is conclusive proof that the landholders have incurred the displeasure of Government. They have been always ready to give a ready response to the appeal of the authorities in all matters. What fault have they committed that they have fallen under the displeasure of Government? All agreements made between landholders and tenants have been rendered null and void by section 3 of the Act, which is opposed to all law and precedent. There is a special Contract Act. The section should be cancelled. Sections 11 to 14 should be modified in such a way that when a tenant has resigned his holding or has been ejected, or has been admitted to other land, this second land should not be considered to be in exchange for his first holding, and all his rights should cease. The landholders should be empowered to realize from the tenants the *abwábs* and dues which Government recovers from the landholders along with the revenue assessments. The tenant, whether an occupancy or a non-occupancy one, keeps half the profits to himself and gives the other half to the landholder. What more should he expect? It is to be hoped that in honour of the Indian visit of His Royal Highness the Prince of Wales, Government will remove the above grievances of landholders and stimulate their loyalty.

VI.—RAILWAY.

ZAMANAH, September, 1905.

Railways *versus* canals in India.

21. The *Zamánah* (Cawnpore), for September, referring to the loan of twenty millions of pounds sterling which the Secretary of State proposes to take and spend in the extension of railways in India, says it does not see why public money should continue to be so recklessly wasted on such an unprofitable and unimportant work. Both right-minded Indians and Englishmen hold that construction of canals is far more useful and necessary than that of railways in India. The existing canals yield a profit of about 35 per cent., whereas, with the exception of two railway lines, the rest have hitherto proved a losing concern. It is true that a profit of five or six per cent. is shown on the railways in the annual report every year, but this is all fiction. The cost of the East India Railways was about 53 crores of rupees, and, not to speak of profit, the loss entailed by it has been 24 crores so far. India's debt under the head of 'railways' alone now amounts to 450 crores of rupees, the interest paid on which is 145 lakhs a year.

ROHILKHAND GAZETTE, 24th October, 1905.

Ill-treatment of a ticketchecker at the Bareilly station on the Oudh and Rohilkhand Railway by a European platform Inspector.

22. The *Rohilkhand Gazette* (Bareilly), of the 24th October, says that on the 29th September last, Bishambarnath, railway ticket checker, found a European travelling without a ticket from Lucknow in the Dehra Dún mail. Bishambarnath asked him to pay the railway fare if he had no ticket. The European passenger refused to pay the fare. On the arrival of the train at Bareilly Bishambarnath drew the attention of Jagannath, ticket collector, to the matter and asked him to realize the fare from the European. In the meantime Mr. Bhoot, platform Inspector, appeared on the scene and told the ticket collector to let the man go as he was his friend. The native officials said that it was their duty to realize the railway fare from the European. The platform Inspector advised them not to interfere with the friends or servants of Europeans. The ticket checker nothing daunted replied that if he interfered in the performance of their duty he would be reported to Mr. Pope. Mr. Bhoot got enraged at the ticket checker's reply and struck him a blow on the face. Bishambarnath then returned to Lucknow and reported the matter to Mr. Pope, the Traffic Manager, who at once sent a telegram to Mr. Keelan, District Traffic Superintendent, to make an inquiry and

send him a report. An inquiry was made but it is not known whether the report has been submitted to Mr. Pope or not. It is to be hoped that Mr. Pope will do justice to Bishambarnath who has been ill-treated in the conscientious performance of his duty.

HINDUSTANI,
25th October, 1905.

Oudh and Rohilkhand Railway.

23. The *Hindustani* (Lucknow), of the 25th October, says that the members of the Railway Board will inspect the railways in these provinces and stay at Lucknow for a few days to confer with His Honour the Lieutenant-Governor next month. It is to be hoped that the public will avail themselves of the opportunity to draw the attention of the members to the wants and requirements of the passengers. The public are very thankful to the officials of the Oudh and Rohilkhand Railway for holding a conference of popular leaders to make suggestions for the removal of the grievances of third class passengers. Some of the suggestions have been carried out, but a great deal still remains to be done and cannot be given effect to unless the higher railway authorities provide the ways and means. The goods wagons have been increased, but there has been no increase in the number of carriages for passengers. On occasions of fairs passengers still continue to be packed as sheep, not the least attention being paid to their convenience and comfort. No steps have been taken for affording facilities to *zanana* passengers. There are no sheds for third class passengers at many stations on the Oudh and Rohilkhand Railway stations. Where there are sheds, they become as hot as ovens during the hot weather and cold during the winter. At some places such as Lucknow, Sháhjahánpur, Bareilly, &c., the railway stations are situated too far from the towns, and the passengers are put to great inconvenience in consequence. The railway stations should be built nearer the towns. Railways should be constructed between Allahabad and Rae Bareli, and Unao and Rae Bareli without further delay.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 31st October 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 44 of 1905.

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NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 4th November, 1905.

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I.—Politics.

(a).—Foreign.

Nil.

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INDIAN PEOPLE,
29th October, 1905.

Some English stanzas on the Viceroyalty of Lord Curzon.

1. The *Indian People* (Allahabad), of the 29th October, reproduces from the *Hindustan Review* the following English stanzas which the author, N. Gupta, calls "Curzoniana":—

Who came with crash of cymbal and beat of drum,
Till the world did rattle and things did hum;
“Ch, I did,” said George Curzon,
“For I am a Superior Person.”
Who out-Barnumed Barnum and strutted on the stage?
Who brought back at Delhi the Imperial Age?
“I boss'd the show at Delhi,” said George Curzon,
“For I'm a Magnificent Person.”
Who made Official Secrets fearful still,
Who trotted out the blessed University Bill?
“Of course I did,” said George Curzon,
“For I am an Almighty Person.”
Who bearded Kitchener in his den,
And was routed by Balfour and his men?
“Oh, well,” said Curzon, “'twas a nasty fall,
“I guess I knock'd my head 'gainst a wall.”
Who parted Bengal and broke the land,
Put the people asunder with a pitiless hand?
“I did it,” said Curzon, “I did it Alone.
“For I have a hand of iron and a heart of stone.”
Who drove Manchester out on the street,
Made of the *mulls* and the cloths a winding sheet?
“I did,” said Curzon, “and the Chamber will foam,
There'll be the devil to pay when I get back Home.”
Who made the *Swadeshi* leap into life,
Who put an end to storm and to strife?
Who made the Babus a close knit Nation?
‘I didn't mean it, but I did,” said Curzon.

N. Gupta.

INDIAN PEOPLE,
2nd November, 1905.

The present form of British Government in India.

2. The *Indian People* (Allahabad), of the 2nd November, says:—The conquest of India by England is one of the most remarkable and astonishing facts in history. In the first place, there never was any proper conquest of India by England. The phrase that India was won by England by the sword and must be retained by the sword is common enough in use, but it is hardly true in fact. There was no invasion of India by English troops. The Moghals came as invaders and conquerors. The English did not come in either capacity, but merely as traders. They had no thought of empire or rule, to begin with. When it came to the use of the sword it was wielded mostly by Indian hands on behalf of the English. The English power grew slowly in India. But the former slight hold is now firm and no Moghal Emperor had as complete an ascendancy over the country as the present rulers of India. The English brought to the building of the British Indian Empire a resourcefulness, an administrative capacity, and a grip of details never equalled by any former rulers of India, and the result is the wonderful Empire that we see to-day. When, fifty years ago, British rule in India was in danger the people, or the great majority of them, remained firmly loyal. That is the main reason why order was so speedily established and the expansion and consolidation of the British Empire in India went on smoothly. It must be further remembered that the work of government has been made easy by the people of India themselves. No other people in the world are so easy to rule than the people of India. They have been subject to foreign rule for centuries. By nature they are docile and peaceful and easily amenable to authority. By their religion they have been taught to obey the king and regard him as an

incarnation of divinity. It must also be conceded at once that the British rule is the best the people have known for a long time. Other rulers did not appreciate the advantages of religious tolerance and sought to impose their own religion upon the country. That brought about friction and frequent trouble. The English have most wisely decided to interfere with no man's religion, and the people of India are wonderfully tractable so long as their religion is not interfered with.

Along, however, with British rule have come English traditions and English teachings. The genius of a people cannot be divorced from its rule. Unfortunately, the men actually entrusted with the work of carrying on the King's Government in India do not seem to realise that things are moving, even in India. The country is not where it was thirty years ago. The educated classes have rapidly assimiliated English ideas, and the educated classes are the natural leaders of the people all over the world. Nothing is to be gained by a vehement denial of this self-evident truth. The Government has eradicated most of the real and serious evils in this country. In any reform that it may now undertake it should try to carry the country with it. We hear a great deal about agitators and others in India, men who do not wish well to the Government. As a matter of fact, the position of the Government is so secure that it cannot be shaken except by itself. Whenever there has been serious agitation it has been due to measures or legislation introduced by the Government. A dozen instances could be mentioned in recent times in which there have been considerable excitement or agitation, due always to some unpopular measure of the Government. Most of this is avoidable. The Government thinks that there is very little public opinion in this country, but no object is served by provoking that opinion constantly and helping it to grow. That is precisely what the Government has been doing, and quite recently public opinion has expressed itself in a manner which has been felt even in England. So long as the provocation does not come from the Government there is no hitch and things move smoothly. But every now and then there is some fresh fad or some so-called reform, and the people become agitated. If the relations between the Government and the people are becoming strained in any part of the country it is due almost always to the Government, for it is the easiest thing in the world to conciliate the people and govern them smoothly. The Government here requires looking after and the English people must do it. Instead of that, they call a Viceroy great who has done an immense amount of mischief to the country. That is the reason why the real well wishers of England insist on a change in the system of Government and the need of bringing it more in line with the genius and tradition of the English people.

II.—Afghanistan and Trans-Frontier.

Nil.

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Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

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Nil.

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Nil.

(d).—Municipal and Cantonment Affairs.

KHICHRI SAMACHAR,
28th October, 1905.

Construction of a drain to carry off the dirty water of the lac factories at Mirzapur.

3. The *Khichri Samáchár* (Mirzapur), of the 28th October, expressing satisfaction at the drain which is under construction at Mirzapur for carrying off the dirty water of the lac factories in that town, says, that if the drain is connected with the Ganges at the bathing *ghát*, it will pollute the river and cause annoyance to bathers. The drain had, therefore, better be taken outside the town and let into the river somewhere near Fataha.

(e).—Education.

AL BASHIR,
24th October, 1905.

Need for the establishment of industrial and commercial schools in the United Provinces.

4. *Al Bashír* (Etawah), of the 24th October, expressing satisfaction at the decision of Government to establish an agricultural college in the United Provinces, thanks Sir James Digges LaTouche for it, and hopes that His Honour will also soon have the need for a provincial Medical College removed. There is likewise an urgent necessity for establishing industrial and commercial schools in these Provinces, and the editor would urge Sir James, a friend of education and beneficent ruler as he is, to see that this desideratum too is supplied before the expiry of the term of his office.

CITIZEN,
30th October, 1905.

Interference of the Government of India with the decision of the Punjab University regarding the minimum age limit for matriculation.

5. The *Citizen* (Allahabad), of the 30th October, says:—At a meeting of the Punjab University held on the 26th of June last it was decided to fix the minimum age limit for matriculation at 15. Our readers may remember that this number has the *imprimatur* of the University Commission. The Government of Lord Curzon, however, now so well known to us for its unwise and repressive measures, has made an attempt to upset the decision. In a letter dated the 10th October, addressed to the Punjab Government by Mr. Risley, Secretary to the Government of India, the latter insists that a modification should be made in the decision and the age at which a candidate might present himself for the examination should be fixed at 16 rather than 15. An extract from the letter giving the main arguments of the Government of India in favour of the change insisted upon is given elsewhere. They seem to be: (1) Physical and mental consequences of over-pressure. (2) The free atmosphere of college life. (3) The decision already arrived at by the University of Allahabad, fixing 16 as the age limit. Let us consider the arguments *seriatim*. (1) It can be shown from statistics that the age of many men, products of our Indian Universities, who have been regarded as ornaments of the various professions that they have entered, when they passed the Entrance Examination, was below rather than above 16, and yet the complaint has never been made that their health was in consequence affected. Lord Curzon's Government would regard such men as precocious, forgetful that because of climatic and other differences between India and England, children in this country attained to a physical, ethical and intellectual development faster than in England. And even in England, the age limit for admission into a medical college has, of course after a careful consideration of the weighty reasons for the change, been reduced from 16 to 15. Surely, the subject prescribed for the Entrance Examination of an Indian University cannot be calculated to produce a greater strain on the mental capacity of a candidate than a study of the Medical profession in England. In 1899 when the question of raising the age limit was discussed by the Senate of the Allahabad University, the plea set up by Mr. Boutflower, the then Director, was that it was proposed to raise the standard of the matriculation test; but when you are not going to raise the School course, as you said, you would, practically by one year, why fetter the Entrance age at all? When a student has worked up to the prescribed standard at the age of 14 or 15 and you do not permit him to go up for the examination, what is he to do in the meantime? It is idle to expect that the extra year or two that you thus grant him against his wishes would be utilized for his physical development. On the other hand that time spent in idleness would not only deprave and demoralise him, but stunt his growth. The argument that guardians of Indian youths force on their children a premature entry upon collegiate life need not be taken in any seriousness. Blood is thicker than water, and there is an Indian saying that a woman who pretends to take greater care of a child than its mother is a witch. The only test which can regulate the limit of age is that of intellectual fitness; that test would be real and natural. Any other if imposed, even by a Viceroy, cannot but be arbitrary and artificial. (2) The atmosphere of college life has been represented as free. Well, if it is freer, it is purer. And if it be dangerous to mix for boys aged 14 and 15 with older students of a college, it is much more dangerous for them to mix with the bigger boys of a school. (3) The University of Allahabad has recommended 16 as the age limit, and for sake of uniformity Government of India recommends the adoption of the same limit by the other Universities as well. But is the Government of India aware by what process the local university arrived at its decision, in the matter? We explained the

process in our issue of the 18th September last; and we think it necessary to expose it once again. The Hon'ble the Vice-Chancellor, who at the adjourned meeting of the 15th April, was in the chair, was determined to choke off the discussion led by Dr. Satish Chandra Banerji and Mr. V. R. Pundit. The main arguments adduced by these gentlemen were those that we have referred to above; when the Vice-Chancellor seemed to snub them. Not at all daunted, Mr. Pundit, who, as our readers know, is a Barrister-at-law, observed, "Gentlemen of our profession have no lack of opportunity to hear their own voices, and I can assure you I am not standing here for that purpose. It is the importance of the question which moves me to make remarks." Mr. Justice Knox then threw out a hint that the matter had been settled and no good could come out of further discussion. Dr. Ewing asked pointblank whether it had been so settled by the Government of India. Mr. Knox gave a reply which was rather evasive, but which was so worded that Dr. Ewing and we think the others present regarded it as a reply in the affirmative. The question was then put to the vote, and when we remember that the Vice-Chancellor had, immediately before putting it to the vote, used his irresistible argument that if the Fellows would vote for less than 16 their work would come back to them for re-consideration, we can well conclude that 16 was the age limit adopted. We thus see that if the University of Allahabad recommended 16 as the age limit, it was decidedly under the impression that the Government of India had definitely fixed the limit of 16 years. And we now see the Government of India recommending the same limit to other Universities on the plea that it has already been adopted by the University of Allahabad. Verily, here is a farce enacted of which Lord Curzon's Government alone is capable.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

The Kangra relief measures *re* the late earthquake.

ADVOCATE,
22nd October, 1905.

6. The *Advocate* (Lucknow), of the 22nd October, referring to the Kangra relief measures in connection with the late earthquake, says:—But what is more important is how the wounded and impoverished people may, after they have been brought to the normal state of health, be helped to stand on their legs. The programme drawn up by the Government is briefly told. The orders issued arranged for the remission of the *rabi* revenue and income tax in the more seriously affected area to leave cash in the pockets of the people, the repair of the irrigation channels to prevent further loss, the issue of takavi free of interest to the extent of one lakh for the purpose of plough bullocks to replace those killed, and for the assistance of the Forest Department in the provision of wood for shelters and the opening of the forests to grazing. All these could not be carried out *in toto*; the Forest Department failed to respond to the call of duty and humanity. Captain O'Brien, who has all along been in the thick of the fight against disease and privations, exposure and impoverishment, is not satisfied with the measures sanctioned. His views are thus worded: "It seems important that throughout this tract the revenue for *kharif* harvest should be remitted. The amount of this instalment being three times that of the *rabi*, it would be harsh to collect it from people so distressed, and the income of the harvest will do much to set them on their legs. So far no one has had any assistance outside the towns and bazars, and it appears to have been decided to restrict relief to non-agriculturists only. This is a decision for the reconsideration of which I press strongly, especially as regards the decimated area. Apart from the fact that the agriculturists in towns have received relief, and that practically speaking no line can be drawn between agriculturists and non-agriculturists, as all own land, it is clear that in the worst affected area all the measures which Government can carry out will not suffice to restore the cultivators to a state approaching that in which they were previous to the disaster, and that the Relief Committee should come to their assistance." It goes without saying that full approval of this suggestion will place the Government in the real character of the *ma bap* ruler before the people. Sir Charles Rivaz, who has taken charge of the Province, may be expected to signalise the assumption of his office by sanctioning Captain O'Brien's most humane proposal.

AL BASHIR,
24th October, 1905.

Al Bashír on the *Swadeshi* movement

7. *Al Bashír* (Etáwah), of the 24th October, referring to the boycott movement of the Bengalis, says that the latter have set up this movement in imitation of the Irish who sought to coerce, by boycotting, the British Government into granting their demands. But the Bengalis should remember that the Irish are one nation, follow one religion, their mode of living is the same, &c. On the other hand, the case is quite the reverse with the Indians; and their boycott movement will probably result in simply retarding their progress instead of promoting it. Supposing, for instance, that the idea of the Indians is correct that the Universities Act has been passed to prevent Indian youths receiving higher education in future, and that the Partition of Bengal has been made to ruin the Bengalis, cannot the Government that has adopted these measures equally modify the Factory Act, imposing such severe restrictions, as to working hours, wages of the operatives, &c. on the Indian Mills, as will make it almost impossible for these mills to compete with foreign ones. It is a great pity that the Bengalis and others who have followed their example should have, by their agitation, made the Government distrustful of them. The editor is especially afraid lest his own co-religionists who sympathise with the *Swadeshi* movement should have to suffer for it, while the other community, on account of their education, trade and wealth may be able to hold their own, in the long run. A considerable number of Musalmans are in favour of promoting indigenous industries, and there are thousands among them, the editor himself being one of them, who have long been using only India-made cloths. The *Swadeshi* movement of Bengal is, however, based on selfishness, being set on foot in resentment against the partition of Bengal, and not out of pure love for one's own country's goods. The editor would, therefore, strongly advise his co-religionists to continue to quietly support and encourage indigenous industries as they have hitherto done, without making any unnecessary fuss about it.

AL BASHIR,
24th October, 1905.

The *Swadeshi* movement and the Musalmans.

8. *Al Bashír* (Etáwah), of the 24th October, publishes a letter from a Muhammadan who wishes to distinctly point out that the Musalmans, and even Hindus of all other parts of India save Bengal, sympathise with the *Swadeshi* movement not because they resent the partition of Bengal in any way, but because it is calculated to greatly ameliorate the condition of the country. The people have long been in favour of using India-made goods to stop the drain of wealth from their country. The writer concludes urging Muhammadans especially to hold public meetings and pass resolutions stating that though they are desirous of promoting indigenous industries in every way, and are in full sympathy with the *Swadeshi* movement, their sympathy is based on pure patriotism and not on any dissatisfaction at the partition of Bengal.

INDIAN PEOPLE,
29th October, 1905.

The *Swadeshi* movement, and the District Superintendent of Police, Lahore.

9. The *Indian People* (Allahabad), of the 29th October, says:—In Calcutta the slight conflicts between the Police and the supporters of the *Swadeshi* movement have made the former somewhat chary, and encounters are now very rare. But a novel instance of police bungling is reported from Lahore. The *Tribune* has published the text of a curious reply given by the District Superintendent of Police, Lahore, to an application about a *Swadeshi* procession to pass through the streets of that city. The Police Superintendent says proper police arrangement cannot be made on such short notice. At least 10 days' previous notice must be given, and detailed information on various heads must be furnished. Next he wants to know the name, rank and position of the promoters of the meeting, the object of the meeting (the application, it must be remembered, was for a procession, since *Swadeshi* meetings have been already held in Lahore), the hour of commencement and finish, what is to take place at the meeting, &c. In conclusion, this wonderfully wise Superintendent of Police says:—"On receipt of full information the advisability of allowing a procession on a date after the 29th October will be duly considered." The naming of a date is very suggestive, as it is known that Lord Curzon was to arrive at Lahore on the 27th instant, and the intention evidently is that no procession should be permitted until His Excellency leaves Lahore. While the District Superintendent of Police was about it he might as well have enquired whether the procession would be accompanied by a brass band, whether the tunes played would be martial or mournful,

what sort of dress the processionists would wear, and several other important details which a zealous police officer should make himself acquainted with. As regards the rights of the matter it goes without saying that the Lahore Police Superintendent is no more in the right than Captain Parsons was in arresting Pandit Kashi Nath. We are glad to notice a committee of leading lawyers in Lahore has been formed to see the matter out. There is no doubt as regards the issue, for no policeman has any right to prohibit a peaceful procession. We should like to suggest to the leaders of the *Swadeshi* movement in the Punjab that, after what has happened and after the matter in issue is decided, they should organise *Swadeshi* processions in every important town in the Province.

KHICHRI SAMACHAR, 28th October, 1905.

Complaint regarding the demolition of houses at Mirzapur to sell off the materials.

10. The *Khichri Samáchár* (Mirzapur), of the 28th October, says that as certain persons have pulled down some large houses at Mirzapur to sell off the materials, the sites of these houses lie covered with rubbish and dirt, which is calculated to cause the outbreak of plague in the neighbourhood. Besides, the foundations of the houses adjoining those pulled down are generally badly shaken. The authorities had better do something to stop this sort of vandalism in Mirzapur.

KHICHRI SAMACHAR, 28th October, 1905.

Suggestion to prohibit gambling during the *Dewali* festival.

11. The *Khichri Samáchár* (Mirzapur), of the 28th October, says that the gambling in which the people indulge so freely during the *Dewali* festival has ruined many families, and suggests that just as Government has prohibited gambling in rain-speculations at Calcutta, so it should prohibit the general gambling during the *Dewali* in India.

PRAYAG SAMACHAR, 29th October, 1905.

Complaint regarding the non-observance of gazetted holidays in certain public offices at Allahabad.

12. The *Prayág Samáchár* (Allahabad), of the 29th October, regrets that while Government annually publishes in the Provincial gazette a list of holidays to be granted in offices, it takes no care to see that its officials duly observe these holidays in the public offices. For the last *Dewali* festival two days' holidays were gazetted, but a number of the unfortunate clerks in the Accountant-General's Office and certain other offices at Allahabad had all the same to attend their respective offices on those days. Gazetted holidays are, as a rule, not observed regularly in the public offices on the occasion of other festivals too, a portion of the staff being invariably required to attend on all Indian holidays, however important they may be.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE, 22nd October, 1905.

Third class railway passengers.

13. The *Advocate* (Lucknow), of the 22nd October, says:—We appreciate all the labours of the Railway Traffic Department recently undertaken to improve the third class traffic. We think this feeling is generally shared by the public. But much remains to be done yet. It is no want of appreciation nor any captious spirit that makes us say that the result of the Railway Conference has not been what was expected, and we do not know whom to blame for it. One of the grievances of third class passengers is that the carriages are almost always overcrowded, and on occasions, as religious festivals, wagons are used for the passenger traffic. This complaint has not yet been removed and the Oudh and Rohilkhand Railway are still in want of sufficient rolling stock to carry their third class passengers. It was strongly pointed out at the Railway Conference held at Lucknow that this grievance should be removed, but no progress has been made in the matter. Since December 1903 several new branches have been added to the Oudh and Rohilkhand Railway system, but we are sorry to say that the rolling-stock has not been sufficiently added to, and passengers are still loaded in trucks like cattle. The Railway Board while at Lucknow should see whether the existing rolling stock does not require immediate addition.

The accommodation for third class passengers on railway stations is deficient. There are stations of the Oudh and Rohilkhand Railway line which have no waiting rooms, and wherever waiting rooms have been built they offer no protection against wind or rain. In winter they become unfit for people to spend a few hours in the shivering cold nights and in the summer the corrugated iron roofing turns them into regular furnaces. This complaint has also to be removed. Attempts have been made to offer better treatment to third class passengers by employment of inspectors, but no improvement can be effected unless the agency through which the Railway works is the proper agency and contains a larger number of men to whom the passengers can speak freely. A low-paid Eurasian staff has hardly the capacity to make itself understandable to the average Indian passenger. Of late we hear there had been rather retrograde steps taken in this respect, particularly in the Lucknow District of the Traffic Department.

In the Oudh and Rohilkhand Railway line third class passengers are put to inconvenience owing to the situation of the railway stations which are at some distance from the cities. This is so in Lucknow, Sháhjahánpur and Bareilly. This can be removed by constructing branch lines to the city. We hope this will not be grudged in order to see the inconvenience removed.

VII.—Post Office.

BRAHMAN SAMACHAR,
October, 1905.

A complaint regarding the mail-cart service in Parichhatgarh, Meerut district.

14. The *Brahman Samáchár* (Parichhatgarh, Meerut), for October, says that formerly the mail (cart) reached Parichhatgarh at 6 A.M. and left at 5 P.M., and then subsequently it came at 10 A.M. and left at 4 P.M., which allowed the public sufficient time to send their replies by return post, but that lately the cart has been arriving at 10 A.M. and leaving the place at 12 A.M., a very unsatisfactory arrangement which hardly admits of the letters, &c., being delivered to the public and their replies despatched by the returning mail.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 6th November, 1905.

PRIYA DÁS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

No. 45 of 1905.

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Nil.

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Nil.

I.—Politics.

(a).—Foreign.

AR RIYAZ,
8th November, 1905.

The Sultan of Turkey.

1. The *Ar Riyáz* (Aligarh), of the 8th November, observing that the British Government will, at least, take two years to recover the loss of prestige it has suffered in connection with the resignation of Lord Curzon, is glad to observe that His Lordship who held a very hostile attitude towards the Sultan of Turkey in respect to the latter's dominion in Arabia, has resigned the Viceroyalty of India, and thus lost his power of doing much mischief. The young man who is to succeed to the office of the Sheriff of Mecca, who died lately, will, it is to be hoped, duly apply for his appointment to the Sultan, and not install himself in the office as his hereditary post, or play into the hands of the British Government as his predecessor had begun to do. The Hejáz railway which is nearing completion will, there is little doubt, serve to greatly increase the influence of the Sultan in the Muhammadan world. Russia, the great enemy of Turkey, has seriously been weakened in the Russo-Japanese war, so that the Sultan can now freely fortify the Bosphorus coast without interference. In short, there are indications on all sides that the Sultan has nothing to fear from any quarter at present. His Majesty is, in fact, born lucky, and will live long.

(b).—Home.

ADVOCATE,
9th November,
1905.

Greetings offered to the Prince and Princess of Wales on their first landing on Indian soil.

2. The *Advocate* (Lucknow,) of the 9th November, says:—Their Royal Highnesses the Prince George and Princess May step on Indian soil this afternoon. We accord our cordial welcome to the royal guests of our country and offer our greetings on this their first visit to India. Animated by loyal feelings towards the Throne of England to which, India by common consent owes allegiance, the whole country with one voice welcomes the royal personages to Indian soil and feels pleasure at the presence of the heir-apparent to the throne and his consort, impelled by the affection with which eastern people look upon the sovereign and his own people.

The relations of the people of India with their Sovereign have been always cordial. The name of Queen Victoria is still uttered throughout India with reverence which few sovereigns have elsewhere ever enjoyed. The affection with which the Indian subjects of Emperor Edward look upon His Imperial Majesty and his family is too genuine to be questioned, and therefore the feeling is mutual. The trouble and inconvenience which the august personages have taken in making this long journey will be repaid by the conviction which we are sure their Royal Highnesses will carry with them home that their Indian subjects love them as ardently as other subjects of any other parts of the Empire do.

The affection and expression of confidence is not blind. It is intelligent, as the belief prevails that whatever blunders may be committed by the agents who carry on the administration of the land, whatsoever may be the motives which guide them in their action, the Sovereign and his family's sympathy is always with the people, and it has found expression whenever any occasion has arisen. The visit to India of Emperor Edward thirty years ago is remembered for the impression then created. The present visit will also leave behind it many mementos that will directly benefit all classes of the community. Our request to all parties concerned is that the visit throughout may be made pleasant to our honoured guests so that they may take back with them pleasant recollections of their visit; that their visit be made memorable not only by memorials which the people in their loyalty will raise among themselves, but by some marks of royal pleasure, which will serve as a living memorial for all time to come. We once more greet our royal guests and wish them a pleasant tour in India and safe return home.

INDIAN PEOPLE,
9th November,
1905.

Rumoured proposal to boycott pro-*Swadeshi* newspapers from the table of the Prince of Wales while in India.

3. The *Indian People* (Allahabad), of the 9th November, says:—We find it stated in some Calcutta papers that the Superintendent of Stationery with the Government of India has given directions that certain Indian newspapers as well as an Anglo-Indian newspaper should on no account be placed on the table of His Royal Highness the Prince of Wales during his Indian tour. Should

this happen to be true it is of course open to inference that the Superintendent is either acting under orders or under suggestion. The papers named have distinguished themselves by the uncompromising support they have given to the *Swadeshi* movement and the freedom with which they have criticised the Government in regard to its recent decision about students and some other questions. Probably, they are set down among the malcontents and suspects, but there is no present intention of setting Section 124A of the Indian Penal Code in motion against them. We do not know whether the Prince of Wales will have much time to give to the reading of Indian newspapers. If he has, he will have to be given any papers that he wishes to read. The Russian Censor, with his broad ink-pad, does not exist in India. Besides, if the Prince does not read one class of newspapers he will read another, which denounce the *Swadeshi* movement, the students and generally everything connected with the present agitation. And if the Prince is curious, he will want to know what it is all about, and to see the other side of the picture. Moreover, the Prince of Wales is not a political visitor and whatever he may see or hear he will keep his own counsel. If, however, the report mentioned above is true there can be no doubt that an attempt is being made to keep the truth from His Royal Highness.

AL BASHIR,
7th November,
1905.

Lord Curzon's Viceroyalty and the Muhammadans.

4. *Al Bashír* (Etáwah), of the 7th November, commenting on the Viceroyalty of Lord Curzon from the standpoint of the interests of the Muhammadan residents of India, says that while not finding fault with His Lordship for taking away Berar from the Nizam's jurisdiction for good, this being a long-settled policy of the British Government, the Muhammadans have as much reason to be grateful to His Lordship for the Partition of Bengal, as they have to be dissatisfied with the creation of the North-West Frontier Province, one being as beneficial as the other is prejudicial to their interests. His commemoration of the "baseless" Black Hole incident which fixes a deep stain on the memory of Nawab Siraj-ud-dowla, and is calculated to create undesirable hatred among Europeans towards Muhammadans, cannot possibly receive the commendation of any thoughtful Muhammadan. His Lordship's special efforts to preserve ancient Muhammadan monuments from decay were worthy of all praise, and the Muhammadans cannot be too grateful for the same. There were a number of similar other smaller acts of Lord Curzon, some of which were agreeable and others disagreeable to the Muhammadans. But judging Lord Curzon by his larger and more important administrative measures the Muhammadans consider him to be their greatest enemy, and his very being a source of serious danger to their *nation*. He has long since set his heart upon Persia, his late tour in the Persian Gulf being the best proof of his proclivity. The rebellion that lately occurred in Arabia against the authority ot the Sultan of Turkey is believed by shrewd politicians to have been instigated by Lord Curzon. His Lordship belongs to that school of politicians who desire to see the Turkish Empire weakened, and Arabia made independent of Turkey, and brought under the jurisdiction of the Viceroy of India. Such being the case, the editor has not the least sympathy with the personality of Lord Curzon. His Lordship is, in fact, nobody's friend, but of his own country and countrymen alone. If he benefited or injured any one, he did so simply in the pursuit of his own country's good, and not out of any special regard for any class or race. And for this virtue of genuine patriotism he is well worthy of every praise and honour.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

ZUL-QARNAIN,
7th November,
1905.

The Provincial Civil Service in the United Provinces.

5. The *Zul-Qarnain* (Budaun) of the 7th November, in a long article, referring to the institution of the Statutory Civil Service some twenty years ago, and to that of the Provincial Civil Service in 1890, as the result of the recommendations of the Civil Service Commission, complains that none of the Covenanted Civil Service posts which the Secretary of State reserved for the members of the newly constituted Provincial Civil Service have hitherto been given to the latter in the United Provinces, the Government explaining this away by stating that the posts in question were held by the Statutory Civilians, and that the Provincial Service men could not get them until vacancies occurred in them. This explanation is not satisfactory at all, inasmuch as the Statutory Civilians were already graded with, and formed part of the Covenanted Civil Service, and received their promotion along with Covenanted Civilians, and the posts reserved for the Provincial Civil Service were at once to be filled by members of the latter service. The result of this withholding the promised Covenanted Civil Service posts from the members of the Provincial Civil Service has been that brilliant and distinguished educated Indians no longer seek admission into this service. It is very strange that the principles and rules laid down by the Secretary of State for regulating the constitution and recruitment of the Provincial Civil Service should have been made a dead letter without even observing the formality of submitting the modifications in question to the Secretary of State for sanction. It is quite possible that by the time—which will not be less than 20 years hence—the posts at present held by the Statutory Civilians come to fall vacant, the Government of India might still manage to withhold them from the members of the Provincial Civil Service by telling them that those posts were held by *Indian* Covenanted Civilians whose number is rapidly increasing and is likely to equal that of the present number of the Statutory Civilians in course of time. The Secretary of State provided that a certain number of joint magistracies should be filled by members of the Provincial Civil Service, but the Government has avoided doing this by simply adding as many posts to Deputy Collectorships as the Secretary of State wanted to be held as joint magistracies by the members in question, justifying its action with the explanation that as the duties of the Deputy Collectors and Joint Magistrates were the same, it was no use showing them under two different heads. Similarly Government has virtually abolished the two special posts of Assistant Settlement Officers and one of Assistant Director of Land Records and Agriculture, which the Secretary of State had reserved for the members of the Provincial Civil Service, merging them into those of Deputy Collectors. As regards the two posts of Small Cause Court Judges, Government continues to fill them with the members of the Provincial service, mainly because European Joint Magistrates do not generally like Judicial civil work. What makes the lot of the members of the Provincial Civil Service still worse is that when one of them goes on leave, no gradual promotion is given in the service, but only a probationary Deptuy Collector is appointed to the vacancy on a small pay. The members of this service whose pay does not exceed Rs. 500 per mensem are granted only second class travelling allowance, while men in other departments such as the Opium, Salt, Public Works Department, &c. drawing much smaller salaries and doing much less responsible work, are given first class travelling allowance. Is this distinction made because the Provincial Civil Service is mainly recruited from Indians, whereas Europeans are also to be found in the other services named above, or what?

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

INDIAN PEOPLE, 9th November, 1905.

A public meeting at Lahore to protest against the Government of India's interference with the decision of the Punjab University regarding the age-limit for Matriculation.

6. The *Indian People* (Allahabad), of the 9th November, says:—A public meeting has been held at Lahore to protest against the decision of the Government of India overruling a resolution of the Senate of the Punjab University fixing the minimum age for passing the Matriculation Examination at 14. The right of the public to protest is never exhausted, but in this instance the issue lies between the University and the Government even more than between the public and the Government. A deliberate slight has been put not only upon the Senate of the Punjab University, but also upon the Chancellor of that University. What is the constitution of our Universities? The Senate governs the affairs of the University and the Chancellor has the power either to approve or veto the decisions of the University. The decision of the Chancellor is final: The Lieutenant-Governor of the Punjab is the Chancellor of the University, with which the Viceroy or Government of India has no concern. The Senate consists of independent men, or is supposed to consist of such men. They arrive at a certain decision which is approved by the Chancellor of the University. After several months the Government of India steps in and suddenly upsets their decision. If the Senate were to resign in a body by way of protest against such treatment it would be perfectly justified. Unfortunately, we know the stuff of which the Senate of the Punjab University is made, and that body is certain to take the rebuff meekly. The Lieutenant-Governor of the Punjab is powerless to resent the interference of the Government of India, and thus a fatal blow has been struck at the independence of the Indian Universities.

(f).—Agriculture and questions affecting the land.

RAJPUT, 31st October, 1905.

Suggestion for establishing seed depots in all districts in the United Provinces.

7. The *Rájpút* (Agra), of the 31st October, expressing satisfaction at the decision of the Local Government to establish an Agricultural College at Cawnpore, and start experimental farms in various places in the United Provinces, says that the sooner these measures, highly useful as they are for promoting agriculture, are carried out the better. Government had better establish also seed depôts in all other districts just as it has already done in Cawnpore and Partábgarh, want of good seed not unoften being an impediment to agricultural improvement.

(g).—General.

PRAYAG SAMACHAR, 5th November, 1905.

The issue of a circular by the District Magistrates to the heads of schools and colleges in Bengal condemning the conduct of students actively participating in the *Swadeshi* movement.

8. The *Prayág Samáchár* (Allahabad), of the 5th November, referring to the circular which the District Magistrates recently issued to the school and college authorities in Bengal condemning the active participation of students in the *Swadeshi* movement, says that it is difficult to understand under what law the Magistrates issued the circular in question. The Indians are not allowed to bear arms, their loyalty to the British Crown is unquestioned and well-known to the world, there is no disturbance in any part of the country at the present time; and it is very strange that the authorities should so far lose their equanimity at the agitation of young students for the use of India-made goods, as to threaten the teachers of schools and colleges to appoint them as special constables to preserve the peace. If students request and persuade their fellow-countrymen to use only Indian goods, what is there political in it? Is there any country in the world where to call upon one's countrymen to use home-made goods and eschew foreign ones has been made penal by law? Again, the circular which has apparently been conceived and issued in the interest of the Manchester manufacturers, goes quite against the spirit of her late Majesty Queen Victoria's Proclamation of 1858, which guaranteed equal treatment to all classes of her subjects without the distinction of colour, race or creed. But let the object of the issue of the circular be what it may, if the Indians have really awakened to the need of their country, they will stick to their resolution of eschewing foreign goods even though they should have to establish their own schools and colleges at their own expense, for the education of their children. The editor, however, thinks, that at such a time when the *Swadeshi* spirit is so rampant, and spreading so

rapidly throughout the country, and the majority of the people are dissatisfied at the partition of Bengal, it is altogther inexpedient for the authorities to add fuel to the fire by issuing the circular referred to above. It is to be hoped that higher authorities will give due consideration to the points urged above and shape their policy accordingly. [The *Bhárat Jiwan* (Benares), of the 6th November, urges Sir Andrew Fraser to reconsider the expediency or otherwise of the circular and give his final decision once for all.]

INDIAN PEOPLE,
9th November,
1905.

Participation of students in the *Swadeshi* movement and the Bengal Government.

9. The *Indian People* (Lucknow), of the 9th November, says:—We have already said that in the present temper of Bengal the action of the Bengal Government in trying to prevent students from having anything to do with the *Swadeshi* movement is ill-advised and unwise. In the first place, the *Swadeshi* movement, from whatever point of view it is considered, is perfectly legitimate and constitutional, and the part taken by students is nowise subversive of school and college discipline. To require schoolmasters to watch their boys out of school hours is preposterous, and the threat of enrolling teachers as special constables is certain to be deeply resented. The result has been a universal note of defiance to the circular of the Bengal Government. Sir Gurudas Banerji, who began his career as a professor of mathematics and was twice Vice-Chancellor of the Calcutta University and has also written a very thoughtful book on Education, has deliberately and emphatically pronounced against the circular as uncalled for and unjustifiable. Looking at the question from the loftiest point of view he considers the work upon which the students have been engaged in connection with the *Swadeshi* movement as religious work, and he is of opinion that students can no more be prevented from taking part in the *Swadeshi* movement than they can be forbidden to perform their religious duties. A pronouncement so clear and so definite from a man so cautious and so highly esteemed as Sir Gurudas Banerji practically settles the question. A meeting of students has been held, presided over by Babu Rabindr Nath Tagore, at which resolutions were passed declaring that students declined to follow the circular of the Bengal Government, and that if it came to a push they preferred leaving the University. The president supported this view and was followed by other leaders of public opinion, who spoke to the same effect. The Government can do nothing worse than threaten schools and colleges with stoppage of grants-in-aid and disaffiliation, but the students and their guardians are evidently quite prepared for such a contingency. If the course outlined in the circular is persisted in, the only result can be that there will be a complete rupture and the Calcutta University will have no schools and colleges under its control. Besides, it has yet to be established that the University will take the same view as the Local Government without hesitation, and enforce the threats employed in this ill-timed circular.

CENTRAL HINDU COLLEGE MAGAZINE;
November, 1905.

The *Central Hindu College Magazine* on the *Swadeshi* movement.

10. The *Central Hindu College Magazine* (Benares), for November says:—For the last twelve years I have been exhorting Indians to use their own manufactures, and to set their faces against the foolish craze for foreign goods. I am therefore naturally glad to see the present movement, which, if wisely persisted in, will give back to India her financial prosperity. But for the movement to be healthy and durable, it must be founded on love, not on hatred: on reason, not on passion. In every case, let a man give the preference to home-made over foreign-made goods, when both are before him, but there is no reason why things that are not yet made in India, but are useful, should not be bought. At present the C. H. C. has only carpentering workshops, but we are preparing to open others. We have secured land, and are about to set up the shops.

INDIAN PEOPLE,
5th November,
1905.

The *Swadeshi* movement in the Punjab.

11. The *Indian People* (Allahabad), of the 5th November, referring to the alleged crusade of the Government authorities against the *Swadeshi* movement in Bengal, says:—In the Punjab the use of the Delhi Town Hall was refused for a *Swadeshi* meeting. In Lahore the District Superintendent of Police refused sanction to a *Swadeshi* procession, but he has since then thought over the matter and has no longer any objection to a procession. Every one will find out his mistake in due time, for the *Swadeshi* movement is a process of passive resistance and cannot be suppressed by active interference.

AL BASHIR,
7th November,
1905.

Al Bashir on the Swadeshi movement.

12. *Al Bashir* (Etáwah), of the 7th November, referring to the *Swadeshi* movement and the boycott of European goods, says that this movement has undoubtedly been set on foot in resentment against the partition of Bengal, and not out of pure patriotism. Such being the case, no Muhammadans, as some of them have foolishly done, should take part in the agitation of the Bengalis. The partition of Bengal is calculated to prove beneficial rather than harmful to the Muhammadans, and there is therefore no reason why the latter should join the Bengalis in their agitation, and thereby mislead the authorities into considering them also to be angry at the measure in question. The editor is no doubt fully convinced that the encouragement and promotion of indigenous industries is the surest and best means of removing the poverty of a country, a practical proof of his conviction being that he has long since been using India-made cloths exclusively, but he would strongly advise his co-religionists to keep themselves strictly aloof from the Bengali agitation on the subject, while they should quietly promote and further the cause of indigenous industries as much as they can.

ADVOCATE,
4th November,
1905.

The working hours in the Bombay mills.

13. The *Advocate* (Lucknow), of the 4th November, says:—The State wheel has at last been set in motion. Mr. Brodrick has been induced by Lancashire to move in the matter of the hours of work in Bombay mills. As Secretary of State he has drawn the attention of the Government of Bombay to the allegation made in the local and English Press on the subject of mill labour in the Bombay Presidency. Then comes a much more diplomatic move—a request to be furnished with the results of any enquiries that may have been made, so that Lancashire voters may have the pleasure of suggesting in what direction the State mill should move to grind down the Bombay millowner, his capital and labour, and all. Thus is the thin end of the wedge sought to be introduced. The rest is plain enough, though that may not be plain sailing.

INDIAN PEOPLE,
9th November,
1905.

Memorial to Lord Curzon.

14. The *Indian People* (Allahabad), of the 9th November, says:—For ourselves, we have never for a moment doubted that there will be the slightest difficulty in raising a memorial to the one but greatest Viceroy of India. The Bengal Chamber of Commerce could do it alone so far as the question of funds is concerned. Then there are others who ought to contribute very handsomely to a memorial to Lord Curzon. Sir Andrew Fraser, for instance, should subscribe a month's salary; so should Mr. Fuller as also Messrs. Hewett and Baker, all in the fullness of their gratitude. That would bring the memorial in sight. As regards trying to make the movement representative or popular, the organisers may whistle for want of thought—and funds. The Nawab Salimulla of Dacca, we dare say, will contribute handsomely, for he has been just nominated to the Governor-General's Legislative Council as the representative of East Bengal and Assam. That new Province has no local Legislative Council yet, but that makes no difference. Then comes the Mahárája of Kuch Behar. Poor man, his little State has been bundled oft to the new Province and now he has to pay tribute, perhaps, for the privilege of being permitted to live in Calcutta instead of being ordered to Dacca or Chittagong. Next comes Rája Benoy Krishna, one of the wonders of Calcutta and a man who has played many parts in his time. It was Lord Curzon that made him a Raja and he is bound to be grateful. But Rája Benoy Krishna had better look out for an effigy of himself for his own memorial, for effigy-burning is the order of the day in Calcutta. What shape is the memorial to Lord Curzon himself to take? Is it to be an equestrian statue? May we venture to suggest that His Excellency riding the whirlwind would be a most appropriate design for a memorial?

ADVOCATE,
9th November,
1905.

Proposal to raise a memorial to Lord Curzon.

15. The *Advocate* (Lucknow), of the 9th November, says:—After the flattering messages, comes the much more flattering proposal for a memorial. The Bengal Chamber of Commerce has taken the lead in the movement for raising a memorial to Lord Curzon, and has drawn the Maharaja of Kuch Behar, the Nawab of Dacca and the Maharaja of Shabha Bazar into it. There is nothing to wonder at this trinity joining the Chamber on a purpose that means name to them, though in the service of the setting sun. Only care should be taken that the memorial be not in the name of the Indian public.

ADVOCATE,
5th November, 1905.

The Imperial Institute in London, and the contribution made by India towards its expenses.

16. The *Advocate* (Lucknow), of the 5th November, says :—The "White Elephant" of Kensington still feeds upon Indian revenues to an inordinate extent. This country pays towards the funds of the Imperial Institute £1,655 or about Rs. 25,000 in round numbers. The benefit that India derives is the examination of samples of Indian products sent there in order that capitalists in the British Isles may be attracted to India for the exploitation of her resources. Since the 'show' meetings were given up, the Institute has to a greater extent justified its existence. But we would very much prefer to have it in India, while completed results may be reported to, and exhibits kept in, the museum attached to the institution in London. If the research work be carried on in this country, there is every reason to expect the training of a few Indian graduates in the art of scientific investigation into our economic products. There is an impression among many retired Anglo-Indian friends of India that the latter pays more than she should. Economy is, we are told, possible if only the Indian Section be merged into the general organisation. The Colonies have done theirs and are gainers thereby, while India has been on the losing side all along Why not have a little more economy ?

INDIAN PEOPLE,
9th November, 1905.

The proposed Medical College at Lucknow.

17. The *Indian People* (Lucknow), of the 9th November, says:—A correspondent writes to suggest that Allahabad being the seat of the Government of the United Provinces the proposed Medical College should be established here rather than at Lucknow. The plea appears to us more sentimental than equitable. As Lucknow and Oudh are raising the funds, clearly they are entitled to the College. Neither Allahabad nor the Province of Agra has yet subscribed very substantially to the College. Besides, there is a fine hospital already in existence in Lucknow and most probably it will be attached to the College. The Local Government also is hardly disposed to favour Allahabad at the expense of Lucknow. We all remember the excitement over the proposal to remove the High Court to Lucknow, and it was lucky that the scheme was ultimately dropped. A thing of far more importance than the Medical College is the administration of justice, and the High Court, nominally of the United Provinces, has no jurisdiction over Oudh, and the Talukdars are quite content with the Judicial Commissioner's Court, and would probably resent any proposed extension of the jurisdiction of the High Court to Oudh. While provinces without a High Court are agitating for one, our sister Province of Oudh will have nothing to do with a High Court, unless it can be taken to Lucknow. And if feeling runs high Lucknow may ask to be partitioned altogether from Allahabad, and partition appears to be so easy nowadays that the United Provinces may at any moment be disunited with a snap. The fact that Lucknow is included in the Royal tour while Allahabad is omitted, shows that this city must be content to yield the precedence to other cities in the United Provinces.

V.—Legislation.

Nil.

VI.—Railway.

INDIAN PEOPLE,
5th November,
1905.

Non-admission of the Indian general public to the railway station platform at Allahabad.

18. The *Indian People* (Allahabad), of the 5th November, says :—The outside public, we understand, is not admitted to the platforms of the Allahabad railway station during the arrival and departure of trains. We are not aware whether this regulation originates with the Station Master or any higher railway authority. A great deal of positive inconvenience is caused by this regulation. People are prevented from receiving or meeting friends arriving by trains on the platform. Sometimes there are parties of ladies and their relatives are not allowed to go on the platform to meet them. Of course this regulation applies to Indians only. Europeans or Indians wearing the European costume and the European hat are exempt from this restriction. The practice on the East Indian Railway is opposed to a regulation of this kind. At the Howrah railway station, which we suppose is more important than the Allahabad station, people come and go without any restriction and the platforms are always open to the general public at all hours, independently of the arrival and departure of trains. At Allahabad, it is stated, people are permitted to

go on the platform to meet friends arriving by trains with the permission of the Station Master, but in order to obtain that permission people must go on to the platform and into the Station Master's office, and this is difficult as their way is barred by the policemen on duty. On other railway lines there is a system of platform tickets, to which no objection can be taken. The practice at the Allahabad station is arbitrary and inconvenient as well as inconsiderate and should be done away with.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 13*th November* 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

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SELECTIONS

FROM THE

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Nil.

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

INDIAN PEOPLE,
12th November,
1905.

The Prince of Wales's first speech at Bombay.

1. The *Indian People* (Allahabad), of the 12th November, says:—It has fallen to Bombay to say the first word of welcome to the Prince and Princess of Wales, and that word has been said in a manner worthy of Bombay and worthy of the Royal visitors For this year particularly Sir Pherozshah Mehta had been elected President of the Bombay Municipality, as no name stands higher on the records of that body than his. The foremost citizen of Bombay welcomed the foremost representative, next to the King-Emperor, of Royalty. It is noteworthy also that on the conclusion of his reply, the Prince of Wales cordially shook hands with Sir P. M. Mehta, who presented the Prince and Princess with bouquets and garlands of flowers. The speech of the Prince of Wales has been highly praised, and justly. Its most prominent notes were sincerity and simplicity. There is one passage in the speech to which we should like to draw the special attention of our readers:—"I have inherited from my father and from our last beloved Sovereign, your first Queen-Empress, a love for India and for Indians from my youth. I have associated the name of India with qualities of kindness, loyalty, courtesy and bravery; and I doubt not that these early ideas will be confirmed and strengthened by the experiences which await me in the next few months......We both hope to carry home with us not only a warm sympathy and affection for the people of India, but increased and abiding interests in India's wants and problems, and an acquaintance with the various classes of officials and non-officials, British and Indian, which under God's Providence are labouring to one end—the well-being of India and the happiness of her peoples." These are noble words and nobly spoken, and the Prince has won the hearts of the people of this country by his first speech.

INDIAN PEOPLE,
12th November,
1905.

Alleged cold reception of Lord Curzon at Bombay.

2. The *Indian People* (Allahabad), of the 12th November, says:—When Lord Curzon arrived in Bombay to receive the Prince and Princess of Wales it was noticed that none of the natural leaders, except a few wealthy men, were present on the railway platform to receive him. The officials do not count, for it is part of their duty to be present when the highest official in the land comes among them. But Sir P. M. Mehta was not there, neither Sir Bhalchandra Krishna nor the many distinguished citizens of Bombay with whose names we are familiar. It was a cold reception, and it mirrors the feeling of the whole country. Neither the address from the Chamber of Commerce nor any other function can make up for the deliberate abstention of all the prominent citizens from this last appearance of Lord Curzon in Bombay as Viceroy of India. The feeling is not confined to Bengal or any particular province, but is universal that Lord Curzon has wrought ill to the country and the people, and the only thing left to them is let him pass in silence, without greeting or word of farewell.

CITIZEN,
13th November,
1905.

Lord Curzon's administration of India.

3. The *Citizen* (Allahabad), of the 13th November, says:—When Lord Curzon came to India, he awakened great hopes in the public mind, for his fame as a man of great ability, and of the experiences of a traveller in many an Asiatic country, had reached these shores long before he set his foot on Indian soil. He was younger than any of his predecessors in the great office which he came to fill, and even this circumstance was made the foundation by many to build their hopes for a spirited administration of India, spirited from the point of view of a ruler having independence, courage of his opinion, and the desire to act with liberality and sympathy towards Indians. It was, however, not long before the people were disillusioned. It was soon made evident that Lord Curzon was an imperialist politician, and as months and years followed one another, it was discovered that his imperialism was of a type the virulence of which was only matched by its uncompromising character. There was now and then a momentary break as was evidenced by his action towards British soldiers, violating the modesty

of Indian women, and his measures to preserve the ancient monuments of India. Otherwise his career has been one simply to carry out a policy of aggressive imperialism, the sole aim of which is coercion and perfect repression of any progress in political life, that might in time qualify the people for actual self-government. We have throughout the departing Viceroy's régime discussed in detail the acts of his administration and demonstrated how opposed they were to a wise and liberal policy.

We need not go through those details to-day over again, but what we wish to impress on His Lordship is the fact that he carries with him no blessings of the naturally loyal and devoted Indian subjects of his Sovereign whom he could not serve better as an Indian Viceroy than by earning the same. After seven years' rule of this great dependency of Great Britain, Lord Curzon leaves her, crushed in spirit, sad of heart, and despondent and disconsolate. If he is endowed with a feeling heart and with a conscious conscience, the grim truth of his being the cause of our national retrogression ought to weigh upon his inner being and fill his mind with remorse. We do not know what the real feelings of Lord Curzon are on the eve of his quitting our shores. But he is after all a human being, possessing, we trust, a heart, and, as we all know, a cultivated intellect. Surely, he ought to be conscious of the cruelty of his policy of Russianization and of its probable consequences. The present state of affairs in Bengal, and the rapid spread of their influence through the Empire, must have convinced him that India has passed the stage, when it could silently and tamely submit to a policy of repression. She has tasted the sweets of political life and has partly realised what political emancipation means. The grim determination of Bengal to wear her life out in making a struggle to get back her lost rights ought to be a revelation to Lord Curzon. He must not now fail to see that it is not his policy of Russianization that will strengthen the position of Britain in India, but just an oppoiste policy, the policy of true English constitutionalism, allowing free growth and progress in every department of national life. This is a revelation which has come at the very close of Lord Curzon's viceregal career; and if he has not had his mental vision absolutely blinded, he must have perceived it. What must now be the course of action that Lord Curzon should, in all conscience, adopt towards India? If His Lordship is a responsible and dutiful servant of the Crown, he should now, on his return home, do all that lies in his power to undo the evil that he has wrought by his policy. He has well nigh transformed Bengal, the most important and advanced Indian Province, into a second Ireland, and has also encouraged other provinces to follow her example. The discontent that he has created by his numerous measures of retrogression has prepared the ground for the universal adoption of the boycott scheme initiated by Bengal. This will inevitably create a deep anti-British feeling, the embers of which may eventually kindle into a flame of rebellion. In the face of such a contingency it becomes the bounden duty of Lord Curzon to exert his influence with the Government in England in favour of a change of policy which may be sure to re-establish the old cordial and friendly relations that existed between the Government and the Indian people during the régime of such Viceroys as Lord Canning, Lord Northbrook and Lord Ripon. Our parting words to Lord Curzon are those of an humble supplication that he may realize the serious nature of the consequences which his policy is leading to, and may leave no stone unturned in counteracting them. This would, of course, involve the sacrifice of his spirit of vanity at the altar of the lasting welfare of his own country and of the country which he came to govern, but which he woefully misgoverned throughout his extended term of seven long years. Let Lord Curzon show that he is possessed of the high virtue of a true statesman that faints not at the admission of his administrative errors and blunders.

INDIAN PEOPLE,
16th November,
1905.

The last days of Lord Curzon as Viceroy in India.

4. The *Indian People* (Allahabad), of the 16th November, says:—Can any one fail to be impressed by the manner in which Lord Curzon is passing his last days in India? He is said to be the greatest Viceroy after Lord Dalhousie, but we do not remember any other Viceroyalty that had such a termination. Look at it as we may, there is hardly any doubt that Lord Curzon has gone into retirement at Agra prior to his retirement from India. And Agra has been chosen not because it is the loveliest

place in India, but because of all large cities, it is the quietest, and the pulse of public feeling beats the feeblest. The memory of Mogul supremacy still broods over the place, and Agra is more a city of the past than the living present. There Lord Curzon is practically forgotten for the moment. It is not only because the Prince and Princess of Wales have absorbed all public attention, but because the public can only associate the name of Lord Curzon with bitterness and it is much better that it should be put aside altogether. Is he making his exit at all like a great Viceroy? At not a single place that he has visited during this his last tour has there been any enthusiasm. Municipalities came and presented addresses because they were compelled to do so, officials came because they were bound to do so and because several of them have been favoured by Lord Curzon. And there are one or two others who belong to the class of people who are always to be found among a fallen people, men who have neither self-respect nor any sense of shame, who have titles and wealth but who are unfit to be touched by the boots of men who know what self-respect is and to whom the cause of their country is dear. The address presented by the Chamber of Commerce in Bombay was the tamest of tame affairs. The citizens of Bombay practically refused to recognise Lord Curzon. Whether they are wanting in enthusiasm has been sufficiently demonstrated by the reception they have given to the Prince and Princess of Wales. There will be time to compare notes also on the occasion of Lord Minto's arrival and Lord Curzon's final departure, which is not very far off. If greatness consists in unpopularity of the most intense kind, then Lord Curzon has been great. Otherwise he has not a single admirer among Indians or Anglo-Indians except those upon whom he has conferred favours—admiration of a kind which can be classed as affection or esteem.

Under ordinary circumstances there would have been no need for Lord Curzon to vegetate at Agra pending Lord Minto's arrival. His course was perfectly clear. After receiving the Prince and Princess of Wales Lord Curzon should have returned to Calcutta and awaited the arrival of his successor there and made over his office to Lord Minto in the historic hall of Government House. The only thing that stood in the way of carrying out this project was the state of public feeling in Bengal. It is no longer possible to disguise the fact that Lord Curzon was reluctant to return to Bengal after partitioning that Province. There would have been a demonstration against him in the streets of Calcutta. The fact would have been cabled to England and would have created a great sensation. It would have hardly done to call Lord Curzon a great Viceroy after that. It would have jarred upon his nerves and wounded his self-love most grievously. By avoiding Calcutta that probability has been avoided. The Agra Municipality has presented him with an address, and a deputation from the Delhi Municipality has presented another. Are not these a sufficient indication of the greatness and popularity of Lord Curzon? The Municipalities of Calcutta, Bombay and Madras have not presented any farewell addresses, because they do not understand how great Lord Curzon is. It has been said that there is precedent for the Viceroy of India handing over his office to his successor in Bombay. But is there any precedent for a Viceroy avoiding both Calcutta and Bombay and waiting at Agra for his successor to arrive in Bombay? Lord Curzon is far too sensitive by nature not to feel the bitterness of his present position. He has stayed longer than any Viceroy of India; it was only a Governor General who stayed as long or longer. Is there anywhere any sign of regret at his impending departure? On the contrary, there is general relief at the prospect that his administration has at length drawn to a close. The news of his resignation was received with every sign of rejoicing and his departure is being awaited with some impatience.

Public opinion about his Indian career is emphatic and unmistakeable and the bitterness of feeling is marked. Whatever might have been the promise of his Indian Viceroyalty Lord Curzon has wrecked it completely. His departure from India will not be regretted but will be hailed as a relief The evil that he has done will not be soon forgotten, and the one single consolation is that out of that evil good has come and the country has entered upon a new phase of progress and advancement. Lord Curzon has done harm both to the Government and the people, for it is due to him that a change has come over the relations between the Government and the people. And now, on the eve of his departure from India, he stands aloof from the people, unregretted and unhonoured.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

INDIAN PEOPLE,
16th November,
1905.

Expulsion of the representative of the *Mysore Standard* from the Representative Assembly At Mysore.

5. The *Indian People* (Allahabad), of the 16th November, says:—We have received a letter from a Mysore correspondent strongly protesting against the action of the Mysore Government in expelling the representative of the *Mysore Standard* from the Representative Assembly. He mentions one or two instances that happened during the time of previous Ministers in which also some newspapers were either punished or ill-treated, and he says that repression of this kind is utterly opposed to the liberal and enlightened policy of the Mysore Darbár. As a rule, newspapers, unless they happen to be fast supporters of the Government, are not in the good books of the Government. But in British India the spirit of the English law has to be followed to a certain extent and hostile newspapers cannot be suppressed out of hand. In Native States newspapers are still less welcome and Political Residents are keener than the Darbárs about putting down the nuisance of newspapers. But the Mysore Government ought to prove an exception, as it is conducted on lines which are entirely aboveboard, and the Administration has nothing to fear from the light of public opinion. It may be that the *Mysore Standard* proved a hostile critic of the Mysore Government, but that is hardly a reason why that Government should try to wreak its vengeance upon that paper by an unseemly exhibition of temper. The great virtue of statesmanship is patience and the Minister of Mysore should have an abundant supply of this quality. If only the Mysore Government remains what it is represented to be, newspaper attacks or criticism can do it no harm, whereas such sensitiveness as the Minister has just been displaying has given rise to a suspicion that there must be something rotten in the State of Denmark

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ROHILKHAND GAZETTE,
16th November,
1905.

Complaint against native officials in Bareilly holding their court till 10 p.m. while in camp.

6. The *Rohilkhand Gazette* (Bareilly), of the 16th November, complains that certain native officials in Bareilly while they are on tour during winter hold their court till 10 o'clock in the night, which causes great inconvenience and discomfort to suitors and others. Again, these touring officials too frequently adjourn cases on such flimsy grounds as press of work, indisposition, &c., which obliges the suitors to go back to their homes and then attend the court again as often as the dates for hearing their cases are changed. The District Magistrate had better issue a circular letter to his subordinate officials directing them to make a point of finishing all their court work during the day time while they are on tour, just as European officers do at headquarters.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

SAHIFA,
12th November,
1905.

Protest against the new Municipal rules for the regulation of the sale of meat at Bijnor.

7. *Sahifa* (Bijnor), of the 12th November, protesting against the new rules made by the Municipal Board, for the regulation of the sale of meat at Bijnor, and confirmed by the Local Government, says that these rules are either quite unnecessary, or too impracticable for the butchers and the Musalman residents of the town in general to carry out. Rule 2 provides that none but a license-holder shall sell, or expose for sale, any meat: this is almost impracticable, for a butcher, who takes out a license for the purpose, cannot work alone in his shop

the whole day long, but must get some relatives (or employ servants) to assist him in his business, and as these men are liable to be changed every now and then it is not practicable for the butcher to take out a license in the name of every one of his assistants, and every time that he has occasion to take in a new man. Clause 1 (*a*) of rule 3 is perfectly useless, inasmuch as no butcher can, according to his religion, sell the flesh of any animal which has died from natural causes, but even if he does so he makes himself liable to be punished under the Penal Code. Similarly clause 2 (*a*) of rule 3, which prohibits the sale of any meat which has been blown up or artificially stuffed, is hardly needed in the interest of the health of meat-eaters. This clause further insists on meat being kept in or on a clean basket or board, covered with a clean cloth: no butcher can afford to keep the basket and cloth clean at all hours of the day, for no sooner meat is placed in a basket, &c., than the latter gets stained, and the cloth put on it becomes dirty in a short time. All that a butcher may reasonably be required to do is that he should wash the basket in which he places meat and put a clean cloth thereon once every morning. Clause (*c*) of rule 3, which requires the butchers to have the floor of their shops paved with bricks, cannot be easily carried out, the shops themselves being made of mud. Clause (*e*) of rule 3, which forbids a licensee to "sell meat at *any place other than that mentioned in the license*" will cause great inconvenience to the Muhammadan residents in general. The latter hardly celebrate a ceremony in which beef is not indispensible, and hence it is necessary that on such an occasion they should get a licensed butcher at their own house to weigh them out as much meat as they require for one rite after another. The population of Muhammadans at Bijnor is comparatively large, numbering more than ten thousand; and it is not just that the Municipal Board should practically give its Hindu members a free hand to pass what rules they please, without any regard for the convenience of their Musalman fellow-citizens. Rule 8, under which "no one shall carry meat through any street or public place except in a clean receptacle and covered with a clean cloth," is simply ridiculous; for as it stands, it is not only applicable to butchers, but to purchasers also, which is evidently absurd.

(*e*).—*Education.*

ADVOCATE,
16th November,
1905.

A complaint regarding the selection of text books in History and Geography for the Entrance Examination of the Allahabad University.

8. A correspondent writing in the *Advocate* (Lucknow), of the 16th November, says:—I venture to say that sufficient care is not bestowed on the selection of books in History and Geography. First there was the "Citizen of India"—a book said to be thrust on our boys out of supreme imperial consideration, but a book the language and subject-matter of which the smartest boy in the class could not comprehend. Happily the book has been omitted from the course of studies, but its place has been taken by another and more important book, Mr. de la Fosse's "History of India," a book which again is so pedantic in style, so stiff in language, so intricate in the manner of presentation that its continuance in the curriculum of studies for three successive years has been a matter of real surprise to teachers and guardians alike. And this book is placed in the hands of the boys who have just passed the Middle Stage and have not yet learnt how to string two sentences together! Then comes Geography, a subject to which much importance is sought to be attached. But from the way in which the Course of Geography is distributed in the lower classes any better or more satisfactory result can hardly be expected. Up to the Middle Class the boy has to confine himself to India only, and then all at once, when he is in the Preparatory Entrance Standard, the whole world is unfolded before his bewildered gaze, and that by means of either Clarke's *Geographic Reader* or by Wood's *General Geography*—two books standing in a relation of marked antithesis—the latter is as disgustingly bulky and voluminous as the former is obscurely brief, the one leaving only indistinct impressions behind by too much brevity and conciseness, and the other confounding the beginner by saying and describing too much and too many things. I leave the sensible public to judge how an Indian boy whom experience shows to entertain for the study of geography an aversion which may be termed

almost instructive, can be expected to kindly take to the study of a subject in which books of the above description are placed in his hand.

INDIAN PEOPLE,
16th November,
1905.

Establishment of a Medical College in the United Provinces.

9. The *Indian People* (Allahabad), of the 16th November, referring to the present proposal for the establishment of a Medical College in the United Provinces, says:—With regard to the locality there are some important considerations to which sufficient weight has not been given. We have already said that, as most of the money is being found in Oudh, Lucknow may fairly claim to have the Medical College in that city. It must not be forgotten, however, that there is no instance in India in which a Medical College is located elsewhere than the seat of the University. There may be several Arts Colleges at different centres, but there is usually only one Medical College in a Presidency or Province, and as it is an essential part of the University it is usually located at the headquarters of the University. This is the case in Calcutta, Bombay, Madras and Lahore. It is not a case of Allahabad *versus* Lucknow, but the all-important consideration of a central educational locality, from which the many-rayed influence of education may radiate. It is immaterial whether that centre happens to be at Lucknow or at Allahabad. It must be remembered that, at the time the late Mâháraja of Vizianagram promised to contribute two lakhs of rupees towards a Medical College the idea was to have the College at Allahabad. The case is much stronger now with the Muir Central College at Allahabad. That institution is a splendid monument not only to local munificence, but to the public spirit and generosity of the Native States in Central India, and we are sure that a Medical College at Allahabad would appeal to their liberality as strongly. The Muir College is fitted up with one of the best laboratories in India and there is excellent accommodation for research work. Both might prove of great use to medical students. It also seems to us that contributions to such an institution as a Medical College should not be guided by considerations of locality, and it is of the very greatest importance that the highest educational institutions in these Provinces should be located in a single central place.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDUSTAN REVIEW,
October-
November, 1905.

Partition of Bengal, and the *Swadeshi* movement.

10. The *Hindustan Review* (Allahabad), in its joint issue of October-November, says:—When Lord Curzon ultimately decided upon the division of Bengal—there is reason to apprehend that he had set his heart upon it at the time that Sir Andrew Fraser was appointed Lieutenant-Governor of that Province—he could not have had the slightest inkling of the startling developments that have now taken place. He must have been prepared for that sort of opposition which an unpopular measure calls forth: the public meetings and demonstrations, the memorials of protest and the appeals to the Secretary of State for India. These occasioned him no trouble as they could be contemptuously brushed aside. There was also no fear of violent opposition as violence is not resorted to in this country and can be put down by the superior strength of the Government. But this kind of passive resistance could not have been foreseen by Lord Curzon, and even if he had foreseen it he would not have stayed his hand. There was no urgency whatever for the partition of Bengal. The reorganisation of the Military administration, which was considered far more urgent by the Ministry and which brought about the defeat and resignation of Lord Curzon, has been allowed to stand over till the arrival of Lord Minto. Before the Resolution and Proclamation for the Partition of Bengal had been issued, Lord Curzon had resigned and his successor had been nominated. Considering also the attitude of the House of Commons, Lord Curzon might have very well and very wisely left the question for his successor to settle. The manner in which he has carried out the Partition has justified the belief that he wanted to strike a last blow before he left India. Frustrated ingloriously in his attempt to oppose Lord Kitchener he took his revenge upon Bengal. It is useless to consider whether this view is right or wrong. This is the view that people took in Bengal and they acted upon it. As soon as the Proclamation was issued, the leaders of

Bengal discontinued further representations or protests to the Government of Bengal or the Government of India. They concentrated their whole energy upon the *Swadeshi*, or rather the boycott movement, for the latter had to be carried out first in order to impress the British public. They have succeeded and the import trade of Manchester has been paralysed.

Who will minimise the importance of the success that has been attained? The earliest relations between England and India were commercial and now England does more trade with India than with the rest of the world put together. If any one had said six months ago that the Bengal leaders had the power to cut off the important trade of Manchester, he would have been looked upon as being out of his senses. This is not mere talk but substantial and almost incredible work. Opinions may vary as to the nature of the work: some people may call it mischievous and wicked; the people of Bengal will retort that the partition of Bengal is still more mischievous and wicked. Further, it would be a mistake to suppose that the news from Manchester will help to abate the enthusiasm in Bengal. On the contrary this record of an assured success will give a great and general impetus to the movement. Bengal, East and West, will be jubilant and will push on the movement with redoubled vigour and zeal. The whole of India has been following the struggle with the keenest interest and the utmost sympathy, and the enthusiasm of Bengal has been shared by Poona and the Punjab. The history of progress in India now enters upon another stage, and Lord Curzon has made himself immortal by putting the extinguisher upon the trade between England and India.

INDIAN PEOPLE,
12th November,
1905.

The *Swadeshi* procession at Lahore.

11. The *Indian People* (Allahabad, of the 12th November, says:—The remarkable success of the *Swadeshi* procession at Lahore is due, we suspect, as much to the enthusiasm which the movement has inspired in the Punjab as to the mistaken attempt of the local police to hinder and delay the procession. If the District Superintendent of Police had at once given the sanction originally applied for, it is probable that the procession, being the first of its kind, would not have swelled to such enormous numbers. But the curious letter of the Police Superintendent served as an excellent advertisement, and by the time the procession came to be arranged people were determined that it should not fail to be a conspicuous success for lack of number or enthusiasm. The result is that our correspondent is in a position to say justly that the demonstration was as remarkable and as impressive as those held in Calcutta. The example of Lahore should be followed in all the principal cities and towns of the Punjab so that the importance of the *Swadeshi* movement may be brought home to the minds of the people.

INDIAN PEOPLE,
12th November,
1905.

Apprehension of Government legislating for putting down canvassing for the *Swadeshi* movement.

12. The *Indian People* (Allahabad), of the 12th November, says:—There are signs visible on all hands that if the Government of Lord Minto be found willing, an attempt will be made to introduce a measure in the Legislature to put down canvassing for the *Swadeshi* movement. If a man restrains another in the free discharge of his right of personal choice, it is a technical assault, even if no violence is used. But no formal complaints of even such assaults have been made so far. It is the picketing and the persuasion that have now become distasteful, and the question is whether the law can be made so elastic as to treat these as offences. We have had repeated assurances that the Government is nowise opposed to the *Swadeshi* movement, and it is only abuse and illegalities that are sought to be put down. If so, why was a *Swadeshi* preacher arrested, and why was not sanction given to a *Swadeshi* procession? The authorities and not the Government might be to blame, but what has the Government done to show that it disapproves the action of the authorities? The opinion is gaining ground that whatever conduces to the real improvement of the country, whether it is the *Swadeshi* movement or anything else, is likely to be opposed by the Government so long as it is guided by the influence of Lord Curzon. In this case, however, the Government is perfectly powerless, and, if only the people will, the *Swadeshi* movement is bound to make headway.

ZUL QURNAIN,
14th November,
1905.

Suggestion for including the last Friday of the Muhammadan month of Ramzan in the list of public holidays in the United Provinces.

13. The *Zul Qurnain* (Budaun), of the 14th November, says that while Hindu employés in courts and public offices get holidays for almost all their important festivals, the Musalmans get a few only. The last Friday of *Ramzan*, the fasting month of the Muhammadans, is a very important day, when

he Muhammadans are required to gather together at the *Jama Masjid* of their espective localities, and say their prayers. But while the Government of the Punjab has lately seen the necessity of including the day in question in the list of public holidays to be observed in the Government offices, &c., the United Provinces Government has not yet thought fit to do the same. The writer urges that Sir James Digges LaTouche should recognize the necessity for granting a holiday for the said lay to Muhammadans employed under his Government also, and have it included in he list of public holidays of his province.

V.—LEGISLATION.

NAIYAR-I-AZAM,
12th November,
1905.

Alleged abuse of section 110 of the Indian Criminal Procedure Code by the police and District officers, and a suggestion for a suitable modification of the law.

14. The *Naiyar-i-Azam* (Moradabad), of the 12th November, in a long article, bitterly complains that for some years past, section 110 (of the Criminal Procedure Code) has come to be very much abused by the police and District officers, so that nobody, however well-behaved and law-abiding he may be, can now consider himself safe from being hauled up before a magistrate any time under this section. Formerly only a person who was actually a robber, thief house-breaker or receiver of stolen property was liable to be so *chalaned* and punished. But now any person, however rich, respectable, or dignified, with whom a Police Sub-Inspector, Inspector, or a District Magistrate happens to be displeased, may be sent up to court and required by it to furnish security for his good behaviour, or go to jail for any period up to three years. What is still worse is that men who are willing to stand security for a person so hauled up are generally dissuaded from doing so by the police holding them out threats. If a zamindar is willing to become a surety, the tahsildar prevents him from doing so, reporting that his property is a joint one or encumbered with debts, &c. If the accused person offers cash security it is refused. Thus a person once *chalaned* for bad livelihood, seldom escapes being relegated to jail; and when a man has once been in jail he becomes a prey to a life-long tyranny of the police. If a statement were prepared of all the cases tried under section 110 (of the Criminal Procedure Code) in a year in a province, showing the number of the persons (1) acquitted, (2) released on bail, and (3) convicted and punished, the writer could say that 99 per cent. of the accused would be found to have been convicted. Such being the case, if the section continues to be so freely and rigorously applied there will hardly be left a family some member or other of which has not been convicted under this section at one time or another. In no other part of the world does there exist a law under which a person can be punished, on mere suspicion, for a crime which has not been proved to have been committed by him. In England there are cleverer thieves, swindlers, &c. as well as men who are in league with these bad characters, yet the law does not provide the police there with such an engine of oppression as section 110 of the Criminal Procedure Code does in India. The section is certainly capable of any amount of abuse by the local authorities, and the Government would do well to take the opportunity for modifying the law suitably in honour of the gracious visit of His Royal Highness the Prince of Wales to India at the present time.

VI.—RAILWAY.

CITIZEN,
13th November,
1905.

Need for issue of platform tickets at the Railway Station, Allahabad.

15. The *Citizen* (Allahabad), of the 13th November, says:—Complaints reach us every now and then of heart-burning constantly caused by the conduct of the local railway officers, dressed in their brief little authority. When a train arrives, they would not for love or money, allow anybody to enter the Allahabad railway platform and see friends or relations off to distant lands. We do not understand why platform tickets are not issued in Allahabad, while at many other important stations they are at the disposal of the public. Station Masters and their Assistants on duty are often too busy or too much wanting in discretion or courtesy to attend to the requests of Indian gentlemen for the issue of platform passes. Mr. Peddie has the reputation of being an able officer. Would he care to apply to the higher E. I. R. authorities, and by their permission, arrange from an early date for the issue of platform tickets? Not only would such arrangement prevent much sorrow and chagrin, but it would bring in a decent revenue to the railway.

INDIAN PEOPLE,
16th November,
1905.

Illegal exaction of fares from two Indian boys on the railway station platform at Allahabad.

16. The *Indian People* (Allahabad), of the 16th November, says:—We have already referred to the inconvenience caused to the public who have to go to the Allahabad Railway station to meet friends or see friends off, on account of there being no platform tickets, and the difficulty in obtaining permission to go on to the platform. We have now an instance as to how the present system works. On last Sunday afternoon two boys, who live in Mr. S. Sinha's house and are under his charge, went to the Railway station to see some friends off who were going down to Gaya. They went to the Station Master's office to apply for platform passes. He was not in his office. There was some Assistant or Ticket Collector, who did not give them passes. The train was in by this time and the boys went and saw their friends off. When they were coming out they were promptly detained and required to produce their passes. They had of course none. They were then threatened with arrest unless they paid the fare from Moghal Serai to Allahabad. The result was that one of the boys was detained in custody at the station while the other was allowed to go home to fetch the money. Mr. Sinha was away from Allahabad on a professional engagement, and the boy took the money—two fares from Moghal Serai to Allahabad—after which they were let go. In the receipt in their possession they are charged the fare from Moghal Serai to Allahabad, while the train was proceeding from Allahabad to Moghal Serai. On the receipt it is further stated that they were found on the platform without tickets after the arrival of a train. As one of the boys was sent home to bring the money the station people cannot allege that they were unaware that the boys belonged to this place and were not travelling by rail. On his return Mr. Sinha was informed of what had happened. He has requested the Station Master to refund the money illegally obtained from the boys and to be furnished with the names of the men concerned in the wrongful restraint of the boys and the illegal recovery of fare from them. Any fresh development of this matter will be awaited with interest.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 20th November, 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign

Nil.

(b).—Home.

INDIAN PEOPLE,
19th November,
1905.

The Prince of Wales in Indore and the retired Maharaja Holkar.

1. The *Indian People* (Allahabad), of the 19th November, says :—After a busy and doubtless gratifying time in Bombay Their Royal Highnesses the Prince and Princess of Wales have left for Indore. From one of the most important cities in India to an important Native State the change will be striking and suggestive and will appeal strongly to the imagination of the Royal visitors. The sight of the young Holkar may remind the Royal visitors of the actual ruler who has been forced into retirement. We do not know whether the retired Maharaja will seek, or will be granted an audience of the Prince of Wales. The likelihood is that the shady side of the relations of the Government of India with the Native States will be kept from the knowledge of the heir to the British Empire. Else the Prince might wonder why a ruler in the vigour of life and the full possession of all his faculties should have abdicated his powers or been put aside in favour of his young son. The Prince of Wales doubtless knows that it is not for him to probe the inner and more mysterious problems of the Indian administration, and he must take men and things as he finds them. The loyalty that greets him is real and the welcome sincere, and with these His Royal Highness will have to rest content.

ADVOCATE,
19th November,
1905.

A suggestion for making some special concession to the Indians in general in commemoration of the Prince of Wales's visit.

2. The *Advocate* (Lucknow), of the 19th November, says :—The *Gujrati* has drawn attention to the necessity of making the visit of the Prince and the Princess of Wales understandable by the masses. In Asiatic countries such visits have ever been associated with boons conferred on the people. Even now Indian Princes and Chiefs make their tours in unfrequented parts of their territories memorable by deeds of charity that touch all people. It is quite natural under the circumstances that the masses should like very much to see the present visit associated with the grant of certain concessions that would be enjoyed by all classes of people without any distinction. It was at one time given out that the Salt Tax would be abolished to commemorate the Royal visit. The rumour has been contradicted. It were well if some way could be found out to satisfy the popular expectation.

ADVOCATE,
23rd November,
1905.

The *Advocate's* review of Lord Curzon's Viceroyalty of India.

3. The *Advocate* (Lucknow), of the 23rd November, says :—Lord Curzon left India Saturday last at 8 A.M. and Lord Minto succeeded to the Viceroyalty an hour after. The late Viceroy left our shores practically unwept and unsung but for his own weeping at the parting and his own singing of his praise. But in a land of varying and even mutually conflicting interests Lord Curzon had the advantage of being honoured with valedictory addresses and banquets. This was good in one way. His Lordship got a number of opportunities to vent his feelings—of gratefulness to his admirers, of wrath against his critics and of adulation of himself. The pity of the whole thing is that seven long years' strenuous labour and devoted work have failed to win him the good-will of the Indian people from the national point of view.

A ruler is and should be judged not so much by the number of measures adopted during his time as by the spirit engendered by his administration as a whole. Individual measures may be good, bad or indifferent ; certain persons or communities may be benefited and some others deprived of a few privileges; but the enhancement of or decrease in the moral prestige hitherto enjoyed by the Government is the real index of the success or failure of a ruler. Judged by this standard it goes without saying that Lord Curzon has grievously failed. The loss of this prestige has resulted in the lessening of the confidence of the people in the British sense of justice. Educated Indians have refused to accept, in the case of the officials, the wish for the deed ; and, what is more, they look upon the promises given and platitudes indulged in by high officials as but rank verbiage—words, words and words. And Lord Curzon is responsible for this unfortunate attitude in the people.

His foreign policy has made the frontier agog with excitement. If no serious wars broke out in any part, we were not strangers to other methods of warfare such as blockades, punitive expeditions and political missions. And the greatest of England's great soldiers is now busy fortifying the frontier with forts and strategic railways and making it alive with a plethora of soldiers. Internally we fared no better. The Official Secrets Act and the Universities Act, the exclusion of Indians from high offices, the partition of Bengal are measures that have brought the moral influence of the British Government to its lowest ebb. Even the giant intellect of the brilliant autocrat could not conceal under the folds of exuberant language the real *motif* of his *régime*. To every step taken he wanted to see Indians bow submissively and accept it cheerfully. Quite the reverse took place. Hence the supreme indifference to the feelings and arguments of the people that chiefly characterised the later years of his administration. Lord Curzon has not been a sympathetic administrator. He has failed to exhibit qualities that mark the statesman and distinguish him from the mere politician. We are therefore in spite of ourselves very much in doubt if the people will accept Lord Curzon's offer in the spirit in which he has given it, namely that on his return home it would be his duty to see that "Indian interests are not bartered away or sacrificed or selfishly pawned in the financial or economic adjustments of the Empire." Let us hope Lord Curzon may yet come to realize his mistakes and live to do this country and its people the justice he failed to give them while here. To his Lordship, Lady Curzon and their children we wish a safe voyage home and happy life among their friends and relatives.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ARYA MITRA,
16th November,
1905.

Objection taken to the appointment of an European tutor to the minor Maharaja Holkar.

4. The *Arya Mitra* (Agra), of the 16th November, states that the late Political Agent in Bharatpur has been appointed tutor to the minor Mahárája Holkar. Surely none but a man who is a follower of the same religion as a minor chief, and is well acquainted with the manners and customs, &c. of the latter's family, should be appointed to be his tutor; and it is difficult to understand why Government should invariably appoint Christian (European) tutors to minor Hindu Chiefs.

INDIAN PEOPLE,
19th November,
1905.

An English printed sheet in circulation, containing very serious charges against the Nawab of Rampur.

5. The *Indian People* (Allahabad), of the 19th November, says:—Some one who signs himself Shaikh Zia-ul-Haq, but who has doubtless taken care to conceal his identity, is circulating a printed sheet containing a number of abominable and unmentionable charges against His Highness the Nawab of Rampur. The name of the press, where the document was printed, is not given, so that some detective ability will be necessary to trace the writer and the printer. The composition makes it evident that it is the work of a man with hardly any education. It is quite possible that it is a barefaced attempt to levy blackmail, and the real author is known to the Nawab and his officials. No serious notice can be taken of an anonymous and scurrilous attack of this kind, but if a fraction of all that this writer alleges were true the Government would be bound to make a careful inquiry into the Nawab's character and administration, for his officers are as roundly maligned as himself. The position of a Native Prince is such that he cannot well appear as a complainant in an action for libel in a court of law, but the same disqualification does not apply to his officers. The broad circulation of calumnies so gross and so numerous calls for some action. Either the Government should order the detection of the offender, or the officers of the Nawab should endeavour to bring him to book in a court of law.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

HAFIZ-UL-MULK,
November, 1905.

Rumour regarding Government proposal for the creation of some permanent posts of Partition Amins in the United Provinces.

6. The *Háfiz-ul-Mulk* (Hapur), for November, says:—It is rumoured that a number of the Partition Amínships are to be made permanent Government appointments in the United Provinces. If this be true, of those men who are at present employed as Amíns, preference should be given to such of them as have learnt surveying and passed the Departmental Amíns' examination over others who have not done so, when the newly created permanent posts come to be filled up. The certificated amins should also be held eligible for the posts of Patwáris without the necessity of their passing the Patwáris' examination, their Amínship certificate being held quite sufficient for the purpose.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

SAHIFA,
19th November,
1905.

New Municipal rules for regulating the sale of meat at Bijnor.

7. The *Sahifa* (Bijnor), of the 19th November, in continuation of its article in the last issue (*vide* paragraph 7, page 379, of the "Selections" from the Native newspapers in the United Provinces for 1905) says that the new Municipal rules for regulating the sale of meat at Bijnor are calculated to virtually prevent the Muhammadans generally from eating beef in future. Under these rules the butchers are required to take out a license for carrying on their profession on payment of a fee. The Municipal Board further proposes to build *pakka* shops to be rented out to butchers for sale of meat. All these things will necessarily raise the price of beef, which has hitherto been selling comparatively cheaper, and was thus available even to the poorer classes of the Muhammadans. The fact of the matter is that the Municipal Board is mainly composed of Hindus, there being only three Musalmans out of the total number of the 12 members on the Board, and the inevitable result is that the Hindu members being naturally inclined to stop cow-slaughter as far as possible, are able to have their own way in the administration of all municipal affairs and get what rules framed they like. But Government should give due consideration to the rights of both Hindus and Musalmans, and see that equal treatment is accorded to them in all matters. In conclusion the writer quotes some of the Urdu verses which one Maulvi Maula Bakhsh composed and recently recited at a feast. The poet deplores that the Muhammadans should have become extremely weak under British rule on account of their inability to obtain (a free supply of) beef for their food owing to the high-handed policy of the local Municipal Board.

(*e*).—*Education.*

Nil.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

ADVOCATE,
19th November,
1905.

The East and West Bengal Provincial rulers and the participation of students in the *Swadeshi* movement.

8. The *Advocate* (Lucknow), of the 19th November, says:—We sincerely regret to find that two provincial rulers—of old Bengal and new Eastern Bengal and Assam—attach undue importance to the participation of students in the *Swadeshi* movement. Both have begun the issue of hasty circulars that show little grasp of the situation and less warmth of the hearts that beat under the official waistcoats. If the students of the Rungpur Zilla School have in a body left the institution and the elders of the town have taken upon themselves the education of the young, if the Hindu and Muhammadan residents of the place have not thought it their duty to present an address of welcome to Mr. Fuller, even if they go on singing *Bande Mataram* on the streets, surely it is not within the power of the District Magistrate to set up

a reign of terror by making the leading citizens Special Constables. He might be satisfied at seeing Vakils, Zamindars, Municipal Commissioners and Honorary Magistrates thus disgraced, but does he know with what feelings these extreme proceedings will be looked upon by the populace? It is high time that such repressive measures should be at once repressed, as it must be known to the over-zealous officials that such proceedings cannot kill the *Swadeshi* movement.

INDIAN PEOPLE,
19th November,
1905.

The attitude of the two Lieutenant-Governors in Bengal towards the *Swadeshi* movement.

9. *Indian People* (Allahabad), of the 19th November, says:—We were premature in the anticipation that Mr. Fuller, the Lieutenant-Governor of the new Province, was displaying more tact than Sir Andrew Fraser. He has made matters much worse. It is just a month that Mr. Fuller has blossomed forth into a Lieutenant-Governor and he has already set the Brahmaputra and the Ganges on fire. He has been issuing circulars and proclamations with an absolute disregard for law, intending evidently to terrorise the people. The ball was started by Sir Andrew Fraser. That circular about schoolboys and the enrolment of schoolmasters as special constables is as mischievous as it is unlawful. So far it has not been followed by action. In East Bengal a Magistrate has already enrolled several special constables among people who are not connected with education. We shall hear something more about it by and by. Mr. Fuller has threatened that boys of schools and colleges, who take part in the *Swadeshi* movement, will not be admitted into the public service. In answer, the boys of the Dacca school and college have left in a body. The shouting of *Bande Mataram* has been forbidden. Mr. Fuller has no power to issue such an order and it will not be obeyed. If the police make any arrest the High Court will see that the law is not exceeded. The people have not offended against the law anywhere, and they will not be coerced by Mr. Fuller's or Sir Andrew Fraser's up-country, unlawful methods. They have threatened the boys, and all Government schools and colleges may become empty at any moment. If the cry of *Bande Mataram* is forbidden, people will shout louder than ever. These two local rulers, between them, are clearly importing an element of danger into the situation; for while they are thinking of suppressing the popular feeling, the consequence will be a rupture and increased bitterness. The Local Governments just now are a far graver danger than the people of the province, and it is folly of this nature that precipitates a crisis. The sky is rapidly darkening in Bengal, and people are already speaking of holding aloof from the celebrations during the Royal visit. And if the two Lieutenant-Governors persist in their present course that will be the inevitable result, though the people of Bengal have so far been most anxious to loyally welcome the Prince and Princess of Wales. The misrule in Bengal will be complete if the two Lieutenant-Governors, by their combined wisdom, succeed in driving the people to give the Royal visitors a cold reception. Deeply as such a consequence is to be deplored, Mr. Fuller and Sir Andrew Fraser are doing their level best to bring about such a consummation.

ADVOCATE,
23rd November,
1905.

The Hon'ble Mr. Fuller, and the *Swadeshi* movement.

10. *Advocate* (Lucknow), of the 23rd November, says:—It was expected that Mr. Fuller in inaugurating his new adminstration in East Bengal would take steps to reconcile the people to the new change and try to appease the wrath of the Bengalis who he himself admits have been administratively divided against their wishes. But Mr. Fuller has tried to achieve by repressive measures what he could have done by means of friendship and good-will. Mr. Fuller has little cause of resentment. It is true that the Bengal Municipal Commissioners and Members of the District Boards have offended him by not offering him welcome on his arrival in the new districts, but nothing could be lost by Mr. Fuller's waiting for a few months more in order to see what course the present feeling of strong resentment takes. One may regard the action of the Municipal and District Boards which refused to present him with formal addresses as objectionable, as surely nobody could have construed the addresses to mean that people had accepted the change. But however objectionable might have been the attitude of the leaders in the Eastern Bengal, there can be no excuse for Mr. Fuller's setting up a reign of terror. The British Government is too strong to have recourse to Shaista Khan's barbarous methods, whom Mr. Fuller's threatens to follow. Nobody will read the account of his doings at Barisal with any feeling but that of indignation and shame. The appointment of leading residents of Rungpur as Police Constables, forcing them against their will to attend the Police lines are extreme measures which can be

taken only at times when it is impossible to quell disturbances with the aid of the ordinary police force. There has been practically no breach of peace. When nobody's limbs have been broken, when no riot has taken place, such proceedings can signify one lesson: that the Government has become panic-stricken. Does the Government of the new Province desire to be told that the belief will grow in the people that Mr. Fuller failing to find any excuse for the suppression of the *Swadeshi* or boycott movement as a disloyal or criminal one is affording provocation to the Bengalis to give an opportunity to the Police to interfere? This is a double-edged process which can cut both ways.

For the time being the movement may be suppressed, but it will increase the want of confidence in the professions of high officials. The belief that the British Government's methods are constitutional will be shaken with disastrous results. Mr. Fuller took the other day much trouble to assure the people of Eastern Bengal that all the regulations by which they had hitherto been governed would remain in force in the new province and their liberties protected. But does he know what will be the effect of the indiscreet actions in the matter of the publication of circulars to the effect that no meeting in support of the *Swadeshi* movement should be held in public places, no person is to sing *Bande Mataram* on public roads, no student is to attend political meetings? The impression will be created that the character of the British Raj has been changed and instead of the rule by laws they have the rule of no-laws, and that what they feared they have come to realize, that is, the new province will be a non-regulated province. The people will see that from the very beginning an effort was made to kill the *Swadeshi* movement by ridicule. But an earnest people, an indignant nation, has never been cowed down by mere ridicule. So use of force is to take the place of ridicule. This may succeed for some time. For instance, the leaders at Barisal have been forced to withdraw the proclamation which they had issued to the people. But these proceedings, however temporarily successful, would be more injurious to the State than any amount of sedition talked and written by an excited people. We can only hope that the very first action of Lord Minto on assuming office will be to see how far it is possible for him to heal the wounds and to put an end to the rule of terror. Our advice to the leaders in Eastern Bengal is not to take to any method which may give the least chance to Mr. Fuller's subordinates to interfere with their liberty. No circulars and no brow-beating can undo what they have achieved in the past and none can prevent them from following the course of passive resistance towards a policy which they believe threatens their very existence as a separate unit in the Indian polity. In their sufferings they have the sympathy of the rest of India. The persecution to which they have been subjected, the insults which have been heaped on them can serve only one purpose, and that is to strengthen their nerves. They have to guard only that their opponents should not get a chance of poisoning the ears of their friends. It should at every turn be made abundantly clear that they bear no ill-will to Government, but that their hatred is confined to the policy of certain rulers.

INDIAN PEOPLE,
23rd November,
1905.

The *Swadeshi* movement and the alleged reign of terror established by the Hon'ble Mr. Fuller in East Bengal.

11. The *Indian People* (Allahabad), of the 23rd November, says:—There is only one theme of conversation now throughout India as all eyes are turned to only one part of the country. The reports that come from Bengal and East Bengal day by day are scanned with the most feverish excitement throughout the length and breadth of the country, and every new development is followed with the most breathless interest. It is difficult as yet to get at the exact truth. There are rumours that telegraph wires have been closed to newspaper correspondents. Wild rumours are in hourly circulation all over the country. Mr. Fuller is now personally engaged in establishing a period of terrorism, doubtless to crush the *Swadeshi* movement. The law does not trouble him and Russian methods are not repugnant to him. He is evidently determined to justify the choice of Lord Curzon as speedily as he can and to prove himself a strong ruler. There is one incident reported from Barisal, which if true, must be regretted. Mr. Fuller is reported to have sent for certain leaders and bullied them into withdrawing a certain proclamation they had issued about the *Swadeshi* movement. All the leaders in Bengal and East Bengal must remember that

the eyes of all India are upon them as the most earnest sympathy of all India is with them. Let them be cautious by all means, but when once they take up a position they must not recede on any account and no power on earth should move them. Everything that they are doing is perfectly constitutional and within the four corners of the law. If they are persecuted in violation of the law they must be prepared to suffer. Mr. Fuller threatened the leaders of Barisal that he would bind them down to keep the peace. He could have only ordered a Magistrate to do so as he has no magisterial powers himself. And if a Magistrate had bound them down by order there is an appeal to the High Court. If the proclamation itself is open to objection it should not have been issued at all, but no one will take Mr. Fuller's authority for it. Mr. Fuller is furiously angry because the people are not showing him sufficient respect. If he goes on at this rate he will lose more respect. The special constables at Rungpur, seeing that the only object was to humiliate and insult them have refused to serve and rejected the batons and belts served out to them. Their prosecution has been ordered and now the matter will be properly tested. The Magistrate has been carefully chosen with an eye to conviction, but he will not have the last word by any means, and the matter will come up to the High Court for final disposal. The Gurkhas sent to a peaceful town are oppressing the people, well knowing that they have been sent for that purpose and not for preserving the peace which was never in danger. It is incumbent on the leaders in Bengal to have these things telegraphed to England day after day and encourage their countrymen in East Bengal to hold firm. Mr. Fuller is attempting the impossible and he is bound to fail. The *Swadeshi* movement has not originated in force and will not be put down by force.

INDIAN PEOPLE,
19th November,
1905.

Impressment of carpenters by the tahsil peons to repair the bungalows of officers at Allahabad.

12. The *Indian People* (Allahabad), of the 19th November, says :—Will it be believed that here, in the heart of Allahabad, a system of *begár* or forced labour is in full swing ? Several years ago Mr. S. S. Thorburn, late of the Punjab Civil Service, denounced in scathing terms the employment of the *begár* system during the Tirah Expedition and pointed out the deep discontent to which it had given rise in that Province. We believe strict directions have since been given in the Punjab to discontinue the employment of forced labour. There is no military expedition being equipped at present at Allahabad, nor is the city to be honoured by a Royal visit. All that has happened is what usually happens about this time every year, namely, that the people who had gone up to the hills are now coming down to the plains. Vacant bungalows are being re-occupied and are being whitewashed and repaired for that purpose. It appears that in the case of officers—we are not certain whether it is also the case as regards other Europeans—orders are given to the tahsíl officials to have the work carried out in the bungalows. Just at present there seems to be a great demand for carpenters. It is the practice of tahsíl peons to enter some small carpenter's shop—the large furniture establishments being carefully left alone—and impress any carpenters they find into the work assigned to them. After being compelled to do all the work that may be necessary the carpenters are told to go about their business and no wages are paid to them. We do not think that the officers and others who require houses to be put in order for them are aware of this oppressive practice. They must be under the impression that the work done must be paid for ; only somehow the carpenters never get their wages. The result is that in every small carpenter's shop in Colonelganj and Katra the doors are closed and barred throughout the day, and ordinary people find it difficult to get carpenters to come and work in their houses. Batches of tahsíl peons carrying big *lathis*, go about from shop to shop, knocking at the closed doors loudly and long, but the shopkeepers invariably refuse to open their doors. The men are poor and afraid to make a complaint, and so the authorities do not know what is going on. In one case a carpenter was severely assaulted and was then dragged away to do some work in a bungalow. If this happens unchecked in the city of Allahabad, we can imagine the state of things in the mufassil. The facts can be very easily ascertained. The employment of tahsíl peons on this kind of work, the impressment of artisans, carts, *thelas*, &c., should be put down by order of the District Magistrate, and officials and others, on coming into Allahabad, should make their own arrangements for their comforts and not through the tahsíl officials.

INDIAN PEOPLE,
23rd November,
1905.

Forced labour in the United Provinces.

13. The *Indian People* (Allahabad) of the 23rd November, says:—It seems that the system of forced and unpaid labour is a much more widespread evil in these Provinces than what we were led to imagine from what we have seen of it in the city of Allahabad. It appears to be the usual practice to impress carts, hackney carriages, *ekkas*, labourers and artisans without paying them fares and wages, whenever they are required for official, or pseudo-official purposes. We have stated how tahsil peons are impressing carpenters in Colonelganj and Katra. Men of all trades and professions, conveyances plying for hire are similarly impressed everywhere by peons or policemen. The people are under the impression that it is the *hukum* of the *sircar*, and consequently there is no redress, unless they conceal themselves or avoid impressment by some other means. The strange thing seems to be that the matter has not attracted the attention of the Local Government and no attempt has been made to put down an evil of such wide extent and so mischievous in its effects. If the elected members of the Local Legislative Council will make an independent and careful enquiry they will find that we are under-stating the facts, instead of exaggerating them. A few questions in the Legislative Council, or some correspondence might attract the attention of the Local Government, and then we are certain a serious and earnest effort will be made to suppress the "*begar*" system in these Provinces. The people make no open complaint because they are under the impression that complaints will be useless, but there can be no denying that they deeply resent the summary manner in which they are impressed for work, without any remuneration. Even in a distant province like the Punjab the system of forced labour has been suppressed, and there is no justification for its existence here particularly as it brings the Administration into discredit.

ADVOCATE,
23rd November,
1905.

The Indians, and the various branches of the public service in India.

14. The *Advocate* (Lucknow), of the 23rd November, says:—A grandson of an Irish soldier regrets that his countrymen stand no chance of getting fat berths in this land, though he quotes a traveller—not a historian, mind you—to prove that "India is conquered by Irish soldiers and governed by English statesmen for the benefit of Scotch planters." The last two he can and must inevitably tolerate, but not "the Indian at the expense of the European." He is sure that with the present system a few short years more and all the engineers in Government employ will be natives. The results of the Roorkee examinations of 1904 and 1905 justify this conclusion. The superior Grade Accounts will soon be in the hands of the natives alone. Study the results of the examinations of the last five years and this point is settled. Was it not this fear that principally brought about the change in the superior Police Department? To what else can the change in the Provincial Civil Service be attributed? Why is open competition not permitted in the Opium Department? He cannot bring himself to see open competition for service between the sons of England's heroes and the sons of boycotters.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE,
19th November,
1905.

Waiting accommodation needed for second and first class passengers at the Kashi station on the Oudh and Rohilkhand Railway.

15. The *Advocate* (Lucknow), of the 19th November, says:—To meet the convenience of passengers travelling in higher classes in connection with the next Congress and Conferences, we are glad to note that the Oudh and Rohilkhand Railway authorities have set up a temporary waiting room at the Kashi station. So far so good. But Kashi is an important station and badly needs waiting accommodation for second and first class passengers. The morning trains arriving between 3 and 5 A. M. put down several passengers every morning who in these winter months cannot go to the city at such early hours for want of conveyance and divers reasons. We think a good waiting room is a great necessity at Kashi, and till such time that one is built, the temporary one should not be removed after the Congress is over. We hope the Traffic Superintendent will be good enough to continue the present arrangement.

INDIAN PEOPLE,
23rd November,
1905.

Admission of Indians to the railway station platform at Allahabad.

16. The *Indian People* (Allahabad), of the 23rd November, says:—An inquiry is being made into the illegal recovery of railway fare from two boys living in Mr. S. Sinha's house, and pending the result of that enquiry the further discussion of this particular incident may be suspended. But the real cause of complaint at the Allahabad railway station continues unabated. People are not allowed access to the platform without a pass, and a pass is not always easily obtained. We have not heard that an attempt has ever been made to turn the platform of the station into a promenade, or that people go there out of simple curiosity. The station is not very close to the city and has no particular attraction that we are aware of. Besides travellers, people go either to see their friends off or to welcome or meet others, and for these purposes free access should be allowed at all railway stations. The East Indian Railway is a single system and the practice at every railway station should be uniform. If free admission to the platform is deemed undesirable, the railway authorities are at liberty to introduce a system of platform tickets, which would be a sufficient check. At Mirzapur, we understand, which is quite close to Allahabad, platform tickets have been introduced and there is no complaint of any kind from the public. A system of passes, for which personal application must be made, and which may be granted or refused not merely at the discretion of the Station Master, but at the whim or caprice of every Jack in office, is both irritating and offensive and has not a shadow of justification for it. We think it is absolutely necessary that some prominent citizens should address an official protest to the railway authorities so that the present absurd and annoying practice may be done away with.

VII.—POST OFFICE.

RIYAZ-I-FAIZ,
20th November,
1905.

Need for an increase in the number of postmen at Pilibhit.

17. The *Riyáz-i-Faiz* (Pilibhít), of the 20th November, complains that as there are only four postmen for the whole town of Pilibhít, letters, &c. are not delivered to the addressees promptly, so that the latter are not generally able to send urgent replies by return post. The postal authorities had better appoint one or two more postmen.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 27th November 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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# SELECTIONS
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I.—Politics.

(a).—Foreign.

SHAHNA-I-HIND,
16th November,
1905.

European Powers, Macedonian affairs, and Turkey.

1. The *Shahna-i-Hind* (Meerut), of the 16th November, referring to Reuter's news that negotiations for an agreement were on foot between England and Russia, says that the object of the British Government in making a friendly advance towards Russia at this time is evidently based on sheer selfishness. Troubles have for some time been brewing in Macedonia, and England, who seems bent on being first in the field, wants to be friends with Russia in order that she may have a free hand in doing what she pleases in Macedonia, and prevent Russia, beaten by Japan, from entering into any possible alliance with Turkey and thereby spoiling her political game in the Near East. But Turkey cannot possibly be thinking of entering into an alliance with Russia or any other Power. It is the so-called civilized, brave and powerful nations of Europe that are ever following the cowardly policy of entering into agreements with one another; but Turkey, notwithstanding that she is, as it were, within the very nest of hornets, has never solicited the friendship of any Power, while she has (occasionally) tried to pull down the "up-turned nose" of certain Powers with the tip of her shoe. However, Russia will not probably care, in her present mood, to conclude any kind of agreement with England at any rate, while she might, with her deep diplomacy, cause England to be involved in a war with Turkey in connection with Macedonian affairs. But the writer is quite sure that if England seriously meddles in the affairs in question, she will simply meet with humiliation and discomfiture, without she or any other Power being able to injure Turkey to a hair's breadth.

(b).—Home.

HINDOSTHAN,
27th November,
1905.

A tribute of admiration paid to the Rajputs by the Prince of Wales.

2. The English *Hindosthân* (Kalakankar), of the 27th November, says:—All the Rajput world will be gratified to learn the fitting tribute of admiration which the Prince of Wales has paid them in his speech at Udaipur. The terms in which this unsolicited tribute is couched are so sincere, so spontaneous, and so gracious that they cannot fail to produce a deep, touching, grateful and pleasant impression upon the responsive Rajput mind. The time and place chosen for the expression of these kindly sentiments do a great credit to the Royal tact and insight. We can assure His Royal Highness that the Rajputs, who are second to none in their loyal devotion to the Throne, will gratefully appreciate his gracious compliment, and will reciprocate his generous sentiments of regard for their 'chivalry' and 'freedom' by an unflinching loyalty and ever increasing love to his Royal father and himself.

The Prince seems to have been extremely gratified by his reception and other pleasant experiences at Udaipur. Says his Royal Highness:—"From the moment we arrived in your State this morning to this hour one charming impression has been quickly followed by another. We have heard much of the Rajputs, and have had the pleasure of meeting these clans in England, but to realize the splendid traditions of chivalry, freedom and courtesy which are the proud possessions of the Rajput, one must see him in his own home." Let us say that the Royal Prince has seen the Rajput in his own home. Mewar is his own home. It is the cradle where the foster-nurse has fondled him, pouring forth wild passionate melodies of the *Sakhas* (*sic.*) into his infant ears; it is the nursery where the anxious mother has brought him up amusing his boyish curiosity by pathetic stories of the *johurs* (*sic.*); it is the fatherland where the singing minstrels have called forth a flood of tears from his eyes by their touching ballads; and above all, it is the seat of those Indian Thermopylæs which have won immortal fame and never-dying reputation for the house of the Ranas.

The Prince says further on that "great traditions grandly maintained form what we see here in our host." This touching reference to the traditions of Mewar could not have failed to move the Maharana who inherits the proud dignity of his illustrious forefathers. We are also aware of the heroic manner in which they have been preserved, and need not dilate upon that subject here. But we must say in passing that the Rajputs are a glorious remnant of fallen greatness, and the house of Mewar is, sociably at any rate, the head of the Rajputs. The origin of this dynasty merges into a hoary mist of antiquity, and there is something sacred, something solemn, something romantic about its greatness and reputation which makes it so pre-eminently respected among all the princely families of India, and which appeals irresistibly to one's imagination and elicits admiration. The Prince of Wales was no exception to this magic influence and gave utterance to it by his fine sentiments contained in his speech at Udaipur, which will immensely endear him to all the Rajputs.

OUDH AKHBAR,
27th November,
1905.

A suggestion to abolish the slaughtering of kine in India in honour of the Prince of Wales' visit.

3. One Habib-ur-Rahman, a Bombay schoolmaster, writing in the *Oudh Akhbár* (Lucknow), of the 27th November, says that though very many memorials are being and will be established in honour of the Prince of Wales' visit to India, none of them can endure but for a definite time. The writer, on the other hand, has to suggest the establishment of a very superior kind of memorial the benefits of which will be far-reaching both to the Government and the people, and add undying lustre and glory to the fair name of His Royal Highness for ever and ever. Let the paternal and benevolent British Government abolish cow-slaughter throughout India, in honour of the Prince of Wales' visit, and it will perpetuate His Royal Highness' name to eternity; while earning the everlasting gratitude of Hindus, and making the supply of bullocks for agricultural purposes and the production of *ghi* and milk much larger and cheaper. As regards the Muhammadans, they cannot resent the prohibition of cow-slaughter, inasmuch as it is not necessary for them to eat beef, it being simply declared to be one of the lawful foods by their religion. There are some leading Maulvis living also at the present time, who have collected much matter in support of the abolition of cow-killing in India, and the writer earnestly prays Government to have the slaughtering of kine abolished once for all in honour of the Prince's visit.

ADVOCATE,
30th November,
1905.

Revival of the question of making India pay for a portion of British troops stationed in South Africa.

4. The *Advocate* (Lucknow), of the 30th November, says:—Mr. Brodrick means to avenge the wrongs he suffered from on account of Lord Curzon upon the new Viceroy. Lord Minto has come to carry out what his predecessor refused to do and for which refusal he resigned. This is no instance of taking revenge, for the Secretary of State and the last Viceroy differed and parted company as officials. Mr. Brodrick's pride was wounded successfully just after the close of the Boer War. As War Minister he submitted a scheme of military reorganization of which appeared as a part the proposal to make "South Africa a centre with a view to holding troops in readiness for India." The opposition it evoked in England and this country among the Government and the people was such that Mr. Brodrick dropped it as a hot potato. This he did, not without putting on record the threat that what India then refused to have at half-cost, she would have to pay for to the full exent afterwards. It seems that the sanction accorded up to date to the schemes put forward by Lord Kitchener was rather so many covert attempts at reducing the threat to practice, though the Sirdar's ideal had all along been the independence of the Indian Army as a complete organization by itself. Now that this aspect is getting its almost finishing touches, up comes back to life the old scheme to station troops in South Africa for India. It means the upsetting of the equitable principle of the Empire paying India whenever the latter's troops are employed abroad, and *vice versa*. We do hope that Lord Minto will not prove himself, what his critics represent him to be, the mere henchman of the present Secretary of State the days of whose party in power have been numbered.

II.—AFGHANISTAN AND TRANS-FRONTIER.

NAIYAR-I-AZAM,
26th November,
1905.

An astrologer's prediction of the outbreak of a war between Afghanistan and the British Government in 1906.

5. The *Naiyar-i-Azam* (Moradabad), of the 26th November, says that a Pandit of Lahore, who has been publishing an annual calendar for the last ten or twelve years, has made an astrological prediction that in 1906 a war will break out between the British Government and "Turkistan;" that the King of Turkistan will die and his successor will find himself in great trouble, and that Turkistan will (finally) be ruined. Commenting on this prediction, the editor thinks that the Pandit is not only an astrologer, but something of a politician to boot,

and that by "Turkistan" he probably means Afghanistan. It is not difficult to conceive what the feelings of Russia are likely to be now after her severe struggle with Japan in the Far East. There is every reason to believe that Russia considers England to have induced Japan to declare war against her, and hence she probably harbours a deep grudge and deadly spite against the British. With such feelings rankling in her breast, it would be no wonder if Russia endeavoured to set Afghanistan and England by the heels, and thus gratify her revenge on the latter by involving her in a war with a warlike and brave people. But should such an unfortunate contingency arise, which the editor would fain hope was far distant, the British Government would find the Afghans, who are born brave warriors, much better armed and trained now than they were some years ago, and hence not easy to be overcome.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ADVOCATE,
30th November,
1905.

Suggestion for an inquiry as to the local Tahsildar being at the bottom of the late Gorakhpur defamation case.

6. The *Advocate* (Lucknow), of the 30th November, says:—The judgment in this unfortunate Defamation Case has been delivered. Mr. Alfred Nundy has been convicted and sentenced to pay the heavy fine of Rs. 2,000. We sympathise with Mr. Nundy in his trouble, because we think he has been the victim of his own over-enthusiasm and played in the hands of interested persons. The local feeling appears to be divided. There is a deal of sympathy for Babu Achal Bihari Lal, Sub-Judge, in so much that, whatever may be his private character, his judicial honesty is said to be above board. It is held that his enemies wanted to injure him through Mr. Nundy. Now that the case is over, will the Government inquire whether it is a fact that Mr. Nundy wrote the letter which has brought him to trouble at the instance of the Tahsildar of the place? If so, does not this official deserve a censure for his creating all this mischief? There would have been no washing of all this dirty linen in public if Mr. Way had acted with greater prudence, and instead of forwarding Mr. Nundy's letter to Mr. Tudball, District Judge, had consigned it to the w. p. b. Mr. Nundy's letter was a private note and it ought to have been treated as confidential. It was a sad mistake on the part of Mr. Way to have made the letter public and thus created a sensation for his district which will do no good to anybody.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

PRAYAG
SAMACHAR,
26th November,
1905.

Complaint regarding reckless driving by *ekka* drivers at Allahabad.

7. The *Prayág Samáchár* (Allahabad), of the 26th November, referring to two late accidents at Allahabad in which the shaft of an *ekka* went through the abdomen of a doctor's horse in one case, and the leg of another European's horse in the other case, complains that *ekka*-drivers generally drive recklessly on the public roads, and hence serious accidents not unfrequently occur in the town. There is no fixed stand for *ekkas* at Allahabad as is the case in other towns, and the result is that *ekka*-drivers keep driving about the roads, which causes much inconvenience to the public. The Municipal Board had better fix a stand for *ekkas*, and warn the drivers against driving fast within the crowded parts of the town.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

**ARYA MITRA,
24th November,
1905.**

Comments on Mr Fuller's doings at Barisal *re* the *Swadeshi* movement.

8. The *Arya Mitra* (Agra), of the 24th November, says that, according to a correspondent of the *Bengalee*, Mr. Fuller sent for five Bengali gentlemen to his steamer off Barisal for an interview, and, then rating them a good deal for their *Swadeshism*, forced them to withdraw a proclamation they had recently issued to their countrymen for exclusive use of Indian goods, warning them that if the Hindus did not soon change their present attitude, he would be obliged to revive the days of Shaista Khan. Surely not Hindus alone, but a considerable number of Muhammadans too are in favour of the *Swadeshi* movement—a movement which can hardly be called *disloyal* to the British Government in any sense of the word. Similarly there is nothing in the cry of *Bande Mataram* which could possibly be taken to smack of disloyalty; so that it is difficult to understand why Mr. Fuller has prohibited its use on the public streets. The calling in of a Gurkha detachment by His Honor is equally incomprehensible, there not having occurred any disturbance or breach of the peace anywhere. So far as the editor is able to gather from the reports hitherto received, the Bengalis have not to date done anything hostile to Government. They made repeated respectful representations to Government against the partition of Bengal, but finding them all to no purpose, they resolved to promote the exclusive use of India-made goods (in protest), which cannot certainly be called hostility towards Government, and the latter has therefore no reason to be displeased with the Bengalis for what they have done. If there be any people who have any real cause of complaint against the Bengalis in the matter, it is British manufacturers who are likely to be made losers to some extent by the *Swadeshi* movement. On the whole, the editor thinks that Mr. Fuller would be well advised if he tried to conciliate the people, giving them contentment and peace, and not spread dissatisfaction among them.

**ADVOCATE,
26th November,
1905.**

The District Magistrate and the people of Barisal *re* the *Swadeshi* movement.

9. The *Advocate* (Lucknow), of the 26th November, says:—A detachment of Gurkhas have been stationed in Barisal to preserve the peace—to disturb the peace of the people, some say. The Magistrate has given them the *carte blanche*. Mr. Magistrate Jack—for that is the name of the Barisal *huzur*—is reported to have said to one gentleman whom he sent for:

"I have given your name to the Gurkhas. I advise you to leave the station, at least for a fortnight. You know the circular that no meeting will be allowed to be held in any public place, and although you can hold meetings in private places, they become public as soon as the crowd comes to the street, and, mind you, if anything happens in the town whether you are present or not in those places, the Gurkhas will treat you as they like and they will treat you in a way which will not be liked by any of you. I will not be responsible for any outrages committed by the Gurkhas."

To another the advice given is said to have been thus worded:

"Leave the town for a fortnight. I have given your name to the Gurkhas. They will overtake you and oppress you. Do you understand me? You will be held responsible for disturbances that will take place in the town, no matter whether you take part in it or not."

One may be loth to put any faith upon the words said to have been uttered by the Magistrate of Barisal. But considering Mr. Fuller's reference to Shaista Khan and the Gurkhas, Mr. Jack may aptly take to illustrating the theory that the disciple invariably exceeds the teacher.

**INDIAN PEOPLE,
26th November,
1905.**

Certain questions asked in the Bengal Legislative Council regarding public servants taking part in public movements disallowed.

10. The *Indian People* (Allahabad), of the 26th November, says:—Some searching questions put at the last meeting of the Bengal Legislative Council were evaded by the simple device of ruling them out of order on the ground that they were against the public interest. They related to the position of public servants in regard to public movements. It appears that certain over-zealous Government officers in Bengal have issued a circular calling upon a section of the community to support the Partition of Bengal, to decline to support the *Swadeshi* movement, and so on and so forth. The questions were intended to elicit information as to whether the Government approved of Government servants taking public part in such matters and taking sides in political questions openly. It was entirely in the

public interest that such questions were put and it was also in the public interest that they should have been answered. But the whole business was very awkward, and so simple, if not very straightforward, way was found out of it. The matter thus comes to this, that when a movement is directed against a Government measure it is a political movement, and public servants must take no part in it, but when a movement is in favour of a Government measure it is either a religious or social reform movement and public servants are free to join it. Thus, the anti-Partition movement is a political movement, but the pro-Partition movement is a religious or social reform movement; the *Swadeshi* movement is a political movement or worse, but the anti-*Swadeshi* movement is a religious or social reform movement. If these propositions look absurd, the credit or the blame belongs to the Government alone and it must face the situation it has created.

**INDIAN PEOPLE,
26th November,
1905.**

Mr. Fuller and the leaders of the *Swadeshi* movement in East Bengal.

11. The *Indian People* (Allahabad), of the 26th November, says :—If Mr. Fuller has succeeded in intimidating a few leading men in East Bengal, he has not been able to win or compel the respect of the people of that province. Wherever he is going the municipality refuses to give him an address. The unkindest cut was at Dacca, the prospective capital of Mr. Fuller's new kingdom, where hardly any one came to meet him. At places even the porters have run away, so that His Honour's baggage has to be carried by constables. It has not been suggested whether this work is to be done by special constables, but the Gurkhas might be well employed on this important duty. By the way, it seems these troops are at present doing field duty against "*Bande Mataram,*" and in seizing papers containing those terrible words as prizes of war. Further, if the reports are to be believed, the district officers threaten people with a Gurkha visitation unless they leave the town for some days. Such monstrous abuse of authority cannot go on for ever, or for very long. Mr. Fuller and his myrmidons are engaged in dragging the good name of the British rule through the mire. The question is how long they will be allowed to do so unchecked.

**ADVOCATE,
26th November,
1905.**

A Delhi Muhammadan preaching *Swadeshism* at the late bathing fair at Garhmuktesar, district Meerut.

12. The *Advocate* (Lucknow), of the 26th November, says :—A correspondent from Garhmuktesar writes to say that during the last bathing fair the preachers of *Swadeshi Vastu Prachar* availed themselves of the opportunity and had a good demonstration. One significant fact to which our attention has been drawn was that Saiyid Haidar Raza of Delhi was permitted from the *dais* reserved for Ram Chandra to preach *Swadeshism* and appeal to the Hindus and Muhammadans as sons of the same land to do what they could to promote their own industries.

**INDIAN PEOPLE,
26th November,
1905.**

The *Swadeshi* movement affairs in East Bengal and the coming Congress.

13. The *Indian People* (Allahabad), of the 26th November, says :—There is every indication that the next session of the Congress at Benares will be of unusual importance. The President-designate is returning from a brief but most successful mission in England and is certain of a very enthusiastic welcome home. Fresh from his recent experiences in England, particularly those of Lancashire and Manchester, he will have a great deal to tell his countrymen. And it so happens that the most important part of his English tour has a direct bearing on the question which is most agitating India at the present moment. Between the 16th October and the present day events have moved with a rapidity that is almost breathless, and it is impossible to foretell what will happen in the month that yet remains to the Congress. One of the most remarkable signs of the growing solidarity of India is the manner in which the whole country has been affected by the Partition of Bengal. To the outsider it looks nothing more than a detail of provincial administration. The Government says that a certain province is overgrown and must be divided into two for the sake of administrative convenience. The people of the province concerned do not like the measure. They protest against it, but the Government does not pay any heed to their protest and carries out the partition. The people proceed to emphasize their protest by boycotting British goods. Seemingly, all this has no concern with the rest of the country, but we can see for ourselves that the reality is very different. The effect of the Partition of Bengal is felt in the remotest corner of the country. The feeling of indignation is shared everywhere, and the sympathy with Bengal is earnest and genuine. To say now that the Partition of Bengal is a provincial measure would be to shut our eyes to

events all over the country. The intensity of the feeling may not be so great elsewhere as it is in Bengal, but the depth is everywhere the same. Not only the measure itself but its nature and the manner in which it has been carried out have aroused the indignation of the whole country and every province has joined hands with Bengal.

There can be no doubt, therefore, that the Partition of Bengal will occupy the most prominent place in the deliberations of the Congress. And in its train will come many questions, to which much thought has not yet been given by the country at large, but which will have attained portentous proportions by the time the Congress meets. The only parallel that can be found to what is now going on in East Bengal was the events that happened in Poona and the Deccan during the Viceroyalty of Lord Elgin. But the parallel cannot be carried any further. On that occasion, however mistaken or unwise the policy of the Government, there was at any rate the shadow and semblance of some justification for it. Newspapers were prosecuted and convicted of sedition. One of the most prominent leaders of public opinion, a member of the Governor's Legislative Council, was arrested on a charge of exciting disaffection and sentenced to a long term of imprisonment. The Natu brothers were imprisoned without trial. About the same time a European officer, a civil servant, was murdered. If the Government was in a panic there was some reason for it, though the whole thing originated with the unwise and dangerous plague policy of the Bombay Government. In East Bengal the circumstances are wholly different. There is absolutely nothing to which objection can be raised, or which can be taken as a transgression of the law. The Government is not in a panic but a paroxysm of rage. The cry of "Bande Mataram" which is raised everywhere, must be put down in East Bengal. *Swadeshi* notifications are issued everywhere, but they must be withdrawn in East Bengal. There are no signs of a breach of the peace, no allegation that the police force is not sufficient, and still special constables must be enlisted! And, strangest of all, there is the curious sight of a ranting, fuming Lieutenant-Governor, who is personally doing the work of the police and the magistracy. In almost everything that the Government has been doing, the law has been violated. Is the Government a Government of law or of lawlessness? The question will doubtless be put to the Congress and a reply will have to be formulated. It is not a provincial question, for it affects the entire administration. It affects the Government as much as it affects the people. And whatever action the Government may take, the people must do all they can to put an end to official lawlessness in East Bengal.

INDIAN PEOPLE
26th November, 1905.

Need for an early declaration by Lord Minto of his Government's policy *re* the *Swadeshi* movement affairs in East Bengal.

14. The *Indian People* (Allahabad), of the 26th November, says:—Under ordinary circumstances, it takes some time for a new administrator to familiarise himself with the routine of work and the details of the administration, but it is an exceptional crisis that Lord Minto will have to face at once. If things are allowed to go on as at present in East Bengal, a grave crisis will be precipitated. Elementary principles of Government are being set at naught by the authorities, and an early declaration of policy by the head of the Government will become necessary if the present crisis is to pass.

INDIAN PEOPLE,
30th November, 1905.

A suggestion to Lord Minto for ordering an immediate enquiry into the repressive measures taken by the Local Government against the *Swadeshi* movement in East Bengal.

15. The *Indian People* (Allahabad), of the 30th November, says:—As was to be expected very earnest and persistent appeals are being made to Lord Minto by the Bengal Press to intervene in East Bengal and put an end to the lawlessness that has been established there by the newly created Local Government. We trust there will be no disposition to judge the new Viceroy in a hurry. It is a most delicate as well as a most serious thing to interfere with a Local Government during a local crisis. The Viceroy cannot direct the Lieutenant-Governor of East Bengal off-hand to withdraw his repressive orders, as that Government may at once declare that it will not be responsible for the safety and peace of the province. It must be remembered that the lawlessness in East Bengal has been introduced on the pretext of maintaining the law. Of course the country fully understands that there is not the slightest apprehension of a popular rising or an outbreak of lawlessness if the orders of Mr. Fuller are withdrawn. On the contrary, that would be directly and immediately conducive to the restoration of order and peace. We think, however, the country may reasonably expect that, in view of the serious position of affairs, Lord Minto will order an

immediate investigation. It has to be ascertained, for instance, whether troops are to be employed on rubbing off inscriptions of "Bande Mataram" and assaulting inoffensive people, including old women and children. The appointment of special constables at Rungpur already stands as a self-confessed piece of unwisdom, and will involve the principal police officer in several suits for damages. People are leaving towns and villages where the new order of misrule has been introduced. Government officers are publicly going about ordering shopkeepers to sell foreign articles on pain of having the Gurkha troops let loose upon them. The established policy of the Government is being defied and mocked by the servants of the Government. All these denote a state of things which cannot be prolonged with safety, or in the interest of the good name of the Government. What is needed, therefore, is an immediate and a searching enquiry into the present administration of East Bengal, and it is an imperative duty from which, it is to be hoped, the Viceroy will not shrink. The Local Government is busily engaged in sowing the wind and the process must be stopped before the harvest of the whirlwind ripens for the gathering.

ADVOCATE,
30th November,
1905.

An appeal to Lord Minto to put an end to the state of things created by Mr. Fuller in connection with the *Swadeshi* movement in East Bengal.

16. The *Advocate* (Lucknow), of the 30th November, says:—The Hon'ble Mr. Fuller "has been off his head," as a sober journalist put it some few days ago. He began his rule as a *pacca* Lieutenant-Governor with an admirable principle in one particular but made himself thoroughly ridiculous by breaking the rule soon after. Knowing the feeling of the people in the newly severed districts he ruled that no address of welcome would be accepted that had not the unanimous approval of those who would vote the address. He stuck to it for a time only. At Dacca he got no address. On the other hand, while his reception was attended by some hundreds, Babu Bepinchandra Pal's lecture that very day got an audience of much more than as many thousands. In dudgeon he left for Barisal, after changing the programme. No welcome address there too. His sense of virtuous fortitude had by that time well nigh worn off. The proclamation of the Barisal leaders on the Partition and Swadeshi movement added fuel to the fire; and the turning of Barisal into a miniature Boston of 1773 exhausted the fund of patience of the Lieutenant-Governor. He called the prominent leaders on board his steamer and brow-beat them into a promise to withdraw their circular. Then has begun Gurkha rule in that ill-fated town—where life and property are said not to be safe, and British administration on British principles is alleged to have ceased giving place to the Russian system. Outrages on boys, men and public women in broad daylight have become the order of the day; caning of boys and intimidating shopkeepers against selling Indian in place of *belaiti* goods have been inaugurated in Barisal and neighbouring districts by District Superintendents of Police. Humiliation of respectable people in a northern district by appointing them Special Constables was resorted to by the Magistrate simply because they refused to present an address to Mr. Fuller on his expected visit to the place. Stoppage, if not suppression, of press messages, too, added to the list of official vagaries committed. Assuredly a veritable reign of terror has been established in more than one district of Eastern Bengal and Assam. And this on the very eve of the Royal visit to Bengal!

Now, what does all this prove? What will be its effect? One great objection to the Partition scheme was that partition would inaugurate the seriously backward personal rule of a non-regulation province. The ways of administration adopted by Mr. Fuller and his subordinates have sooner—much sooner—established the truth of the people's argument as against Lord Curzon's dream of a better and more efficient administration. Mr. Fuller, being on the spot and enveloped in the heated fumes of the situation, does not and perhaps cannot realise how he has shaken the confidence of not only the people under his charge, but of those of neighbouring provinces in British India in the noble principle of justice and fair-play that used to be convertible terms with British rule. This is the most disastrous consequence of his foolishly losing temper when quite the reverse state of mind was the demand of the occasion. His circulars show him in a frame of mind quite unsuited in a ruler—an alien ruler—of millions of people smarting under a sense of deep wrong. He has, in a fit of temper, sought to close the great safety-valve, and may be said to have unwittingly sunk subterranean mines that may spring any day to envelop his administration and the province in an unwholsome air. The doings of the Gurkhas, to be believed as no contradictions have yet appeared of them, have been without parallel in the annals of British rule in any country enjoying its blessing for more than, say, fifty years. To him our request is to go back to Shillong and take counsel with himself and his God for some time after removing all causes of irritation as is within his power to do. To the leaders in the affected districts our friendly advice is to stop shouting *Bande Mataram* at Europeans or Eurasians even by boys, and strictly confine themselves to methods of persuasion in the propagation of the *Swadeshi* movement. To Lord Minto our appeal is to make his personality felt in Bengal by taking his stand in the avoidable breach created and throwing oil over troubled waters surging and seething at present but liable to calm down easily.

INDIAN PEOPLE,
30th November,
1905.

Suggestion for appointing members of the Imperial Cadet Corps as commissioned officers in the *British Army*.

17. The *Indian People* (Allahabad), of the 30th November, says:—It is a standing grievance of the country that Indians, however deserving or capable, are not admitted to the commissioned ranks of the army, and the most veteran non-commissioned officer, holding a record of which a General may be proud, may be placed under a young lieutenant fresh from Woolwich. This undeserved slur on the Indian army, it has been declared, has been partially removed by the selection, from the Imperial Cadet Corps, of commissioned officers who will be attached to the Indian section of the army. The cadets are drawn from princely houses and belong to the highest families in the land. So far three young cadets have been selected as officers and are 2nd Lieutenants in the army. In the last *Gazette of India* there are two notifications relating to two of these officers. One, a Muhammadan, is attached to the Hyderabad Imperial Service Lancers, and the other to the Bhavnagar Imperial Service Lancers. The two officers belong to these two States, respectively. We confess we were not prepared for an arrangement which has the effect of shelving these officers very cleverly. All the cadets of the Corps come from Native States, and if after serving their probation and occasionally figuring in the body-guard of the Viceroy they are sent back to their own States as officers of the Imperial Service troops, the Imperial Cadet Corps becomes a delusion and a mockery. There has been no difficulty in officering Imperial Service troops. If the cadets are to be treated as real commissioned officers they must be taken in the British army and kept there so that they may have a chance of distinguishing themselves and rising in the army.

INDIAN PEOPLE,
26th November,
1905.

A specific instance of forced labour at Allahabad.

18. The *Indian People* (Allahabad), of the 26th November, says:—On the morning of the 21st instant, a little after 9 o'clock, Lopi, a young carpenter boy of about 16 or 17, living in Colonelganj, was cooking his meal inside his shop. His father, Dunge Mistry, was not at home. The door, old and rather loose in the jambs, was fastened from inside for fear of the tahsîl peons. About the time named the door was violently pushed open and three tahsîl peons entered the place. They at once caught hold of the boy, abused and struck him, picked up the tools that were lying in the shop, and dragged him out. Outside, a Native Infantry man was standing in undress. He took no part in the violence offered to the lad. The boy was dragged to the infantry lines and compelled to work on a table in the workshop there throughout the day. He received one anna for food, but no other wages. He was let go in the evening, but his tools were not returned to him, in the expectation that he would return for them the next day and would be again compelled to work. Some people, who are taking interest in this matter came to know of what had happened the same evening, and advised the boy not to return to the infantry lines, and accordingly he was kept at some other place the next morning. Later, he went and begged for his tools which were returned to him. It is quite evident that this state of things cannot go on, once that it has come to light. It is no justification whatever to say that the wages of these impressed men are paid, because they are *not* paid, else the carpenters would go willingly and not lock themselves up. The man so impressed can prosecute the peons under several sections of the Indian Penal Code, and a conviction will be had in the ordinary course of the law. The carpenters and others so impressed would also be perfectly justified in resisting the tahsîl peons by force in the exercise of the right of private defence. Or, finally, the District Magistrate might prohibit the employment of tahsîl peons on unlawful work of this kind, and put an end to the *Begar* system. We are aware that its prohibition in Allahabad will not put an end to the system, for it is much worse in the mufassil and is widespread throughout the provinces, but the existence of

an evil does not justify its continuance. Forcible and unpaid employment of labour is against the law, and the servants of the law cannot be employed on such work. *Begar* has been discontinued in other provinces and it has only to be properly tackled to be put down in the United Provinces.

INDIAN PEOPLE,
30th November,
1905.

Forced labour at Allahabad.

19. The *Indian People* (Allahabad), of the 30th November, says:—Evidently it is not the practice in these Provinces to take any notice of what appears in newspapers until attention is compelled from a higher quarter, or the newspaper itself is caught tripping. Detailed facts have appeared in these columns regarding the prevalence of the *Begar* system in the city of Allahabad itself, to say nothing of the mufassil. A specific instance of forced labour has been mentioned. A case for enquiry has certainly been made out and the immediate discontinuance of the employment of Tahsíl peons on the unlawful work of compelling labourers and artisans to work without wages. By and by, this crying grievance will have to be carried elsewhere so that it may be heard and the Local Government may be called upon to make an enquiry and to put an end to this iniquitous system. Meanwhile, the matter has entered on another phase. The Tahsíl peons are still employed to get hold of carpenters and compel them to work wherever they may be wanted and then to turn them out without any wages. But the carpenters now understand that they also have some rights and that the Sircar does not require that they should work without wages. The other day some Tahsíl peons entered a carpenter's shop and wanted a carpenter. The men refused in a body to go. The peons expostulated, abused, threatened but the carpenters would not budge. Then the peons went away and brought back reinforcements in the shape of a large number of other peons and tried to intimidate the carpenters without effect. The next thing we shall hear of will be a breach of the peace and an affray between the peons and the carpenters, who are determined to resist by force all attempts to impress them. The authorities might still see their way to prevent this by directing the Tahsíl peons not to enter the shops of carpenters and intimidate the men, or attempt to impress them.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE,
26th November,
1905.

Need for the introduction of platform tickets at the stations on the East Indian Railway line.

20. The *Advocate* (Lucknow), of the 26th November, says:—The inconvenience to which persons who go to the Allahabad Railway Station are put for want of platform tickets is one which is not confined to that station alone: it is equally shared by all persons having anything to do with the stations on the East Indian Railway line. Only the other day we drew attention to what happened at the Cawnpore East Indian Railway Station. Many gentlemen to avoid insults go first to the Oudh and Rohilkhand Station, and thence travel to East Indian Railway in order to receive their friends. This means additional expense that has to be borne. A memorial was sent from Cawnpore some time ago, but no heed has been paid to it. We agree with the *Indian People* in thinking that an official protest should be entered into, and the present absurd practice removed.

VII.—POST OFFICE.

INDIAN PEOPLE,
26th November,
1905.

Clerks in the Postmaster-General's office in the United Provinces.

21. The *Indian People* (Allahabad), of the 26th November, says:—With the rapid increase of work in the Post Office there has not been a corresponding increase in the number of clerks in the Postmaster-General's office in these Provinces, and there is a general complaint of overwork. Men have to attend on Sundays and holidays and cannot even then cope with the work. When they are ill and apply for leave on medical certificate it is resented. We are sure the Postmaster-General himself is not aware of all the grievances of his clerks, who would incur the displeasure of their immediate superior officers, if they were to make a representation to the Postmaster-General. But an inquiry seems to be called for both as regards the allegation of overwork and the difficulty in obtaining leave.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

AN NAZIR, August 1905.

Complaint regarding a book published by a Hindu against the Quran.

22. *An Nazír* (Meerut), for August, received on the 25th November, complains that one Pandit Bhoj Dat of Bahraich has published a very objectionable book, entitled the *Dáwa-i-Islám* (*lit.* claims or pretensions of Islám). In this book the writer calls the Qurán an agglomeration of false stories picked up here and there, and strung together; a portmanteau, as it were, of a conjurer; a mere note-book of its author, and no divine revelation; a record of myths invented by an illiterate man; a great fraud, and so on. Verily, such vilification of the divine book of the Muhammadans and their prophet is certainly calculated to severely wound their religious feelings. But the Muhammadans are neither the rulers of the country at the present time nor are they a rich people, so that they are utterly helpless to do anything in the matter, though they must suffer severe pangs in their hearts at the religious offence thus given them. It is really too much for the Muhammadans to hear their true and holy prophet called a compiler of stories from different quarters, and other such names; but they are powerless and can do nothing else but appeal to God to punish the vilifier of their religion.

IX.—MISCELLANEOUS.

PRAYAG SAMACHAR, 26th November, 1905.

Predictions of 1906 made by an Indian astrologer.

23. The *Prayág Samáchár* (Allahabad), of the 26th November, publishes the predictions made by Pandit Ram Narayan, a well-known astrologer of Cawnpore, regarding the coming year 1906. The papers relating to the partition of Bengal will, the astrologer says, be laid before Parliament, and the partition cancelled before the end of June. A terrible war will break out about the same time in Europe and certain parts of Asia. This war will last three years at the end of which victory will be on the side of the British. Lord Minto, the new Viceroy of India, will, owing to the special state of things in the country, have his mind always distracted with anxiety. King-Emperor Edward VII will suffer from some slight ailment. The Prince of Wales may meet with some accident during his visit to India, but he will experience no harm therefrom. The *Swadeshi* movement will continue to progress gradually, and will have achieved full success by the end of 12 years. Many parts of India will be affected with famine. There will be a heavy fall of rain at the close of the year. Much damage will be caused by fire, rain and earthquake. A peculiar kind of disease will break out in Europe and several parts of Asia. Two Indian chiefs will be divested of their ruling powers by the British Government. After much discussion in Parliament, a General Election of members will take place. Disquiet will spread in Afghanistan, Tibet and some other countries. Several distinguished men will die in Europe and Asia. The Indian National Congress will achieve a marked success.

ALLAHABAD:
The 4th December, 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

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# SELECTIONS
FROM THE
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I.—POLITICS.

(a).—Foreign.

ROHILKHAND GAZETTE,
1st December, 1905.

International naval demonstration against Turkey, and the Indian Musalmans.

1. THE *Rohilkhand Gazette* (Bareilly), of the 1st December, referring to the present attitude of the European Powers towards Turkey *re* Macedonian affairs, says that it is really very remarkable that while none of the said Powers is raising a finger to check the most serious riots, disturbances, bloodshed and anarchy prevailing in Russia at the present time, all of them are on the *qui vive* to coerce the Sultan into complying with their demands in Macedonia by holding out threats of a naval demonstration. Some time ago the Sultan was called upon by the European Powers to put the finances of Macedonia into the charge of European officers to be delegated by them; and His Majesty has now plainly declined to do so. This has greatly enraged the European Powers, and they threaten to blockade the Dardanelles with their combined warships. Surely such high-handed proceedings were never adopted before against any other country by the combined Powers of Europe, and one might well wonder why justice-loving Europe should be disposed to be so hard upon Turkey. The reason is, however, not far to see: the Christian inhabitants of Macedonia no longer like to remain under Turkish rule, and, knowing well, as they do, that their complaints will be readily heard by most of the European Powers, appeal to these (for help) again and again. Russia has already received a good lesson from Japan; and would that the other European Powers let Russia and Austria measure swords unaided with Turkey, in connection with Macedonian affairs! The Indian Musalmans, at any rate, strongly desire that the British Lion should not take any part in the international demonstration against Turkey, for they would never like to see England, whose subjects they are, go to loggerheads with Turkey. May God allow their heartfelt wish to be fulfilled!

HINDOSTHAN,
6th December, 1905.

Joint naval demonstration of the European Powers against Turkey *re* Macedonian affairs, and its probable effect on the minds of Musalmans in the British Empire.

2. The English *Hindosthán* (Kalakankar), of the 6th December, says:—The *Indian Daily News* in an article on the attitude of the Sultan of Turkey with regard to the joint demonstration of the Powers in the matter of Macedonia, very pertinently remarks, "that it may be a noble rôle to play the international policeman, that policy should at least be consistent." We aver there is much more need at the present moment for a combined demonstration of the fleets at Cronstadt and Sevastopol than at Constantinople, or the parading narrow seas before the Golden Horn. All recognise that outrages against humanity such as are now being carried out in Macedonia and Russia are revolting and should be suppressed; but why, we may ask, should Great Britain feel it her duty to act as leading policeman to suppress them. King Edward rules over a very much larger number of Musalmans than the Sultan of Turkey, every unit of which is as much attached to Abdul Hamid as head of the Musalman community as every unit of Britain's subjects is to King Edward their sovereign. There is a certain amount of danger attached to the Empire, if Great Britain leads in this enterprise, and we sincerely hope the tax-payers at home will rise as one man and oppose any such adventure. That Britain, France and Italy are capable of doing all they assert, is probably quite true, but what will the after effects be to Great Britain—this is a point worth serious consideration, and we earnestly trust ere it is too late it will not be lost sight of.

HINDOSTHAN,
6th December, 1905.

The Madras Muhammadans' disapproval of England's participation in the naval demonstration against Turkey.

3. The English *Hindosthán* (Kalakankar), of the 6th December, says:—The Muhammadans of Madras propose to hold a meeting shortly with a view to give expression to their disapproval of the participation of England in the naval demonstration against Turkey. A resolution will be passed to this effect and sent to the Government at home. Of course, it is certain that nothing will come out of this protest, but the procedure serves to show that wherever the follower of the Prophet may be, he looks up to the premier Muhammadan ruler as the *boná fide* leader of his religion, and under whatever flag he may be politically, his religious enthusiasm does not allow him to forget the significance which attaches to the "Green Flag" in the eyes of every true Moslem. In fact, this forms part of his religious instruction. We admire this phase of Islam very much, because it is a very potent unifying factor in the national life of all Musalmans.

(*b*).—*Home.*

CENTRAL HINDU COLLEGE MAGAZINE, December, 1905.

Proposal to construct a Technical Institute in the Central Hindu College at Benares in commemoration of the Royal visit in February next.

4. The *Central Hindu College Magazine* (Benares), for December, referring to the visit which the Prince and the Princess of Wales are going to pay to the Central Hindu College at Benares in February next, says:—In memory of this auspicious event, a Fund will be raised to erect the long-planned Technical Institute, for no better way can be found to commemorate the visit of the Prince and Princess than the building of an Institute to train some of their future subjects in knowledge which will enrich both the Empire and themselves Donors of Rs. 5,000 and upwards will have their names inscribed in the list placed with the address in the casket.

CITIZEN, 4th December, 1905.

The *Citizen's* advice to Lord Minto re his administrative policy in India

5. The *Citizen* (Allahabad), of the 4th December, says :—We offer a loyal and cordial welcome to our new Viceroy, Lord Minto. When a Viceroy is new to his office, the people of India think well of him, believe him to be a paragon of all virtues, and, indeed, the repository of all the high qualities that go to constitute an ideal ruler, and a true representative of the British throne and British constitution. We are now full of hope and expectation as to the results of the new régime. Perhaps we Indians are more optimistic by nature than any other race, or it is our characteristic not to think ill of a man who is untried. Be that as it may, we look upon Lord Minto with the kindliest and most respectful feelings. We pray to God that our (such) feelings may be fully justified by the course of the policy His Excellency will adopt, and the acts that will mark his administration.

The first and great truth which it behoves the new Viceroy to realize is that he is not bound to follow the policy of any of his predecessors, to tread the path trod by any one of them. Every Viceroy in recent times has been as new to his work as Lord Minto is. It has of course not been the lot of the majority of India's Viceroys to start with any experience of India, worth the name. The same is the case with Lord Minto. We were concerned to read in one of His Lordship's recent speeches remarks to the effect that he could not do more for India than Lord Curzon had done, and that he would have to follow him. This indicates a spirit and frame of mind in His Excellency which he should lose no time in shaking off. He ought to enter into every question brought before him for consideration or solution with an open mind. The responsibility henceforth for governing India will be his ; and why should he see things through Curzonian spectacles and thus shirk his own responsibility on to the shoulders of his predecessor ? Unless he rules the country according to the ideas and principles which may appear to his conscience and reason to be the best, he will be playing false to himself. Viceroys like Lord Ripon had the courage of their own opinions and convictions, and did not care a pin's head to overturn the policies and acts of their predecessors. Mintonian rule may be worse than Curzonian rule ; but on principle if it be thoroughly independent, it may be welcomed instead of a slavish imitation of Curzonian principles by His Excellency. For, if independence in a Viceroy be maintained, we may some day have a better, kindlier and more sensible administration than the Curzonian one ; but if imitation be the rule, we shall have to prepare ourselves for a ceaseless continuance of the retrogressive and degrading Russianizing policy of Lord Curzon.

The next thing against which the new Viceroy must put himself on guard is the Anglo-Indian prejudices against the children of the soil, and the bureaucratic methods and principles of administration. He must have heard and read of that stubborn fact that Anglo-Indian civilians who practically carry out the Government, and who are credited with an experience of the land and the people are inebriated with the spirit of the conqueror, and that it is this spirit which colours all their views and opinions. Lord Minto has attained an age when the average man attains the capacity to judge a thing impartially, and after a due consideration of all that may be said for and against it. He must be able to distinguish between right, unbiassed opinions and prejudices. By his age and his experience he is entitled to do so. To weigh properly the *pros* and *cons* of a subject or a proposition is a power which, though rare, is, we think, the *sine qua non* in the Indian Viceroy. Those who have lacked this power have failed. Let not His Lordship be found wanting in this capacity. We warn him earnestly against the influences around him that will always prompt him to swerve from the path of the golden mean.

He should chalk out for himself this path, unaided; for his Anglo-Indian ministers will ceaselessly draw him to their own path, which is certainly not the path of the golden mean. It has been thought impossible for an Indian Viceroy to satisfy all parties, but this notion is, in our opinion, a mistaken one. No doubt it requires great thought, great tact, great patience, and a great sense of duty—a sense of duty that will include the thorough consciousness and appreciation of what he owes to himself, the people and the princes, the non-officials and officials, and to his sovereign. We trust Lord Minto may be guided by this sense of duty, and possessed of a temperament that frets not when the enforcement of strict impartiality offends his councillors and advisers.

Lord Minto must be familiar with the fact that the Royal Proclamation of 1858 is regarded by the people of India as their Great Charter. In fact, it is on the strength of the liberal promises contained in that document that, after the great mutiny of 1857, the sovereign of England assumed the direct administration of India, and it is also on their strength that the *Pax Britannica* has been maintained in this vast continent. Lord Curzon deceitfully called this royal charter to be the golden rule of his policy and actions; for while in theory he upheld the supremacy of the Proclamation, in practice the late Viceroy violated it most wantonly. Let Lord Minto study without any bias the history of Lord Curzon's administration and he will come to the conclusion that the Royal Proclamation has never been more clearly violated than it was by some of the most prominent acts of His Excellency's predecessor. It is one thing to follow the Proclamation in its integrity, and it is another thing to pervert its meaning and follow it in its perverted form. Lord Curzon made himself guilty of the latter offence, and what we beseech the new Viceroy to apply his serious attention to, is to do the former act. Plain and straightforward explanation of the Victorian Proclamation as offered to the princes and people of India, Lord Minto will find in some of the speeches of almost all the Viceroys who preceded Lord Curzon, and more prominently in those of Lord Ripon. We pray Lord Minto to read the speeches of Lord Ripon, the most popular Indian Viceroy who ever ruled India under British domination, for in them is given the very mind and heart of Queen Victoria, the first British sovereign of India. It behoves Lord Minto to realize the full significance of the great fact that the people of India have, for close upon fifty years, sincerely, devoutly and passionately cherished the Proclamation as their Magna Charta. The tendency to under-rate it, nay to nullify it, betrayed in recent years, cannot be persisted in without making the breach between the rulers and the ruled in India, wider and deeper, and helping to bring in a state of things that will conduce to the welfare neither of England nor of India.

A mistaken notion which is uppermost in the hearts of all Englishmen who have anything to do with the Government of India is that India was conquered by England and, therefore, Indians should be treated as a conquered people. We invite the attention of the new Viceroy to the chapter on "How we conquered India," in that well-known work of Professor Seeley, "The Expansion of England." It is a shame, indeed, on the part of England, to claim to have conquered India, when the English proportion of the so-called conquering English army was only one in five, and the remainder was all Indian. Professor Seeley laughed to scorn the idea and has demonstrated its untenableness. That being so, that is, India not having been a country conquered by England, but India having in a manner voluntarily placed herself under English protection, the English rulers must never treat Indians as a conquered people, but consider them as pupils of England, placed under her care to be trained in the principles of self-government.

HINDOSTHAN,
4th December,
1905.

Approval of Lord Minto's reticence on politics at the late St. Andrew's Dinner at Calcutta.

6. The English *Hindosthán* (Kalakankar), of the 4th December, says:—

At the St. Andrew's Dinner, which came off on the 30th November, His Excellency Lord Minto made a 'pleasant speech' in reply to the toast of his health. In view of the fact that the affair is entirely a social function, His Excellency carefully avoided making any reference to politics. In fact, he said that the patron Saint whose festival they had met to celebrate, would hardly advise him to enter upon any discussion of the vexed questions of politics. Though the audience who, perhaps, expected rather eagerly an expression of the Viceroy's views on the political questions of India, must have been greatly disappointed, we frankly admire His Excellency's reticence on this point. Blustering about politics, in season and out of season, and parading his plans and intentions of what he will and what he will not do, is not at all compatible with the high and responsible position of a Viceroy, and we heartily agree with Lord Minto when in his speech he decides in favour of "a taste for haggis monopolizing the attention of the guests and excluding the consumption of those political dishes supposed at other times to be so palatable to the canny Scot."

INDIAN PEOPLE,
7th December,
1905.

Politics at the late St. Andrew's Dinner at Calcutta, and Lord Minto.

7. The *Indian People* (Allahabad), of the 7th December, says :—No one can have the slightest objection to different nations celebrating their national festivals wherever they may be. The Scotch are a remarkable people, successful in almost every undertaking, and it is perfectly right that they should celebrate the national festival of their patron saint wherever a few Scotchmen may be gathered. The difference of opinion arises when we come to the manner of the celebration. All over the world, as Lord Minto pointed out the other day in Calcutta, St. Andrews's Dinner is a non-political function, and Scotchmen come together in obedience merely to an ancient sentiment that holds them in a bond of unity and brotherliness. If the function is non-political elsewhere there is all the greater reason why it should be so in India, where political functions are circumscribed by many restrictions and limitations. For instance, Government servants are prohibited from taking part in political movements, or to be present at political meetings where their presence is liable to misinterpretation. Officials, except the highest few, are forbidden to receive addresses or to reply to them. In England a Government servant is seldom taken to task if he criticises the Government. Matthew Arnold was an Inspector of schools when he severely criticised the Liberal party, which was then in office, but no explanation was called for from him, while Mr. S. S. Thorburn who ventured to criticise the Government in this country was compelled not only to apologise, but practically to resign his appointment as Financial Commissioner in the Punjab. The standing orders of the Government are quite clear on the subject. Most officials hesitate to be present as visitors at the sessions of the Indian National Congress lest it may be put down against them that they are in sympathy with that movement. Political movements may be of different kinds, but no distinction can be made between them so far as the position of the Government and Government servants is concerned. And if a distinction is sought to be made, the invidiousness becomes all the more marked when officials openly avow their sympathy with a particular class of political opinions.

It is difficult to say how the conversion of St. Andrew's Dinner into a political function has been brought about in India.

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The inappropriateness of converting the banquet hall into a political platform becomes glaringly apparent when the Viceroy happens to be a new arrival and present at the dinner. Usually, political speeches are made in proposing the toasts in the hope of eliciting political replies. But Lord Minto had not been even three weeks in India when the dinner came off. No attempt seems to have been made to ascertain whether His Excellency would express any political views so soon after his arrival in the country. In accordance with the established custom the Chairman, in proposing the Viceroy's health, travelled largely and at pleasure over the wide range of politics, not overlooking the Partition and *Swadeshi* questions.

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Lord Minto has, however, in a manner, expressed his disapproval of political speeches at such gatherings, and if he will only decline to attend such dinners in future if such speeches are made, the political and objectionable character of the banquet will be quickly changed.

INDIAN PEOPLE,
7th December,
1905.

The ratepayers' protest against the Lahore Municipality presenting a casket with its address to Lord Curzon on the eve of his departure.

8. The *Indian People* (Allahabad), of the 7th December, says :—We should like to learn whether any definite action has been taken by the citizens of Lahore in connection with the costly casket presented to Lord Curzon out of the ratepayers' money. The law on the point is so clear that it does not admit of any doubt as to the ultimate result. When the ratepayers do not object, such a thing may pass, but the moment any ratepayer raises an objection no municipality has the power to buy a casket out of the funds it administers. There is absolutely

no provision in the law for expenditure of this kind, and in the single test case that was instituted at Dacca a decree was at once given against the Municipal Commissioners in their individual capacity. The protest at Lahore was as emphatic and representative as could be desired. To that the Municipality paid no heed, though they forfeited the right to speak on behalf of the ratepayers. Well, the citizens owe a duty to themselves and also to the ratepayers on whose behalf they acted. They owe it to themselves to bring it home to the Municipal Commissioners that they are not independent of the ratepayers whatever the Government and Government servants may do. Any ratepayer, as we said before, has a full right to sue the Municipal Commissioners as individuals for the money spent on the casket, and so long as he is properly backed he is bound to get a decree, whether in the first court or in appeal. It is a misuse of public funds for which the law does not provide and the Commissioners, including the official president, will be compelled to make good out of their own pockets the amount they have spent upon a casket presented to a Viceroy to whom the ratepayers would not vote an address.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
3rd December,
1905.

An Honorary Magistrate at Muzaffargarh (in the Punjab) threatened to be divested of his magistracy for sending no one to prison last year.

9. The *Indian People* (Allahabad), of the 3rd December, says :—The following significant and suggestive paragraph appears in the *Pioneer*:—"Magistrates in this country sometimes have a curious conception of their responsibilities. The District Magistrate of Muzaffargarh remarks that last year one member of the local bench 'seems to have sworn that he would send no one to prison during the year,' and he kept his oath. He will probably find it unnecessary to make such a vow in future." Divested of figures, the sentence means that the Honorary Magistrate in question did not send any one to jail during the year under report and will probably be deprived of his magisterial powers in consequence. We have no means of analysing the District Magistrate's opinion by examining the records of the cases tried by the Honorary Magistrate. It is not even known whether he sat singly for the disposal of cases, or along with another magistrate. It is not stated whether the cases that came up before him were such as to necessitate a sentence of imprisonment, or whether the ends of justice could be properly met by the infliction of a fine. All these facts ought to be ascertained before the work of the Honorary Magistrate is condemned, but that is hardly likely, while the suggestion has been already made that he should be summarily deprived of his powers. People who are so anxious for the honour and glory of being appointed Honorary Magistrates may profit by this typical case, and remember that at any moment they may be given very short shrift.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

HINDOSTHAN,
8th December,
1905.

Protest against the continuance of the income-tax.

10. The English *Hindosthán* (Kalakankar), of the 8th December, says :—The income-tax, the most iniquitous of all taxes ever imposed in any country, was abolished by Lord Mayo, and reimposed by Lord Dufferin as the result of the annexation of Upper Burma in 1885-86. At the banquet in 1886 presided over by the late Lord Dufferin, the writer was present and on that occasion Lord Dufferin asserted that the income-tax would only be imposed until the expenses of the war were recouped. Burma has over and over again repaid the expenses of the war, a war which was undertaken in opposition to every protest on the part of India, and from which she has never been benefited one iota. Still the tax is continued and collected in many instances most arbitrarily.

(*d*).—*Municipal and Cantonment Affairs.*

Nil.

(*e*).—*Education.*

CITIZEN,
4th December, 1905.

Suggestion for opening to the public the meetings of the Text-Book Committee in the United Provinces.

11. The *Citizen* (Allahabad), of the 4th December, says:—May we venture to enquire why representatives of the Press and other members of the public who take interest in educational matters should not have free access to meetings of the local Text-Book Committee, and why this Committee should continue to work in the dark? The Director of Public Instruction, who is now all in all so far as the Text-Book Committee is concerned, has various other functions to discharge; and surely he will be able to perform his part of duty all the better, if the Committee over which he presides works in concert with the spirit of public criticism that may be brought to bear on it. We understand the Punjab Government has appointed a journalist as a member of the Text-Book Committee in its own province; and we think that Government has in this direction set an example which heads of other administrations may with advantage follow.

INDIAN PEOPLE,
7th December, 1905.

Fee charged by the Allahabad University for a duplicate copy of an examination certificate.

12. The *Indian People* (Allahabad), of the 7th December, publishes the following letter from a correspondent:—Lately I came across a case in which for a duplicate copy of the Intermediate Examination certificate of the Allahabad University was demanded a fee of Rs. 40. I know different and much lower rates are charged in the Punjab University where, too, the fees rise higher with the different examinations of a Faculty. I fail to see what principle governs the procedure in such cases at the different Universities and why the procedure is not uniform, when uniformity is being enforced in all other matters.

Evidently this fee of Rs. 40 is exorbitant. The task of preparing a duplicate copy and the incidental worry to the Registrar and his office, are not much and surely not worth Rs. 40.

If a high fee is charged to defeat the possibility of illicit deal in the University certificates, that purpose can be better served by granting the certificates through and on the responsibility of recognised and respectable Government officers of the Education department as in the Punjab.

Again, it is not understood why a higher fee should be charged in case a duplicate copy is given of a higher Examination Certificate, than in the case of a lower one. As the Examinations rise higher, the number of examinees becomes lower and consequently the ease in preparing the duplicate copies greater and the possibility of fraud less. There is thus no reason why this unjust impost should be raised higher in case of higher examinations.

(*f*).—*Agriculture and questions affecting the land.*

HINDUSTANI,
6th December, 1905.

Need for adopting famine measures in the western districts of the United Provinces.

13. One Jugul Kishor, a zamindar in the Bulandshahr district, writing in the *Hindustáni* (Lucknow), of the 6th December, expresses surprise that the authorities should not have yet taken notice of the great distress which both men and cattle have begun to suffer in Meerut, Bulandshahr, Aligarh, Muttra and other districts in the western part of these Provinces on account of the outbreak of famine. All kinds of food-grains have become very dear, while *bhusa* and *karbi* have grown almost scarce. The result is that the peasantry are being ruined, and the cattle are dying. Government would, therefore, do well to (1) arrange forage being despatched at once to the affected districts mentioned above, from other districts where they may be available; (2) suspend or remit land revenue as may be found necessary after due enquiry; (3) afford facility to land-owners in the payment of Government land dues; (4) start relief works at some places; (5) direct its officers to make as little touring in the *mufassil* this year as possible so that the peasantry may not have to endure the trouble of supplying provisions to the camps of touring officers, in addition to the distress of famine with which Providence is pleased to visit them; and (6) require its officers to see that sufficient time is allowed to cultivators *re* the decrees of ejectment obtained against them on the ground of arrear of rent).

(g).—General.

INDIAN PEOPLE,
3rd December,
1905.

Swadeshism; alleged to be a seditious movement.

14. The *Indian People* (Allahabad), of the 3rd December, says :—Give a dog a bad name and hang him. Our friends on the other side have waited till the dog was hanged and have then given him a bad name. One or two Anglo-Indian papers of Calcutta have discovered that one European or Eurasian was threatened or assaulted in a remote village in East Bengal, and they have further found out that "Bande Mataram" is shouted to annoy Europeans. These weighty facts make it quite evident to them that whatever the *Swadeshi* movement might have been at the outset it is nothing but sedition now. These foolish newspapers hardly ever weigh what they write or circulate. Granting that the *Swadeshi* movement is seditious, what is its extent and how far has it spread? Practically, then, the whole of India is seething with discontent, for the *Swadeshi* movement is everywhere and is rapidly spreading to such parts of the country as are not yet affected by it. There is really nothing to distinguish the *Swadeshi* movement in Barisal from anywhere else in Bengal, or even the Punjab. Is the Government prepared to adopt the same steps everywhere as those that have been taken in Barisal? On the contrary, if the Government keeps its head, the chances are that official lawlessness will be put down in East Bengal very soon. Not a tittle of evidence has been produced for the employment of military police, or Gurkhas, anywhere in East Bengal. They have been assaulting inoffensive people and trespassing into houses for pulling down or rubbing out "Bande Mataram" mottoes. The words are quite innocent, it is said, but they can be used for a dangerous object, and it now transpires that the captain of the Gurkhas has been doing a great deal of mischief without orders. All the sedition is on the part of the authorities and none on that of the people. Sedition is a thing that can be very easily suppressed by the Government. *Swadeshi* is a movement that cannot be suppressed, and all that is being done by Mr. Fuller's Government will give it added strength and energy.

ADVOCATE,
3rd December, 1905.

Alleged official scandals *re* the *Swadeshi* movement in East Bengal.

15. The *Advocate* (Lucknow) of the 3rd December, says:—It is natural for people to fasten all the vagaries of the officers of the new province on Mr. Fuller whose temper got the better of him at a time when he was expected to keep it under perfect control. The placing of a young civilian as Magistrate of Barisal and at the head of the Gurkha Military police has been the signal for a series of escapades which put to shame any educated men, much more a responsible ruler. Mr. Emerson of Rungpur has been a veritable terror and even while parting he bit. In his latest ultimatum he writes:—

"Misbehaved students are allowed to join the Zilla school till the 30th November, *otherwise their and their guardians' careers shall be ruined.* The fine is reduced to eight annas."

The words italicised by us gives sure symptoms of something having gone awfully wrong with the author of the dictum. Mr. Fuller has, we learn, been called to Calcutta to see Lord Minto. His expected visit to Rungpur has not been dropped as was rumoured.

INDIAN PEOPLE,
3rd December,
1905.

A suggestion for the United Provinces to express their sympathy with East Bengal *re* the *Swadeshi* movement.

16. The *Indian People* (Allahabad), of the 3rd December, says :—May we venture to suggest that the duty of expressing sympathy with Bengal is incumbent upon these Provinces as being the closest to the afflicted Province? Inside a month the Congress will meet in these Provinces and the grievances of Bengal will be knocking loudly at our doors. Do we not owe it to ourselves, as much as to our countrymen of Bengal, to condemn the measures adopted in East Bengal and to sympathise with our countrymen in their distress?

INDIAN PEOPLE,
3rd December,
1905.

Swadeshi meetings held at private houses for the benefit of Bengali ladies at Allahabad.

17. The *Indian People* (Allahabad), of the 3rd December, says :—Very quiet and commendable work is being done among the Bengali community of Allahabad. Weekly meetings are held in different neighbourhoods in the house of some gentleman who kindly lends it for the purpose, and all Bengali ladies in the locality and also from a distance are invited, *parda* arrangements being made for them. The gentlemen sit down on carpets laid in the yard and the ladies are accommodated behind *chicks*. Short speeches in the most simple and homely Bengali language are delivered explaining the objects and aims of the *Swadeshi*

movement and its claims upon householders and housewives. There is absolutely no occasion for using impassioned or excited language, and the whole question is explained in a most matter-of fact way on economical grounds. It is a most effective and unostentatious method of spreading the *Swadeshi* movement, and may be well introduced with advantage all over the country and in every section of the community.

INDIAN PEOPLE,
3rd December,
1905.

An appeal to Lord Minto to interfere with the measures adopted by the Local Government *re* the *Swadeshi* movement in East Bengal.

18. The *Indian People* (Allahabad), of the 3rd December, says :—It is no longer either expedient or statesmanlike to let the present state of things in East Bengal continue without an attempt at inquiry or improvement. It is quite true that Lord Minto is new to the country and some time must elapse before he can familiarise himself with the details of administration. But, as we have already said, there are times when a problem presses for solution and delay is a grave danger. Lord Minto is nowise responsible for all that has happened and is happening in East Bengal, but the country is as it has pleased Lord Curzon to leave it, and the new Viceroy has no option but to face and grapple with the difficulties that have been created by his distinguished predecessor. Even if the state of things in East Bengal were purely local and provincial, it could not be overlooked by the Viceroy; but behind the trouble in that remote province is a sentiment which is not confined to any particular part of India, but which has spread to every part of the country. Irresponsible critics and newspapers may say that the *Swadeshi* movement is seditious: they are the same wise people who were bawling out that the boycott movement was dead even while it was becoming powerful and really effective. We do not think the Government is likely to endorse the opinion of these wiseacres. It is not a movement that falls within the province of Government nor can the Government deal with it. The discretion of the people as to what they will use and what they will not is absolute and cannot be interfered with. Even if they choose to boycott certain goods they are at perfect liberty to do so. This has been recognised from the outset, and if it had not been for the mistaken zeal of certain provincial rulers who have no conception what statesmanship is, the present crisis would never have arisen, and there would have been no occasion for the Government to be faced with a serious problem of administration.

The agitation that is convulsing Bengal is not a provincial question at all. There is no need whatever to conceal from the Government the fact that the whole country is interested in the present crisis in East Bengal and sympathises deeply with the people of that province. If there were a really seditious movement going on in that part of the country, would the whole country have sympathised with it? If the movement in Bengal is seditious, then all India is seditious because all India has been admiring Bengal sincerely and openly, and all India is now in earnest sympathy with that province. Any province in India, we say without hesitation, would be proud to do to-morrow what Bengal is doing to-day. Is then, all India seditious? It was only the other day that the Prince of Wales, on landing in Bombay and receiving a right royal welcome, said he felt he was among his own people. On every public occasion we are told a great deal about the loyalty of the people of India. Now, Bombay, which welcomed the Royal visitors so warmly, is absolutely at one with Bengal. It was in Bombay that a meeting of 7,000 students was held and the interference with students in Bengal was most strongly deprecated. Bombay is in full sympathy with Bengal. So is the Punjab and every other province in India. Is it to be implied that the whole of India is in sympathy with a movement of sedition. That is what the whole thing comes to, and evidently it is a reduction to absurdity. The Government is not prepared to say that all India is seditious, and there is absolutely no ground for any such supposition. The next question is, what has happened in East Bengal to justify the measures that have been taken, and whether the people or the authorities are really to blame?

The feeling of insecurity which has spread over East Bengal is being shared by all India. Everywhere the question is being asked what has happened that justifies the Government of that Province to adopt such harsh repressive measures? Absolutely nothing. How is it an offence to put up "Bande Mataram" mottoes in houses and shops, or to shout the words in streets and houses? It is alleged that Europeans were threatened and assaulted. If so, have there been any prosecutions or convictions ? Were the local police insufficient that military Gurkha police were imported from Assam ? Had the two provinces been under the same Lieutenant-Governor, such a step would never have been taken. The feeling throughout India is that measures of this kind may be taken anywhere any day on the flimsiest pretext and without any justification. In Bengal the indignation is so great, that there is already a talk of asking the people to abstain from the festivities in honour of the Royal visit by way of protest against the rule of lawlessness in East Bengal. Such a course would be deeply regretted, but the people there have been exasperated beyond measure and may not be disposed to listen to wise counsels. There is absolutely nothing like sedition anywhere in the country, but what there is no amount of repression can suppress, because it has not had its origin in methods of violence. People have been terrorised and ill used, but we have nowhere heard that they have given up the *Swadeshi* movement. Neither Mr. Fuller nor his methods will be there for ever and the *Swadeshi* movement will survive them. But he is responsible for serious injury to the cause of British rule in India. He has wantonly brought about a crisis which must be averted if the faith of the people of India in the justice of British rule is not to be shaken. The time has gone by when each province of India was independent of the rest. What now touches Bengal touches Bombay and Madras ; what affects the Punjab enlists ready sympathy in Bengal. The appeal goes to Lord Minto from every province in India that it is high time a curb were put upon the official lawlessness in East Bengal.

CITIZEN,
4th December,
1905.

Alleged need for Lord Minto's interference in the Local Governments' measures *re* the *Swadeshi* movement in Bengal.

19. The *Citizen* (Allahabad), of the 4th December, says :—The impression that forces itself on the minds of readers of newspapers as to the present state of administration in Bengal is that a rule of anarchy has been started there in right earnest, and that the present rulers being weighed in the balance have been found wanting. It was, we submit, high time for Lord Minto, the new Viceroy, to step in and relieve the two Governors of Bengal, old and new, of at least a part of their duties. The Hon'ble Mr. Fuller, blinded, we fear, by the possession of unlimited authority which he knows not how to wield, has in thick succession been making blunders which even a Statutory Civilian would blush to acknowledge. The bitterness of feeling in Bengal has indeed reached its climax, owing to the arbitrary conduct of Sir Andrew and Mr. Fuller, who have degraded themselves to a ridiculous position, befitting that of their late chief, whose creatures they are, and the spirit of whose mandate they are now carrying—probably in the vain hope of being admired by him from beyond the seas, and patronised in the fulness of time. Happily, we of the United Provinces are at a respectable distance and beyond the reach of infection ; but we can fully realise the mischief these two rulers of the people have been making. The Government of India has a greater responsibility than the Local Governments, and it behoves that Government to vindicate its authority, its legitimate rights and its supreme sense of duty, when matters have come to such a crisis. It is a fallacy to argue that Lord Minto's interference with the lawlessness that has been created by the wanton acts of aggression on the part of maddened executive Governments, will jeopardise the safety and peace of the land. On the other hand, His Lordship's immediate withdrawal of the various repressive orders will not only stop the troubles, but the peaceful and law-abiding people of Bengal will owe him a debt immense of endless gratitude, such as they owe to no other Governor-General, probably Lord Ripon alone excepted.

BHARAT JIWAN,
4th December,
1905.

Alleged high-handed practices of the Gurkha soldiers *re* the *Swadeshi* movement at Barisal.

20. *Bhárat Jiwan* (Benares), of the 4th December, observes that while the Indians of the present day have but heard the terrible name of *Nawwábi* (high-handed practices of a *Nawab* or Governor under the late Muhammadan rule in India), anybody, who may desire to know what it can be in actual practice, may go to Barisal in East Bengal, where it is in full swing in these days, and satisfy his curiosity. Gurkhas (who are let loose at Barisal), freely enter the inner parts of the houses of the people and do there what they please. Fully-armed they roam about the streets and lanes, and no sooner they hear the shout of *Bande Mataram* proceeding from a house, than they enter it at once, and take to beating the inmates. The people are preparing to leave the town. This

Nawwabism is verily something more terrible than even the plague. But one is taken aback to find that such horrible things can be permitted under the *Pax Britannica.* Lord Minto would do well to take speedy steps to put a stop to this most unseemly state of things in Barisal.

BHARAT JIWAN,
4th December,
1905.

The *Bhárat Jiwan's* advice to the Bengalis to give up their proposal to establish a National University, but continue to quietly promote the use of Indian goods.

21. The *Bhárat Jiwan* (Benares), of the 4th December, referring to the partition of Bengal by Lord Curzon in the face of the strong opposition of the Bengalis, the setting-up of the *Swadeshi* movement by the latter to emphasize their protest, the issue of a circular by the Lieutenant-Governor of Bengal for preventing students from active participation in the movement, the steps taken by Mr. Fuller to put down the cry of *Bande Mataram,* &c., in East Bengal, and the present state of things at Barisal, says that the Bengalis appear to have become so possessed with the spirit of *Swadeshism* that they no longer seem to care whether the partition scheme is cancelled or not. What they now want is to establish a National University of their own, so that they may be able to educate their children in their own way. But granting that they are able to provide money for the purpose, can they establish such a University without first obtaining permission from the Government to do so? And if Government does not recognise such a University, of what use will be the education received by students under its auspices? Again, if Bengali boys cease to seek admission in Government schools and colleges, it is not likely that these institutions will be abolished in consequence, but they will be kept up for the benefit of European and Eurasian boys. Under such circumstances, Indians would lose the benefit of the Government educational institutions while public money would continue to be spent on their maintenance. Taking all these facts into consideration, the editor strongly advises the Bengalis to give up their short-sighted proposal to establish a National University, and continue to have their children educated at the Government educational institutions. As regards the *Swadeshi* movement, they should promote the use of India-made goods quiety and peacefully without causing any offence to, or incurring, in any way the displeasure of the authorities.

HINDOSTHAN,
6th December,
1905.

The *Hindosthán's* approval of the partition of Bengal.

22. The English *Hindosthán* (Kalakankar), of the 6th December, says:—The cry of Bengalis against the partition being based upon sentiment, but not injury, will soon disappear when experience shows, as it must show, that the partition of Bengal is a step in the right direction which will keep the administration in pace with the growing needs of progress and population, and therefore it is no more a blow to the national feelings of the Bengalis and the people of Bengal than to anybody else. The first separation of Assam took place forty years ago, and now it was absolutely necessary that the official staff should be improved and instead of one Lieutenant-Governor, two should be appointed to rule the Provinces adequately and efficiently.

INDIAN PEOPLE,
3rd December,
1905.

Subscriptions to the Curzon Memorial.

23. The *Indian People* (Allahabad), of the 3rd December, says:—So far it seems something like rupees thirty-six thousand odd have been subscribed to the Curzon Memorial Fund. An analysis of the list of subscribers is wonderfully instructive. The largest amount, Rs. 21,932, is subscribed by European firms. This is perfectly intelligible, as they are under obligations to the departed Viceroy. The next largest sum, Rs. 13,760, is subscribed by members of the Indian aristocracy and title-holders, Hindu and Muhammadan. Some of these probably owe their titles to Lord Curzon and others are always anxious to figure on such a list, in the hope of getting some other title on some future occasion. Non-official and official Europeans between them subscribe about three thousand rupees, and all the rest, Hindu, Muhammadans, Parsis and Jews put together, about rupees five hundred! That for your greatest, or nearly greatest, Viceroy of India. A much larger sum was subscribed for the late Sir John Woodburn in a much shorter time. We dare say the amount needed for Lord Curzon's statue will be found in due course, for the Native States are yet to be beaten up; but by what manner of reasoning can this wretched and ragged movement be called a public memorial?

V.—LEGISLATION.

Nil.

VI.—Railway.

HINDUSTANI,
6th December,
1905.

Certain complaints against the Oudh and Rohilkhand Railway.

24. The *Hindustáni* (Lucknow), of the 6th December, publishes a letter from a correspondent, complaining that many of the promises that were made, sometime ago, by the management of the Oudh and Rohilkhand Railway for adding to the comfort and convenience of passengers, have not yet been carried out. The third and intermediate class carriages of the passenger train that starting from Bareilly reaches Lucknow at dusk at present are generally so overcrowded that, not to speak of sitting comfortably, the passengers are hardly able even to remain standing with ease. The booking clerks at the Cawnpore and Lucknow stations refuse to supply change to passengers in payment of their fares. Railway tickets were to be sold at all hours of the day at the larger stations: but the writer finds that even at such a large station as Lucknow tickets are not to be had but at the time of the arrival of trains. The railway peons were to cry out the name of the station and the halting period on the arrival of every train: but this order is being more honoured in the breach than the observance.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

HINDOSTHAN,
1st December,
1905.

Suggestion for improving the present insanitary condition of the Hindu sacred tanks at Benares and other places.

25. The English *Hindosthán* (Kalakankar), of the 1st December, says:—It is an open secret that the sacred temples and tanks the devout Hindus periodically visit are in most cases found unclean from a sanitary point of view. For the bathing of millions of healthy and unhealthy persons, as well as the offerings of leaves and rice after being decomposed, makes the water of the narrow and small *kunds* (tanks) at Benares and other places nothing but stagnant. The devout pilgrims eagerly bathe in this water, sip and sprinkle it all over their body. This practice is, in our opinion, responsible for spreading diseases among the pilgrims who happen to visit those sacred tanks and dive in them; and therefore we suggest that they may be repaired on scientific method with inlet and outlet so that they may continually receive fresh water and allow the old to escape.

IX.—Miscellaneous.

HINDOSTHAN,
3rd December,
1905.

Need for starting steam navigation companies to ply steam-boats in all the navigable rivers in India.

26. The Hindi *Hindosthán* (Kalakankar), of the 3rd December, says that, as old-fashioned Indian boats that are generally plied in the rivers in India are too wretched, unreliable, (being dependent on oars and sail), slow, and liable to easily capsize during the rainy season, it would add both to the convenience of passengers and traders, if some Indian or European steam navigation companies were started to ply steam boats in all those rivers that were found navigable. Such companies if started will, the writer believes, prove a very profitable concern, especially in those parts of the country which have not yet been tapped by a railway line.

Allahabad:
The 11*th December* 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No 50 OF 1905.

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NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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I.—POLITICS.

(a).—Foreign.

UNION GAZETTE,
7th December,
1905.

England's participation in the naval demonstration against Turkey, and its effect on the feelings of the Egyptian and Indian Musalmans.

1. THE *Union Gazette* (Bareilly), of the 7th December, observes that it is under the influence of religious prejudice that the European Powers have made up their minds to bring pressure to bear upon the Sultan of Turkey in favour of His Majesty's turbulent Christian subjects in Macedonia, and have accordingly despatched a combined fleet to force the Porte to adopt their proposed reforms in the latter country. It is much to be regretted that the Emperor of Germany whose subjects the Sultan has, for some years past, been so much patronizing in giving them his orders for supply of war material, and right of constructing railways in Asia Minor, in preference to the people of other countries, should also have been so led away by prejudice as to forget all these favours of the Sultan, and join the other European Powers in their coercive policy against Turkey. This much, however, must be said to the Kaiser's credit, that he has excused himself from deputing any warship to join in the combined naval demonstration against Turkey, on the ground of his not having any of his warships in the Mediterranean sea at the time. But what can be said in mitigation of the conduct of Mr. Balfour who has thought fit to send British warships to participate in the demonstration, notwithstanding the fact that England counts a larger number of Musalmans among her subjects than any other country in the world? To adopt a hostile measure for such a Power *against Turkey* who is the greatest Musalman Power on the face of the earth, is certainly a very short-sighted policy. Before Mr. Balfour gave his consent to England taking part in the naval demonstration, he should have well considered what effect his action would probably produce on the minds of the British Musalman subjects in Egypt and India, and how much grieved and chagrined they must feel to find the British Government taking a leading part in coercing the Sultan in utter disregard of their religious feelings.

NIZAM-UL-MULK,
8th December,
1905.

Combined naval demonstration of the European Powers against Turkey.

2. The *Nizám-ul-Mulk* (Moradabad), of the 8th December, referring to the coercive policy which the European Powers have adopted towards Turkey *re* Macedonian affairs, and to the International fleet which these Powers have already despatched to blockade the Dardanelles with a view to compelling the Sultan to accept the reforms they have proposed for Macedonia, says that the object of this high-handed proceeding is evidently to gradually force the Sultan to withdraw his sovereignty from Macedonia altogether. The Sultan is, however, not likely to part with Macedonia so easily: he must fight and fight hard to retain the country, so that if Turkey is after all compelled to wage a war with the combined Powers of Europe, the struggle is sure to prove a very fierce and protracted one. But Russia, who has been terribly beaten by Japan, is not likely to be very anxious for fighting with Turkey at the present time; while Austria is too much occupied with her internal troubles. Italy has joined the international naval demonstration only half-heartedly. Germany has sent no warship to take part in the demonstration, which is significant. As regards England, it is not very probable that she would readily consent to endanger the lives of thousands of her soldiers for the sake of Macedonia. Taking all these facts into consideration the odds are against the European Powers finally going to actual war with Turkey on account of Macedonia; and it is to be hoped that the catastrophe will be warded off by diplomacy. But if diplomacy fail, and Turkey be forced to fight for her existence in Europe, it will be a very deadly struggle indeed, in which the Turks will sell their lives very dearly, and God knows what will be the ultimate issue.

INDIAN PEOPLE,
14th December,
1905.

A Muhammadan meeting held at Lahore to protest against the joint European naval demonstration against Turkey.

3. The *Indian People* (Allahabad), of the 14th December, says:—The Muhammadan meeting held at Lahore last week was different from the public meetings usually held in this country. As a rule, meetings are held to deal with local questions, or to ventilate local grievances; but in this case the meeting was called to deal with the affairs of another country. It will be best to reproduce here the text of the first and most important resolution:—"As some European Powers, on account of the manufactured disturbances and fictitious complaints of some turbulent subjects of His Imperial Majesty the Sultan of Turkey are making

preparations for taking improper action against the Porte and as it is feared that they may induce the British Government to join them, the Musalmans of Lahore request the said British Government, which exercises its sway over the largest number of Muhammadan subjects, to keep in view the respectful representations of its Muslim subjects before participating in any action against the Sultan of Turkey, the Commander of the Faithful." The Muhammadans of Lahore have more than once given practical proof of their sympathy with their co-religionists in Turkey, by raising funds for the Hedjaz railways and Turkish sufferers. But it seems to us that the words of the Resolution are open to objection. The Muhammadans of Lahore, for instance, have no evidence to show that the disturbances in Turkey are manufactured and the complaints fictitious, and the Christian subjects of the Porte are turbulent. Christians give a very different version, and statements like the above may lead to a Christian-Muhammadan feeling which should not be encouraged on any account. The sympathy for the Sultan and his Government is perfectly natural and the Resolution could very well have been confined to that. Among the Powers, however, the sympathy with the Christian subjects of the Porte is not very active, and the demonstration must have other objects in view. But whatever action the European Powers may take, though severe measures need not be apprehended, England can hardly hold aloof from the concert of the Powers. The Boers are as good Christians as the English, but that did not prevent the last Boer War and the loss of Boer independence.

ARYA MITRA,
16th December,
1905.

The European Powers, and the present lamentable state of things in Russia.

4. The *Arya Mitra* (Agra), of the 16th December, referring to the news of increasing disturbances, riots, bloodshed and general anarchy throughout the Russian dominions, says that if a similar state of things were prevailing in "Russia" (Turkey) or China, all the European Powers would have at once combined to take the sovereign of the latter country to task for the same, and to call upon him to mend the affairs under the threat of their interference, but that no European Power takes upon itself to ask the Czar why he allows the anarchy referred to above to go on unchecked in his empire. The Indian proverb is verily true that "the wife of a poor man is everybody's sister-in-law (to be freely flirted with), while that of a rich man is everybody's mother (to be paid reverence to at a distance)."

(b).—Home.

Nil.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

AL AZIZ,
7th December,
1905.

A suggestion to impose a municipal tax on cock and quail fighters and pigeon flyers.

5. *Al Aziz* (Agra), of the 7th December, says that as cock and quail fighting and pigeon flying are demoralizing (and cruel) amusements, the Municipal Boards at such places as Delhi, Lucknow and Agra (where people so largely indulge in these amusements) had better impose a tax on the persons who keep the birds in question for the purposes of gambling and sport, the amount assessed

varying according to the number of birds possessed by each individual. If such a tax were imposed, it would not only bring an additional revenue to the Municipal Boards, but would gradually lead the people to give up the useless and vicious amusements in question.

(e).—*Education.*

CITIZEN,
11th December,
1905.

A suggestion to the Government to give an extension of term of office to the retiring Mr. C. E. Welby, an Inspector of schools in the United Provinces.

6. The *Citizen* (Allahabad), of the 11th December, says:—We learn with great regret that Mr. C. E. Welby, Inspector of Schools, Agra Circle, will retire on pension about the middle of this month.

* * * * * * *

He has rendered eminent service to the country; and his name will ever be held in grateful memory of the people. And may we not appeal to Government that an official, who has so faithfully discharged his duties and been popular with all sections, be allowed an extension of his term of office, specially when he is in a fit state of health to continue his work ably? We would respectfully pray to Government not to replace such a veteran worker by some favourite fry, merely on the technical ground of his having attained to the age of superannuation.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

ADVOCATE,
10th December,
1905.

Impressment of country carts for the use of troops on march in the United Provinces.

7. The *Advocate* (Lucknow), of the 10th December, referring to the gloomy agricultural prospects on account of the failure of rain in the United Provinces, says:—This was surely not the time when the military authorities should have undertaken the transfer of troops from one part of India to another or arranged to hold camps of exercise. If these transfers were necessary, these ought to have been done by rail. The spectacle of carts being impressed and of bullocks being driven from field to tahsil is painful. His Honor the Lieutenant-Governor is aware of the agricultural situation of the Province, and we beg of him to issue orders that no more people should be molested by tahsil officials. The affairs have reached a stage when a public protest was necessary against the oppressions of the *Begar* system.

INDIAN PEOPLE,
10th December,
1905.

Impressment of labour in the United Provinces.

8. The *Indian People* (Allahabad), of the 10th December, says:—For about a week or so the carpenters of Colonelganj and Katra have not been troubled with the unwelcome visits of the tahsil peons. We do not know whether this is due to orders issued by the authorities, or whether the need for impressed labour has ceased for the present, or whether the tahsil peons themselves have been warned by the firm attitude of the carpenters. But the evil is of too wide and general an extent to be put down by the orders of the Magistrate of a particular district, assuming such orders have been passed. "Begar" in almost every form is common throughout the Provinces. Civil and military officers find it most convenient to requisition the tahsildar for labour and conveyances of every kind, because their needs are promptly supplied. These officers do not pay the men employed themselves, but through the tahsil. Wherever the money may go it certainly does not reach the men who are impressed into work. Consequently, the whole system needs overhauling. Either the men employed must be paid on the spot by their actual employers, or the practice of finding men through Tahsil peons must be discontinued. No other alternative is open if the present system is to be suppressed, and we fail to see how it can be continued. We are sorry to learn from the *Punjabee* that the system of *Begar* has not been wholly discontinued in the Punjab, but the instance mentioned by our contemporary is not half so bad as in these provinces. The Prince of Wales does not visit any place every day, and we can fully believe that as arrangements had to be made under high pressure, impressed labour had to be employed in the Punjab. The case here is quite different. *Begar* is habitually practised in these Provinces all round the year under normal conditions, and the example of Allahabad is sufficient to show that the system is in full swing throughout

the provinces. It is a work of some labour and patience, but if our local and Punjab contemporaries would collect some definite facts about the practice of impressed labour and getting work out of men without paying their due wages, we think friends in England may easily be induced to take up the matter, and bring it forward in Parliament. Irregular and evil practices always die a hard death; but all the greater reason therefore that they should be resolutely and persistently dealt with until they are discontinued.

INDIAN PEOPLE,
10th December,
1905.

A debate on the *Swadeshi* movement under the presidency of the Principal, at the Muhammadan College, Aligarh.

9. The *Indian People* (Allahabad), of the 10th December, says:—At a debate held at the Siddons Union Club at the Aligarh Muhammadan Anglo-Oriental College on the 2nd instant, at which a large number of the students of the College were present, a motion was brought forward to discourage the *Swadeshi* movement. After a prolonged debate the motion was lost by an overwhelming majority, almost all the students present declaring themselves in favour of the *Swadeshi* movement. Mr. Archibald, the Principal of the College, presided. The matter was discussed in its non-political aspect.

CITIZEN,
11th December,
1905.

The *Swadeshi* movement affairs in Bengal, and Lord Minto.

10. The *Citizen* (Allahabad), of the 11th December, says:—Lord Curzon did not conceal his daring opinion that India being an Oriental country should be governed by Oriental methods. He was of course not quite outspoken about the particular character of those methods; but what he plainly meant was that not constitutionalism but autocracy should be the soul of British rule in India. Now, the enunciation of this principle came as a most shocking surprise to all Indians; for had not they been always assured of being governed according to British constitutionalism only occasionally modified by the exigencies of particular and special cases? But Lord Curzon came and openly said that this was not to be; and proceeded to carry out his newly propounded doctrine. We are all aware how he did so. But since he has left our shores, his disciples in Bengal, *viz.*, the Hon'ble Mr. Fuller and Sir Andrew Fraser have outdone their *guru*.

The question which everybody is asking is—What have the people of Rungpur and Barisal done that they should be so inhumanely and despotically dealt with? They have done nothing disloyal, nothing illegal, for which they may be said to merit such treatment. If some students with the permission of their guardians have attended public meetings, they cannot be said to have done anything to which the officials can take exception. If they have been persistently shouting *Bande Mataram* they cannot be accused of having done anything that is not sanctioned by the law of the land. The words "Bande Mataram" do not mean anything derogatory or disrespectful to the authorities, and they are not in the least seditious. Why should then students be rusticated, fined, and threatened with exclusion from Government service? And even if it be admitted that students might be so punished, where is the justification for putting the indignity on respectable citizens of making them work as special constables, or for letting loose brutal soldiers on the peaceful inhabitants of a town?

The conclusion to which the public, not only in Bengal, but in other parts have been driven is that, however enthusiastic a supporter the Government may profess to be of the growth of indigenous arts and manufactures, at heart and in fact it is not so. The only reason for which it has degraded itself by adopting Czarish proceedings is that it is apprehensive of a rapid decline of British trade in India if the *Swadeshi* movement receive an impetus either by means of public meetings or from the inspiring cry of "Bande Mataram." We fondly hoped that the promise of always extending a helping hand to those who wanted to improve and develop the indigenous arts and manufactures would not prove a false one. But simple-minded as we have been, we are now being disillusioned. The Czarish proceedings of the two Governments in Bengal have, indeed, brought despair to the minds of all Indians—despair about the success of British rule in India. For can a people be kept attached to an alien Government by the shadowy nothing of promises made only to be broken? We put the question to our very rulers. They are not men without intelligence and a knowledge of human nature. Cannot they realize the danger they are running into? The people of India expect to be governed according to the principles of British constitutionalism, but they are now ruled according to Czarish methods. Has political insight been extinct in

Britain and Anglo-India ? Are the Britons in power at home and in this country all shallow-minded, superficial politicians, and are there no true statesmen among them ? We must say that we are astounded, we are dumbfoundered to hear of the recent tyrannical doings of the two Governments in Bengal. And, indeed, the amazement caused by such doings is not confined to Bengal, but has spread throughout the empire. All Indians are sighing and raging by turns at what has been happening in Bengal. Madras has held a monster meeting to condemn the Czarish reign inaugurated in the most advanced sister province in the country. And, we are sure, the feeling of Madras in regard to this affair is shared by Bombay, the Punjab, the Upper Provinces and the rest of India.

The whole of India is keenly expectant that Lord Minto will adopt some means which will put an end to the rule of anarchy that the actions of the Bengal authorities seem to have given a sanction to. His Excellency is being flooded with petitions and memorials, not only from the down-trodden and humiliated districts of Barisal and Rungpur, but also from other parts of the province, and not only from individuals of a representative character, but also from Associations, about whose influence and popularity there can be no question. There is a widespread desire that Lord Minto should hold a consultation with the representative Bengalis upon the subject before coming to a conclusion about the best means to deal with the present situation. The elected members of the Bengal Legislative Council have applied to His Excellency for an interview. There is also a report that a deputation consisting of a number of representatives of all the districts of East and West Bengal is to wait on Lord Minto. A consultation too is being held between members of the British Indian Association and those of the European Chamber of Commerce to conjointly draw up and submit a petition to His Excellency to the effect that the partition be withdrawn and Bengal be reunited under the rule of a Governor. All these are signs of healthy and vigorous activity on which we must congratulate our countrymen in Bengal.

But the question is how far these efforts will be successful. We ought to have every confidence in Lord Minto, and yet the information that has reached us from a reliable source leads us to be rather pessimistic about the matter. In the first place, Lord Minto is disinclined to have free intercourse with Bengali leaders on grounds which we may imagine and need not specify. The other day, we are informed, the editor of a leading Bengali newspaper waited on the Private Secretary to the Viceroy and enquired if he could obtain an audience of His Lordship so that he might fully represent to him what he, as a publicist, knew to be the situation in Bengal. Now this was a very good opportunity for both the Viceroy and the Private Secretary to learn all particulars. Somehow, however, His Excellency did not avail himself of it. The Private Secretary too was apparently not inclined to talk about the matter, but the editor was inexorable and did all he could to communicate to the gentlemen the turn affairs were taking in Bengal. The result of the interview between the editor and the Private Secretary established the fact, if it did establish anything, that Lord Minto was already prejudiced against the Bengalis, and that he was resolved not to annul a measure which had been enacted by his predecessor, for whom he entertained profound respect amounting almost to awe. What, however, people all over the empire wish Lord Minto to do in this knotty, and, to him, delicate, matter of the partition of Bengal is to throw off all consideration for the views of his predecessor, judge for himself the troubles to which it has led and which it is most likely to create in the future, and then come to a conclusion such as he may himself deem to be just and wise, and at the same time expedient. If Lord Minto follows a manly, independent course, he will come to be respected and loved, even if his solution be not quite according to the demands of the popular voice. But if, on the contrary, he only endeavours to keep intact the *status quo* out of an undignified submission to the views of his redoubtable predecessor in office, he will lose public confidence and his Viceregal career will possibly be blighted.

V.—Legislation.

GURU KUL SAMACHAR,
November, 1905.

A suggestion to legislate against the practice of people making a present of their children to *Sadhus* to be brought up as such.

11. The *Guru Kul Samáchár* (Sikandrabad), for November, giving two specific instances in one of which certain *Sádhús* lately killed two inmates of a house while committing theft therein at night in Lahore, and in the other a *Sádhu* kidnapped some years ago a boy the bones of whose legs he broke to conceal his

identity, bitterly complains that these so-called *Sádhús* (devotees) are mostly rogues and useless mouths, kidnapping, or receiving as present from their parents, young children, and freely preying upon simple, unwary people with a religious turn of mind. Surely there is no reason why the British Government, that has thought fit to penalize slavery, *sati* and similar other inhuman customs and practices in India, should not make it equally penal for any person to make a present of his minor child to a *Sádhú* to be brought up as such, under the false belief of acquiring a religious or spiritual merit by that cruel act. It is high time that Government legislated in the matter.

Suggestion to stop forced labour and professional beggary by legislation.

RIYAZ UL-AKHBAR,
12th December,
1905.

12. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th December, says that *begár* (forced labour) and beggary are two of the greatest curses of India. The labouring and artizan classes are freely seized by Tahsíl peons and policemen to do work for which they are paid nothing. This is a most oppressive and high-handed practice, and the sooner it is put a stop to by legislation the better for the welfare of the lower classes of the country. The other great evil of beggary by which myriads of idle persons, stout and well able to work for their own livelihood, live on the incomes of others, is not only demoralizing but tends to aggravate the poverty of the country; and the writer does not see why professional beggary should not be stopped by law, poor-houses being established in every town for the benefit of the lame, crippled, and others otherwise incapable of earning their living.

VI.—Railway.

Non-admission of two Indian gentlemen to the railway station platform of the Bareilly Junction.

ROHILKHAND GAZETTE,
8th December,
1905.

13. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 8th December, says that on the 2nd idem two Indian gentlemen went to the booking clerk at the Bareilly Junction of the Oudh and Rohilkhand Railway to purchase platform tickets so as to be present on the platform on the arrival of the 29 up-train, but were curtly told by the booking clerk that the tickets were not available at the time. Thereupon, the gentlemen requested the Station Master either to ask the ticket collector to admit them to the platform without platform tickets, or to order the booking clerk to supply them with the tickets. On enquiry, the Station Master found that the clerk in whose custody platform tickets were kept had not issued the tickets on that day, and then he also simply told the gentlemen that the tickets were not available, and ordered the ticket-collector not to admit anybody to the platform without platform tickets. This must have put out the two gentlemen a good deal, and Mr. Pope, the Traffic Superintendent, would do well to make an enquiry into the discourteous conduct of the railway officials at the Bareilly Junction.

Need for introducing platform tickets at the Allahabad and all other stations of the East Indian Railway.

INDIAN PEOPLE,
14th December,
1905.

14. The *Indian People* (Allahabad), of the 14th December, says:—A letter largely and influentially signed by the leading Indian residents of Allahabad, is being forwarded to the Traffic Manager, East Indian Railway, requesting that platform tickets should be introduced at the Allahabad railway station and all other stations of the East Indian Railway. We have already referred to the anomaly that at present exists on the East Indian Railway of there being no restriction on certain platforms, platform tickets at some other stations, and the most objectionable system of passes as at the Allahabad station. Things have come to such a pass at the Allahabad railway station that Indian ladies arriving by rail and expecting to meet their male relatives on the platform are bewildered and frightened when they find no one and have to make their way out by themselves. Friends have missed friends, and new arrivals have great difficulty in finding their way. It is absolutely nothing less than a scandal. If any other railway line were available to the travelling public the passenger traffic to and from Allahabad would pass out of the East Indian system altogether. We can only hope the Traffic Manager will put an end to the present difficulty by directing the issue of platform tickets which would remove all cause of complaint. The present system is absolutely intolerable, and reflects the greatest discredit upon the railway administration. It would have never been thought of except on a State railway.

VII.—POST OFFICE.

POCKET AKHBAR,
November, 1905.

Suggestion for prohibiting the private manufacture of post-cards bearing prostitutes' pictures.

15. The *Pocket Akhbár* (Agra), for November, says that certain publishing firms in India have taken to print pictures of beautiful prostitutes on post-cards manufactured by them for public sale. This no doubt makes the post-cards attractive, especially to young men, but is calculated to have demoralizing effect on them. The Government, the writer thinks, had better prohibit the manufacture of post-cards with such objectionable pictures.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 18*th December*, 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

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SELECTIONS

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(a).—*Foreign.*

Nil.

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KASHMIR DARPAN,
November, 1905.

A pessimistic view of the Prince of Wales' visit to India.

1. The *Kashmír Darpan* (Allahabad), for November, referring to the grand receptions that have been, and are being, given to the Prince and Princess of Wales in Native States and other places, expresses regret that before some of the Native Chiefs have been able to recover from their expenses in connection with the late Coronation Darbár at Delhi, they have again to spend lakhs of rupees in welcoming their Royal Highnesses to their States. It is true that, according to Oriental ideas and customs, the Indians should leave no stone unturned to give a right royal reception to the Prince of Wales. But those ancient Oriental sovereigns, who were accorded such receptions, did not confine their visits to making a bare display of pomp and grandeur and enjoying expensive hospitality, &c., but went out at night *incognito* and roamed about the streets and lanes of the towns to find out the true condition of their subjects. There are a lot of popular stories of such disguised visits of Rámchandra, Vikramájít, Akbar and Hárun-Rashid current on the tongues of the people. The system of Government is, however, now entirely changed. The sovereigns of the present day neither care to acquaint themselves with what is doing among their people, nor are they in a position to benefit the people even if they did know their real condition. For instance, of what use will the tour which the Prince of Wales is making in India at present prove to the people? How can he know of the distress of the four crores of the people who do not get even a single meal every day? And even if he did manage somehow or other to know something of the distress of the people, he commands no means to redress it. Such being the case, the writer is afraid lest the Prince's visit, far from bringing any benefit to India, might cause His Royal Highness, in view of the most splendid and showy receptions given him, to carry an impression to England that the stories of the fabulous wealth of Ind current in Europe in the 17th and 18th centuries were not much far from truth even in the 20th century.

HINDUSTAN REVIEW,
December, 1905.

The Royal visit to India, and the loyalty of the people to the British Crown.

2. The *Hindustán Review* (Allahabad), for December, referring to the Royal visit, says:—In his first speech the Prince said that he and the Princess were among their own people. No occasion will ever arise throughout the tour for the royal visitors to change this first impression. They *are* among their own people—a people that, through all changes and all vicissitudes, have remained steadfastly loyal to the sovereign and the royal family—a people whose quality of loyalty is unsurpassed by any other people in the world. But this great quality is never appreciated at its real worth by the rulers of the country and the people belonging to the ruling class. From the evidence that is forced upon our attention every now and then, one feels a doubt about the sincerity of the frequent professions of a firm faith in the loyalty of the people of India. They are more often than not merely lip-deep. Whenever there is the least sign of irritation or agitation, ominous murmurs are heard that disloyalty and sedition are abroad, and next follows a loud demand for repressive measures to which the authorities frequently and weakly yield. To-day one hears a Viceroy or a Governor loudly praising the loyalty of the Indian people. Six months later the air is said to be charged with sedition, and summary methods are devised for its repression. The educated classes, because they are articulate, are charged oftenest with disloyalty, and yet the first welcome to Royalty was extended by one of the most distinguished representatives of the educated classes. Our rulers and their countrymen in India have absolutely no conception of disloyalty or sedition because they cannot be now found in India. Therefore they invent and imagine the existence of these dangers and shout and sing by turns. But the truth is known on an occasion like the present one, when the heir to the British Empire is in our midst. Is it to please the Government or the Anglo-Indian community that the people, led by the educated classes, are turning out in their thousands to welcome the royal visitors, wherever they go? The Government knows perfectly well that it is never spared either in the press or on

the public platform, and the Anglo-Indian community is aware that no love is lost between itself and the educated classes, but all differences are forgotten when Royalty is in our midst, and the people of India, loyal to the core and loyal by teaching and tradition, welcome the scion of the reigning house with a full heart. Nevertheless, the croakers are even now at their work, crying themslves hoarse that sedition and disloyalty are abroad, while the Prince and Princess of Wales are gliding smoothly down the full tide of loyalty.

Significance of Indians being put forward to read the Municipal addresses to the Prince of Wales in all places.

INDIAN PEOPLE,
17th December,
1905.

3. The *Indian People* (Allahabad), of the 17th December, says:—It must have been noticed that even in the case of Municipalities which have official European Presidents the honour of reading the address to His Royal Highness the Prince of Wales has usually been conferred upon an Indian. This is not due to a mere accident, but to careful deliberation. As a rule the Collector or the Deputy Commissioner, who happens to be the President of a Municipality, never yields precedence to any Indian member of the Municipality, or stands on one side and allows an Indian to act as his spokesman. On the contrary, cases without number might be mentioned in which friction has occurred and an official President has tried to act as an autocrat. But on the present occasion it has been felt that the word of welcome to Royalty comes with the best grace from Indian lips, particularly when Municipalities are supposed to be self-governing bodies. In Bombay it was not by favour but by full right as Chairman of the Corporation that Sir Pherozshah Mehta read the address of welcome. In the metropolis of India the Chairman is a European Civilian and the Municipality itself has been reduced to a practically official body. On the present occasion it has been decided that the Calcutta address to the Prince and Princess of Wales should be read by the Vice-Chairman, who is a paid official of the Corporation. At other places also the official Presidents have stepped aside for the moment—in obedience to a hint from higher quarters, and the addresses have been read by Indian gentlemen. This, if anything, serves to accentuate the lamentable state of local self-government in this country. Indian Municipal Commissioners are put forward as the spokesmen of our Municipalities when the time comes to greet Royalty, but they are thrust aside again when the Royal visitor passes, and the official Presidents resume all power and control. This travesty of local self-government calls at least for a word of protest.

A suggestion for the Prince of Wales to present a gift to some Hindu temple also.

INDIAN PEOPLE,
21st December,
1905.

4. The *Indian People* (Allahabad), of the 21st December, says:—The precedent of a Royal gift to the Amritsar Golden Temple has not been followed at any Hindu or Sikh shrine in the Panjab; but His Royal Highness has presented Rs. 1,500 to the Juma Musjid, Delhi, being precisely the same sum as that offered at Amritsar. It is to be hoped that His Royal Highness will make a similar gift to the Visheswar temple at Benares or the shrine at Kalighát in Calcutta, so as to ensure equal treatment for the principal religious communities in India. The Hindus are numerically the largest as well as the most ancient community in India, and their claim ought not to be overlooked on such an occasion. It is not the amount of the gift, but its association with the heir to the Empire that makes the gift valuable, and all communities should be treated alike. We remember that when Lord Curzon paid a visit to the temple at Kalighát the officiating priest brought some sugar and sweets for His Excellency's acceptance. His Private Secretary wanted to take the gift, but Lord Curzon promptly stretched out his own hands and accepted the gift and the priests were greatly pleased. The Prince of Wales having made a gift of money to a Sikh temple and a Muhammadan mosque, the claim of a Hindu temple comes next, and we hope it will be recognised either at Benares or in Calcutta, as we have ventured to suggest.

Satisfaction expressed at the appointment of Mr. John Morley as Secretary of State for India in the new British Ministry.

INDIAN PEOPLE,
17th December,
1905.

5. The *Indian People* (Allahabad), of the 17th December, referring to the constitution of the new British Ministry, says:—The leading papers agree in thinking that the Secretaryship of India is the position of honour and danger, just as it was twenty five years ago, when Lord Hartington was chosen for the post and signalized his assumption of office by the prompt repeal of the Vernacular Press Act. Now, as then, the danger was created by the Viceroy of India. Then

it was the Vernacular Press Act, the Afghan War and a host of other measures; now it is the Partition of Bengal, the Official Secrets Act, the Universities Act and a host of similar measures. The new hand must be prepared to undo the mischief made by the old one. Our wise seers in the Anglo-Indian Press will be somewhat chagrined to find that the English Press does not at all share their view of the incompetence of Mr. John Morley. Every paper, from the *Times* downwards, has a high opinion of him as an administrator. The *Daily News* very justly says that India is fortunate in the selection. Never was a more urgent need for a strong and sympathetic hand at the helm of affairs, and the hope is everywhere shared that Mr. Morley will prove himself equal to the anxious task before him. There should not be any difficulty in Lord Minto serving under the new Government and in helping the new Secretary of State in arriving at a correct estimate of the present position in India. Things are rapidly drifting from bad to worse, and it is high time that the little great men in Bengal were smartly rapped over the knuckles.

HINDUSTAN REVIEW,
December, 1905.

A cursory view of Lord Curzon's Viceroyalty in India till the day of his departure.

6. The *Hindustán Review* (Allahabad), for December, says:—The *exit* of Lord Curzon from the Indian stage is almost tragic in its pitifulness. Brave it out as he might, the consciousness of his unhonoured departure from India could not have failed to move him powerfully. Let the reader take a rapid bird's-eye-view of the six years and over that Lord Curzon was Viceroy of India: his magniloquent speeches, the open profession of undertaking the task of a second Hercules, the playing of the Great Mogul at Delhi, the theatrical grandeur that never deserted him, the first slip of the foot, the first slow and next accelerated descent, the wild clutching of the air and the last final great fall. The Ministry that appointed him Viceroy for the second time also drove him into resignation, and with very little ceremony. He knew of the difference of opinion that existed between him and His Majesty's Government and yet he eagerly accepted the Viceroyalty for a second term. The keen instinct of the true politician, the foresight of the real statesman had passed from him absolutely. He submitted to the Ministry when he ought to have resigned, and he broke with them when he was hopelessly wrong. He tried to get behind the decision of the Ministry while apparently yielding to it, and nominated an officer to a new appointment created by the Home Government, which had decided to make its own selection. So fully had the Ministry lost faith in Lord Curzon that when he finally resigned he was allowed no time for reconsideration, and the announcement of the appointment of his successor followed on the heels of the acceptance of his resignation. On the one hand, he damaged his future career with his party in England; on the other, he wrecked his reputation in India. He found the country at peace and content when he took over charge of the administration; he left it distracted, agitated and profoundly irritated from one end to the other. He found the country on his arrival disposed towards him most favourably; he stayed long enough to alienate it wholly. He began by saying that the agitation against the partition of Bengal was artificial and confined to a few persons, and he finished by realizing the intensity and extent of that agitation which forced him to give Bengal a wide berth at the time of departure. He began by giving rise to the most lively expectations in the country and he ended by finding the whole country arrayed against him.

The actual incidents connected with his departure are pitiful in the extreme. Never in very robust health he fairly broke down, as he himself confessed, in the unequal and losing struggle with the Ministry. He insisted on carrying out the partition of Bengal against every dictate of prudence and statesmanship; but the excitement in that province haunted him like a nightmare, and he had a horror of a hostile demonstration in Calcutta. On no other ground can his studied avoidance of Bengal during the last months of his stay in India be explained. The ludicrous and abortive attempts that were made to get up demonstrations in his honour at the time of parting accentuated his extensive and intense unpopularity. The Municipality of Lahore presented an address against which the citizens and rate-payers openly protested. The Delhi Municipality—a palpable travesty of local self-government—was dragged to Agra to present a farewell address, and obscure individuals sent messages which were gratefully acknowledged. Agra served as the last place for Lord Curzon to hide his diminished head, and he was unconscious of the humour underlying his remark that Agra was the spot he loved best in India. But even this was thrown into the shade by his last speech in Bombay, in which he had the bad taste to single out for compliment one Anglo-Indian paper of Bombay which, of the entire Indian and Anglo-Indian Press, had remained most faithful to him to the last. It was a mournful procession that accompanied Lord Curzon on his final departure from Bombay. Not only did the Municipality decline to present him with a farewell address, but there was absolutely no demonstration, and Lord Curzon was allowed to go almost as a stranger, instead of as a Viceroy who had ruled over India for nearly seven years.

Lord Curzon left India with the statement on his lips that every Viceroy in India incurred the resentment and hostile criticism of the educated classes towards the latter part of his term of office. Suppose, now, that the arrival of the Prince and Princess of Wales in this country had synchronised with the departure of such a Viceroy as Lord Ripon? The imagination is fairly overwhelmed at the idea. If Lord Curzon chooses not to remember, we, in this country at any rate, cannot forget the scenes that were enacted in Bombay when Lord Ripon bade farewell to India. Even at Aligarh, it may be recalled, the late Sir Saiyid Ahmad Khan had Lord Ripon carried in a *tamjham* borne by Muhammadan gentlemen of position—an honour which has not since then been vouchsafed to any other Viceroy, or even to royal visitors. From Calcutta to Bombay the country sounded a single note and throbbed with a single pulse. The enthusiastic, almost passionate, gratitude that was then displayed by the whole country has never been witnessed again, because no other Viceroy has, since then, brought the same sympathy to bear upon the discharge of his great office. Imagine the two events happening together—the retirement of a Viceroy like Lord Ripon and the arrival of the Prince and Princess of Wales! It would have been difficult to distinguish between the enthusiasm on both occasions. Every Viceroy could emulate the great example of Lord Ripon, if he had as great a heart, if he were as unselfish, as religious and had an equally lofty conception of duty. Then the Prince of Wales would have seen that a Viceroy can inspire loyalty as profound, as zealous as Royalty itself. Judged by the manner of his departure, the spirit in which the whole country has taken it, it seems ironical to call Lord Curzon great. His departure is the dark side of the picture, while the arrival of the royal visitors is the bright side. The irritation that Lord Curzon caused has scarcely yet been obliterated by the enthusiasm produced by the royal visit.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
21st December,
1905.

Prosecution of a Poona Marathi newspaper at Bombay.

7. The *Indian People* (Allahabad), of the 21st December, says:—Particulars have now been received of the prosecution of the Maráthi paper, *Bhala*, published at Poona. The prosecution has been instituted in the Court of the Chief Presidency Magistrate, Bombay, probably with the object of the trial being ultimately held in the Bombay High Court Sessions. The Oriental Translator prosecuted for the Government and put in a translation of the passage complained of. As already stated it is an account of a Darbár in Hell. The opening account of the decorations and attractions of the Hall of audience and the approaches is gruesome and blood-curdling. The Emperor of Hell was growing old and infirm and he was listening to the claims of diverse aspirants who wanted to succeed him. Ultimately, only one candidate was left, and he rose and recounted his achievements and his claims to the Empire of Hell. This is the beginning of the mischief. The description of the candidate, in the direct form of narration, is hardly disguised, and places the Government in an evil position. Throughout, it is an enumeration of treachery and wickedness and greed, and is absolutely indefensible. The wonder is how the Editor, who is said to be a graduate, could have put in such a grossly offensive

composition. The writing is very different from the absurd trash that appeared in the Amritsar paper. It is a deliberate and elaborate attack on the Government, which is throughout represented in the worse light. We are very sorry for Mr. Bhopatkar, as he evidently seems to be a young journalist, and apparently the diatribe is not his composition. But the exercise of some judgment and discretion is indispensable in the conduct of newspapers and both these qualities must be lacking when writings of this nature are allowed to see the light. We cannot say what defence will be put forward on behalf of the accused, but we can only account for the publication of such a piece of writing on the supposition that the responsible Editor was absent at the time and the proof of the manuscript did not pass through his hands.

(b).—Police.

HINDOSTHAN,
20th December,
1905.

Frequency of theft cases at Etawah.

8. The Hindi *Hindosthán* (Kálakánkar), of the 20th December, publishes a communication in which the writer states that on the night of the 21st November last six thieves entered the house of one Pandit Bhímsen, in muhalla Katra Shamsher Khan at Etáwah, and that while two of them held down the Pandit himself and two others (his wife and son) respectively, the other two freely ransacked the house, and then decamped with all the valuable articles they could lay their hands on, worth about Rs. 1,500. Several cases of theft have lately occurred in this and other neighbouring muhallas of the town, which makes one suspect that some resident of one of these muhallas is in collusion with thieves and gives them clue. The European Local authorities would do well to take steps to stop this frequency of thefts at Etáwah.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE,
16th December,
1905.

Need for metalling certain *kachcha* roads in the Bareilly district.

9. The *Rohilkhand Gazette* (Bareilly), of the 16th December, publishes a letter from a correspondent, who says that the portion of the Bareilly-Rámpur road lying between the bridge over the Sankha river and the Rámpur city being unmetalled, causes a great deal of inconvenience to travellers, commanding, as it does, a large traffic, being used not only by the public, but by Government officers and troops as well. The bazar road of the town at Fatehganj west is also unmetalled, and is consequently a source of constant annoyance to the shopkeepers and others. The Bareilly district authorities would do well to get the roads in question metalled.

(e).—Education.

KASHMIR DARPAN,
November, 1905.

A protest against the establishment of a medical college at Lucknow by public subscription.

10. The *Kashmír Darpan* (Allahabad), for November, referring to the subscriptions which the people have been raising to establish a medical college at Lucknow with great zeal and earnestness, says that while nobody can deny the usefulness of the proposed college, the editor does not see why the people *of these provinces* should have to provide money for an institution which has been established by Government at its own cost in other provinces. Surely if Government thinks it fit to transfer its own obligations on to the shoulders of the public, the latter will not be able to discharge their own legitimate obligations satisfactorily. But the leaders of these provinces have been so carried away by the glamour of official "witchery" in the matter, that nothing but the echoes of praises and commendations of the project are to be heard from all quarters at present.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

SHAHNA-I-HIND,
16th December,
1905.

The *Shahna-i-Hind* on the *Swadeshi* movement.

11. The *Shahna-i-Hind* (Meerut, of the 16th December), regrets that, instead of approving of, and encouraging the *Swadeshi* movement recently set on foot in India, as calculated to improve the financial condition of the country, the English rulers look upon it as a seditious organization. *Swadeshism* is the very life and

mainspring of the activity of all the civilized nations of the present day, and there is no reason why the Indians should be discouraged in promoting their indigenous arts and industries, by making it a point to use none but home-made goods so far as these may be available. The Bengalis, who are armed, so to speak, only with the weapons of education, law, and civilization and do not know even how to handle a sword or gun, cannot possibly cause any disturbance or go into mutiny against the constituted authority, and hence it is absurd for the Government to apprehend any political danger from them. The *Swadeshi* movement, if successful, will of course tend to cause a serious diminution in the import of British goods; and it remains to be seen whether the British Government, moved by partiality to the interest of its countrymen, interferes with the movement, or, animated by its strong sense of justice, allows it to go on unhindered by any hostile measure.

INDIAN PEOPLE,
17th December,
1905.

Debate on the *Swadeshi* movement at the Aligarh College.

12. The *Indian People* (Allahabad), of the 17th December, publishes the following letter from Saiyid Ashfaq Husain, Honorary Secretary, Aligarh College Union:—"SIR,—In your issue of the 10th instant, I find a garbled account of a discussion on the subject of *Swadeshi* movement in the Aligarh College Union.

"In fairness to the general public, which might be misled by the incorrect version of the proceedings in your columns, I beg you to insert the following lines giving the actual statement of the facts.

"As a matter of fact a debate did come off in the Union on the subject of *Swadeshi* movement. There was a hot and lively discussion for about a couple of hours, during which the house was treated to a good deal of oratory on both sides."

The house broke up without a division and voting did not take place at all. In view of such an equivocal termination of the proceedings it is not fair, much less reasonable, to say that "The motion was lost by an overwhelming majority," although, judging from the temper of the house, the probability would seem to be wholly against *Swadeshism* becoming an article of Aligarh creed.

INDIAN PEOPLE,
21st December,
1905.

The *Swadeshi* movement, a common cause for all Indian communities.

13. The *Indian People* (Allahabad), of the 21st December, in an article headed "A common cause for India," says:—The *Swadeshi* movement has given rise to suspicions because it tends to benefit the people materially. It is a movement round which Hindus and Muhammadans have rallied, and they have made common cause in most parts of the country. That is the reason why so many things are being said against the movement and so many attempts are being made to suppress it. The future must be frankly faced. The ruling class in this country will never encourage a movement calculated to make the people self-contained and self-reliant. So long as the people look to the Government for help in everything they will be left to themselves and probably helped with a word of encouragement. As soon as they begin to help themselves they will be discouraged. That is the perpetual source of difference and friction between us and our rulers. There is no other cause for disagreement. But if we are ever to arise we must learn to help ourselves and thereby convince the English people that we are fit to be entrusted with larger powers and privileges. Every thought of any particular community standing aloof from the rest and trying to go its own way must be put aside and all communities must come together in a common cause. The difficulty appears to have been solved by the *Swadeshi* movement, and Hindus and Muhammadans alike must work together and with mutual confidence to bring about the industrial revival and the self-reliance of the country.

INDIAN PEOPLE,
17th December,
1905.

Prevalence of the *begár* system, and its demoralizing effect on workmen in the United Provinces.

14. The *Indian People* (Allahabad) of the 17th December, says:—From inquiries made in different quarters we find that the *begár* system is not only widely spread, but almost everywhere in vogue in these Provinces. What happens is usually this: wherever a regiment is quartered the military officers send a requisition for whatever may be wanted; sometimes it may be a number of carpenters or conveyances or grass-cutters or other labourers. A bill is subsequently presented and duly paid. But the men actually employed never get paid. All these men, it must be remembered, are day-labourers, and they are everywhere paid by the day, or, in the case of conveyances, by the trip. When the Tahsíl peons catch hold of these men, the latter are compelled to do whatever they are ordered, and in the evening they are dismissed without payment. They cannot be paid then as their

wages are not paid till some time later, and the victims of *begár* are more anxious to escape the Tahsíl peons than to press for payment. The wages are paid, but they are not divided among the labourers. That is the reason why the men impressed by the Tahsíl peons are systematically defrauded. But the effect is fearfully demoralizing in another direction. Being compelled to work without payment constantly, the workmen themselves think they are justified to shirk work when they do get a full day's wages. Since they are robbed by Peter, they, in their turn, rob Paul to be quits, as it were. Honest workmen are extremely difficult to get in these Provinces simply in consequence of the *begár* system. The result is that workmen in this part of the country have become most unsatisfactory, and can hardly be induced to do proper work unless under compulsion. For this lamentable state of things the *begár* system alone is responsible.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

INDIAN PEOPLE,
21st December,
1905.

Certain complaints of clerks in the office of the Postmaster-General, United Provinces.

15. The *Indian People* (Allahabad), of the 21st December, says:—In our issue of the 26th ultimo a small paragraph appeared regarding some of the alleged grievances of the clerks in the office of the Postmaster-General in these Provinces. We are gratified to learn that that officer at once made an inquiry and the result has been extremely satisfactory. The medical leave granted to some of the clerks has been converted into privilege leave, and inquiry is being made into the other grievances of the clerks, who are very grateful to the Postmaster-General. There seems to be a general and well-founded complaint that the men are overworked and the clerical staff insufficient. If so, should not the number of clerks be increased so that there may be a more equitable division and apportionment of work? Another complaint, and which we are surprised to hear, is that an examination is held in essay writing and literature before promotions are granted, and the marks obtained in this examination, or the manner in which they acquit themselves, form the basis of the promotion of the clerks. What, in the name of everything wonderful, has a postal clerk to do with essay writing or literature? He enters the Department with very little knowledge of either, and even the little knowledge he may possess is soon driven out by the drudgery and hard grinding of office work. A clerk who does his work satisfactorily, is punctual and steady, is entitled to promotion, and it is quite immaterial whether he knows any essay writing or literature, or not. We are informed that, as a result of these examinations, young clerks, with some literary pretensions, are promoted over the heads of experienced and hard-working clerks who have served the Department faithfully and have well earned their promotions. This is also probably unknown to the Postmaster-General, who would scarcely sanction such an arrangement. To judge by the prompt attention he has given to the grievances of the clerks, we are sure he will make an inquiry into the above practice and put a stop to it, and direct the promotion of the clerks to be regulated in accordance with the older, and more rational practice.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 23rd December 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 52 OF 1905.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

ADVOCATE,
24th December,
1905.

Their Royal Highnesses' coming visit to Lucknow.

1. The *Advocate* (Lucknow), of the 24th December, says:—We accord their Royal Highnesses the Prince and Princess of Wales a hearty and loyal welcome to this city of many memories, sad and pleasant. Day after to-morrow the Royal Entry will be made in the morning, and for three days Lucknow will wear her *gala* dress.

* * * * * * *

The occasion of the visit of the Prince and the Princess is going to be immortalized in two institutions—rather one institution with two departments, quite separate from each other—that are to prepare men and women to go out to the world to lessen the physical ailments of suffering humanity: and our loyal Barons have again come forward to bear the major portion of the cost of construction and equipment of the Medical Colleges as they will commemorate a cheerful event to the permanent good of the people. This is indeed very, very good of the Taluqdárs. We think we echo their feelings well when we say that Government may justly be expected to generously make the cost of education such as to enable almost all classes of people to avail themselves of the blessings promised in the proposed institutions. That the poor and the destitute are also to be remembered on this joyous occasion by the distribution of food and blankets to them will make the Royal Guests more popular with people of all sorts and conditions.

During the short stay the Prince will no doubt meet many people of Oudh: Taluqdárs and Municipal Members, and *Raíses*, mostly the first. The Nawáb of Rámpur and the Rája of Tehri will be received individually and their visits returned In the crowd of engagements one very important function has perhaps been left out. If the visit is to give His Royal Highness knowledge of the country first hand, why should not private interviews with leaders of all parties be a regular feature of the visit, if not everywhere at least in one very important town of each Province? This was done in Bombay and will be repeated, we are told, in Calcutta. Why not in other Provinces? The problems peculiar to each should, we think, be placed before His Royal Highness. The enthusiastic reception given to their Royal Highnesses everywhere and the loyalty evoked by their presence do require some sort of recognition. And nothing will so much appeal to popular feeling as the readiness on the part of the Prince to give a hearing to the leaders as to the problems of administration from the people's point of view. Be that as it may, Lucknow will not be behind any town in the outburst of loyalty.

CITIZEN,
25th December,
1905.

Appointment of Mr. John Morley as Secretary of State for India.

2. The *Citizen* (Allahabad), of the 25th December, says:—It is with particular delight that we have hailed the appointment of Mr. John Morley as Secretary of State for India. He is said to be a true follower of the late Mr. Gladstone, and we all know he is true to his eminently Liberal principles and convictions. But he is quite new to India. Many of our Indian contemporaries in all parts of the country have taken a highly optimistic view of Mr. Morley's appointment at the head of the India Office. It is quite natural for us to expect redress at the hands of such a thoroughly honest and bold Liberal chief as Mr. John Morley, and we earnestly hope that such redress will come. But at the same time we must not close our eyes to the considerations that warn us to hope but faintly. The first feeling that will no doubt dominate the large, liberal soul of Mr. Morley will be to do justice to India. But the Secretary of State is not all in all at the India Office. He has to consult his Council, which is the repository of the poison of Anglo-Indian spirit of bureaucracy, condensed and solidified to the most destructive potency. Mr. Morley is not and cannot claim to be a specialist in Indian political subjects; but the men, the repositories of bureaucratic poison, who are his councillors, have the reputation to be so. Mr. Morley will have to meet in this a formidable check to his own ideas

and convictions of doing justice to India. The majority of his Council will surely be ever against him if he tries to put his truly Liberal principles about Indian administration into effect. A Liberal or Radical Secretary of State may be won over by his Council of bureaucrats. We do not say that this will be the case as regards Mr. Morley; but the chance for such a sad result must not be altogether eliminated as impossible; for in these days the tyranny of so-called specialists and experts is commoner than at any period of our political or social history. If Mr. Morley escapes the very great and quite probable danger of being manipulated and moulded by the hardened bureaucrats of the India Council, how will he fare in the hands of Lord Minto? Lord Minto as Viceroy must exercise considerable influence over Mr. Morley. But what is the position of our new Viceroy? He, like Mr. Morley, never has been a specialist in Indian affairs; and what the India Council will be to Mr. Morley, the Viceregal Executive Council is to be to Lord Minto. His Lordship has already shown himself to be quite malleable in the hands of his councillors. The bureaucrats of the India Council may not find Mr. Morley to be an easy subject for conversion into their worn-out old world views; but those of the Viceregal Executive Council will not have much difficulty in making a convert of Lord Minto, for His Excellency has been a Tory in principle and training. Thus it is seen that the stumbling blocks in the path of the realization of any truly Liberal ideas that Mr. John Morley may wish to carry out in the administration of India are of a formidable character. Will Mr. Morley have the daring courage, the extraordinary boldness to over-ride almost in every case of action the counsels of his own councillors and those of the Viceroy in Council? Will he display the great masterfulness required for the purpose—a masterfulness quite without a precedent in a Secretary of State for India? That is an altogether doubtful point, and no one will gainsay that the probabilities are that Mr. John Morley will be constantly handicapped in his Liberal tendencies and resolutions by the retrogressive ministrations of the Anglo-Indian fossils that constitute his Council and the Council of the Viceroy.

Another drawback to Mr. Morley's freedom will no doubt be the prestige and fame which Lord Curzon has acquired in the estimation of the general British public as an Indian ruler. It is only a small fraction of the British electors and Members of Parliament who have found fault with Lord Curzon's administration of this country. If votes were taken it would probably be found that the vast majority of the Liberal party were of opinion that what Lord Curzon had done in India was wise and expedient. In the face of such a strong public opinion in England in favour of Lord Curzon's Indian rule, it will be no easy task for Mr. Morley to subvert any of the late Viceroy's acts and measures.

If Mr. Morley had not been surrounded by checks of the kind that we have pointed out, we should have hoped for the best results from his appointment as Secretary of State. But, as matters stand, our good Radical Chief cannot easily have his own way to reach our hearts by doing bare justice to us.

But hope is our sustainer. Let us learn to hope against hope, in our political life—the political life of a down-trodden subject race that has learnt to taste of the joys of freedom of thought and action without being given the opportunity of ever fully possessing that blessing.

AL BASHIR,
26th December,
1905.

Al Bashír's disapproval of the appointment of Mr. John Morley as Secretary of State for India.

3. *Al Bashír* (Etáwah), of the 26th December, referring to the recent change in the British Ministry, says that though, so far as Indian matters are concerned, it makes little difference whether the Conservative or Liberal party is in power, yet the Congress leaders always entertain very high hopes from the latter, whom, on the other hand, the Indian Musalmáns look upon with anything but favourable eyes. Mr. John Morley, who has been appointed Secretary of State for India, in the new Liberal Ministry, is a strong advocate of the late Mr. Gladstone's views. There is hardly a Musalmán who does not cherish the memory of Mr. Gladstone with hatred and contempt, for there has scarcely been any other distinguished British statesman who was more hostile to, or prejudiced against Musalmáns. The enmity which Mr. Gladstone bore towards the Turks was due to his strong religious prejudice. And hence if Mr. Morley really holds such "unholy" ideas as Mr. Gladstone did, his inclusion in the British Cabinet cannot possibly be agreeable to the Musalmán world.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

RIYAZ-UL-AKHBAR,
24th December,
1905.

Complaint regarding certain clerical posts under the District Magistrates in the United Provinces.

4. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th December, regrets to state that the copyists and certain other clerks employed in the office of the District Magistrates, and the Readers of the Honorary Magistrates, in the United Provinces, are not allowed any pension or gratuity on their retirement. Mr. T. A. H. Way, District Magistrate of Gorakhpur, is said to have directed his attention to this hardship on the clerks in question, and the editor expresses a hope that, if other District Magistrates did the same, the just and kind-hearted Government of Sir James Digges LaTouche was sure to take necessary steps to remove the grievance.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 30th December, 1905.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

CONFIDENTIAL.] No 1 OF 1906.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Received up to 6th January, 1906.

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(b)—*Police:*

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VI.—RAILWAY.

Nil.

VII.—POST-OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Hindustán Review	Allahabad	Munshi Durgá Parshád	500 „
	Twice a month.			
3	Allahabad Law journal	Allahabad	Indian Press	500 copies.
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Náth Sen	700 copies.
5	Express	Lucknow	Munshi Siddiq Ahmad	600 „
	Twice a week.			
6	Advocate	Lucknow	Bábu Gangá Parshád Varmá	950 copies.
7	Indian People	Allahabad	Mahbúb Ali Khán	600 „
	Three times a week.			
8	Hindosthán	Kálákánkar (Partábgarh)	Rájá Rámpál Singh	200 copies.
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly	Aligarh	Wiláyat Husain	450 copies.
	URDU.			
	Monthly.			
10	Al Islám	Allahabad	Hakim Ahmad Husain	400 copies.
11	An-Nadwah	Lucknow	Habib-ur-Rahmán Khán	400 „
12	An-Nazír	Meerut	Munshi Nazír Husain	400 „
13	Árya Bandhu	Meerut	Dr. Ram Chand	500 „
14	Árya Patra	Bareilly	Raghubir Sahái	4,000 „
15	Árya Samáchár	Cawnpore	Pandit Murli Dhar	250 „
16	Dilshád	Meerut	Bábu Lalta Parshád	200 „
17	Gauhar-i-Shahwár	Lucknow	Saiyid Zawwár Husain	...
18	Gurukul Samáchár	Sikandarabad (Bulandshahr)	Munshi Kúrá Mal	500 copies.
19	Háfiz-ul-Mulk	Hapur (Meerut)	Háfiz Abdul Qádir	500 „
20	Hamdard-i-Islám	Agra	Abdur Razzáq	300 „
21	Hamdard-i-Qaum	Meerut	Ibád-ullah	1,000 „
22	Ját Bandhu	Girdharpur (Meerut)	Chaudhri Lakhi Singh	250 „
23	Khátún	Aligarh	Ináyat Khán	200 „
24	Magazine-i-Hind	Meerut	The North-Western Provinces Trading Company, Ld., Meerut.	250 „
25	Muraqqa-i-Álam	Hardoi	Hakím Muhammad Ali Khán	350 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
26	Pocket Akhbár	Agra	Mukund Murari Lal	250 copies.
27	Rástgo	Allahabad	Ánand Deva Parshád	...
28	Satopkári	Bareilly	Bareilly Satopkári Sabhá	2,300 copies.
29	Upkár	Nagina (Bijnor)	Jawáhir Singh Upkári	500 „
30	Urdu-i-Mualla	Aligarh	Saiyid Fazl-ul Hasan, B.A.	350 „
31	Vaishya Hitkárí	Meerut	Mohan Lál	750 „
32	Zamánah	Cawnpore	Babu Jugul Kishor	400 „
33	Zamíndár-wa-Káshtkár	Bijnor	Muhammad Khalil-ur-Rahmán	600 „
34	Zinda Dil	Cawnpore	Nának Parshád, B.A.	...
35	Zubdat-ul-Rasáil	Aligarh	Muhammad Ahsan-ullah Khán.	...
	Twice a month.			
36	Akhbár-i-Imámia	Lucknow	Saiyid Ábid Ali	250 copies.
37	Anjan Akhbár	Moradabad	Hakim Mindhai Lal	500 „
38	Ittihád	Lucknow	Maulvi Muhammad Abdul Halim	500 „
39	Khurshíd-i-Nánpara	Nánpárá (Bahraich)	Bádullah	200 „
40	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	about 600 „
	Three times a month.			
41	Najm-i-Bázigh	Moradabad	Muhammad Ismail Khan	200 copies.
42	Rafiq Punch	Moradabad	Mahmúd-ul-Hasan	200 „
	Weekly.			
43	Agra Akhbár	Agra	Khwájá Siddiq Husain	200 copies.
44	Akhbár-i-Mubáhisa	Budaun	Lachhman Datt	600 „
45	Al Azíz	Agra	Muhammad Abdul Aziz Khan	200 „
46	Al Bashír	Etáwah	Muhammad Bashír-ud-din	750 „
47	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din	150 „
48	An-Najm	Lucknow	Abdush Shakúr	400 „
49	Awáza-i-Khalq	Benares	Guláb Chandra	450 „
50	Cawnpore Gazette	Cawnpore	Harnám Singh	500 „
51	Colonel	Moradabad	Pandit Sheo Parshád	200 „
52	Dabdaba-i-Sikandari	Rámpur	Muhammad Fárúq Husain Khán	300 „
53	Fitnah	Gorakhpur	Hakim Abdul Karim Khan	400 „
54	Hindustáni	Lucknow	Babu Gangá Parshád Varmá	1,100 „
55	Jám-i-Jamshed	Moradabad	Qázi Jamshed Ali	200 „
56	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	300 „
57	Káyasth Hitkári	Agra	Ahmad Husain	400 „
58	Mufíd-i-Ám	Agra	Qádir Ali Khan Súfi	100 „
59	Mukhbir-i-Álam	Moradabad	Qazi Abdul Ali	300 „
60	Musáfir	Agra	Pandit Bhoj Datt	...
61	Nai Roshni	Agra	Wáris Ali	...
62	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	325 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
63	Nasím-i-Hind	Fatehpur	Muhammad Karim Bakhsh	about 200 copies.
64	Nizám-ul-Mulk	Moradabad	Qázi Fahim-ud-din	367 „
65	Oudh Punch	Lucknow	Shaikh Sajjád Husain	300 „
66	Pilibhít Gazette	Pilihhít	Muhammnd Khaliq Ahmad	250 „
67	Qulqul	Bijnor	Qázi Nazar Husain	350 „
68	Rahbar	Moradabad	Brij Lál	500 „
69	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand	250 „
70	Rohilkhand Gazette	Bareilly	Shaikh Abdul Aziz	500 „
71	Sahífa	Bijnor	Munshi Faiz-ul-Hasan	400 „
72	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat	250 „
73	Sitára-i-Hind	Moradabad	Pandit Sheo Parshád	115 „
74	Surma-i-Rozgár	Agra	Itrat Husain	175 „
75	Tafríh	Lucknow	Rámji Dás Bhárgava	500 „
76	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh	350 „
77	Union Gazette	Bareilly	Munshi Muhammad Karam Ilahi.	150 „
78	Zul Qarnain	Budaun	Munshi Ahmad Husain	400 „
	Twice a week.			
79	Nasím-i-Agra	Agra	Bireshwar Sanyál	200 copies.
80	Riyáz-ul-Akhbár	Gorakhpur	Saiyid Riyáz Ahmad	400 „
	Daily.			
81	Oudh Akhbár	Lucknow	Munshi Sheo Parshád	700 copies.
	URDU-ARABIC.			
	Monthly.			
82	Al Bayán	Lucknow	Muhammad Abdul Wali	...
	ARABIC-URDU.			
	Twice a month.			
83	Ar Riyáz	Aligarh	Saíd Ahmad	...
	PERSIAN.			
	Monthly.			
84	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	...
	HINDI.			
	Monthly.			
85	Ánand Kádambini	Mirzapur	Pandit Badri Náráin	Very small.
86	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád	300 copies.
87	Bráhman Kul Chandriká	Cawnpore	Pandit Shankar Dayál Brahma Bhatt.	...
88	Bráhman Samáchár	Parichhatgarh (Meerut)	Pandit Chhuttan Lál	400 copies.
89	Bráhman Sarvaswa	Etáwah	Pandit Bhimsen Sharmá	600 „
90	Chhátra Hitaishi	Aligarh	Shiv Charan Lál	1,000 „
91	Devanágri Gazette	Meerut	Murli Dhar Varma	350 „
92	Garhwáli	Dehra Dún	Garhwál Union	...
93	Hindi Pradíp	Allahabad	Bálkishna Bhatt	140 copies.

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
94	Jásús	Gahmar (Gházipur)	Gopál Rám	400 to 500 copies.
95	Kánya Kubj Hitkári	Cawnpore	Manohar Lál	200 „
96	Kavindra Bátiká	Allahabad	Pandit Visheshwar Náth	...
97	Nigamágam Chandriká	Benares	Mahádeo Sharmá	3,000 copies.
98	Sanádhyopkárak	Agra	A Committee of Sanádhya Bráhmans.	325 „
99	Sanátan Dharm Patáká	Moradabad	Pandit Rám Sarúp	1,600 „
100	Sansár Mitra	Allahabad	Prem Náth Yogishwar	...
101	Saraswati	Allahabad	Babu Girjá Kumár Ghose	1,300 copies.
102	Shri Rághavendra	Allahabad	Chaube Dwarká Parshád	225 „
103	Swadesh Bándhava	Agra	Rájpút Anglo-Oriental Press	...
104	Vánijya Sukhdáyak	Benares	Babu Jagan Náth Parshád Singh	500 copies.
105	Vasundhará	Lucknow	Pandit Bálá Prasád Prohit	...
106	Ved Prakásh	Meerut	Pandit Tulsi Rám	1,000 copies.
	Twice a month.			
107	Almora Akhbár	Almora	Munshi Sadánand Sanwál	150 copies.
108	Rájpút	Agra	Hanwant Singh	1,800 „
	Weekly.			
109	Árya Mitra	Agra	Hukam Singh	1,000 copies.
110	Bhárat Jíwan	Benares	Rám Kishan	1,500 „
111	Khichri Samáchár	Mirzapur	Mádho Parshád	Very small.
112	Prayág Samáchár	Allahabad	Rám Gopál	500 copies.
113	Sipáhi	Cawnpore	Babu Síta Rám	200 „
	Twice a week.			
114	Mohini	Kanauj (Farrukhabad)	Puttan Lál	500 copies.
	Daily.			
115	Hindosthán	Kálákánkar (Partábgarh)	Raja Rámpál Singh	250 copies.
	HINDI-URDU.			
	Monthly.			
116	Árya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh	800 copies.
117	Dharm Panch	Meerut	Parbhu Dayál Sharmá	500 „
118	Hindi Urdú Samáchár	Etáwah	Pandit Raghunáth Parshád	...
119	Kashmír Darpan	Allahabad	Pandit Ajodhia Parshád	...

I.—Politics.

(a).—Foreign.

SHAHNA-I-HIND,
1st January, 1906.

Turkey, England and Indian Musalmans.

1. The *Shahna-i-Hind* (Meerut), of the 1st January, is glad to notice that Germany, appreciating the political and commercial advantages of friendship with Turkey, and being grateful for the favours she had already received from the Sublime Porte in certain matters, brought her influence to bear upon the combined European Powers to accept the Sultan's amendments in their proposed reforms *re* Macedonian affairs. It was, however, the political tact and equanimity of the Sultan that have mainly enabled him to ward off a very formidable and fateful war compared to which the late Russo-Japanese war would have seemed but child's play. The Indian Musalmans though no doubt gratified that the Macedonian complications have been amicably settled, they would have felt really very happy if, instead of Germany coming to the Sultan's help, England having regard for the feelings of her Muhammadan subjects had sought to renew her old friendly relations with Turkey by using her influence on her behalf in the late crisis. There is, however, not much lost yet, if the Liberal Ministry, that have just come into power, were well advised to pursue the policy of winning the good-will of Turkey and thereby secure not only commercial and other advantages to England, but make the Musalman subjects of the British Crown highly grateful to them. The meetings which the Muhammadans lately held at Madras and Lahore, expressing their disapproval of England participating in the combined naval demonstration against Turkey, was liable to be misconstrued into a threat to the British Government; and the editor would strongly advise the Indian Musalmans to keep themselves strictly aloof from the political affairs of the Government.

(b).—Home.

ADVOCATE,
31st December,
1905.

Attraction of England's special attention to India at the present time.

2. The *Advocate* (Lucknow), of the 31st December, 1905, says :—There is a holy trinity working for the good of India at the present moment. The Royal tour has drawn British attention to this country, attention of Their Most Gracious Majesties, Earls and Dukes, Marquises and Lords; the change of Government in England has made the friends of progress there careful readers of Indian affairs; Congress activity—expressed in the deputation lately returned from Great Britian, in the session held in Benares and in the unauthorised though sympathised boycott of British goods in Bengal—has led intelligent and well informed Englishmen at home to ask one another "what's gone wrong in Bengal?" and created disquiet in the minds of textile manufacturers. Thus, all classes of people in Great Britain have their eyes more or less directed towards the greatest dependency of England. What will be the result?

India asks for no favour but fair treatment, treatment by one civilised to another civilised nation—though the two civilisations may and do differ widely in time and underlying principles. What royal favours may be showered upon this hopless, famine-stricken, poverty smitten land we do not here stop to enquire. It is at best but guess-work and may be anything but what we may set our hearts upon. While Indian loyalty is a clear asset of the British Empire, British concessions stand on very uncertain ground, being qualified by many a restraining clause, if they are not altogether chimerical. We do not want empty good-will towards us and lip-sympathy with our aspirations, aspirations that are the result of the benevolent policy of British statesmen of the type of Bentinck and Macaulay, Canning and Ripon. Our loyalty is above board and stands in no need of fresh recognition. Our rights and responsibilities have grown clear in our sight. While we are quite alive to, and carry out the latter unstintedly, it has become necessary that the former should be ours. When should we ask for them? Where to look to?

The psychological moment has come. The Liberals have come into power after shaking off the scales of a military imperialism and with a promise to return to the old and strong principles of Bright and Gladstone; they value the liberty and independence of every man, whatever may be his colour.

CITIZEN,
1st January, 1906.

The Indian National Congress, a nursery of patriotism.

3. The *Citizen* (Allahabad), of the 1st January, says:—Blessed is the Indian National Congress, thrice blessed, for, in right earnest, has it inaugurated in fallen India the culture of patriotic feeling. Before the Congress there had been patriots, men who had felt sincerely and deeply for their country; but the great drawback was that they had then no nucleus wherefrom they might receive soul-elevating and holy influences. The first thing that contributes to the stirring of patriotism in the Indian's heart under the canopy of the Congress pavilion is the fact of his being able to meet there his brethren from all parts of the country, gathered at no small self-sacrifice, to serve the mother-land and help forward the cause of her progress and regeneration. It is patriotism that brings the Madrasi and the Sikh, the Maharatta and the Bengali, the Hindustani and the Gujerati, the Parsi and the Assamese together. Each delegate is like a spark of the sacred flame of patriotism flying about in the Congress atmosphere. As one spark mingles with another, there is naturally created a fire, and in the Congress Camp it is the fire of patriotism which the heart feels and receives its warmth from. We all come to the Congress, our interior being charged with the electricity of patriotism, and each of us becomes for another a conductor of the same electric feeling. It is a thing to be felt rather than to be described, and every one who has ever been to the Congress, as a true Congressman, cannot but have felt the magnetic influence of patriotism. Yes, to the heart susceptible of patriotic feeling, the Congress is a school for the culture of the feeling. It is a blessedness to have our heart every year stirred to its depths by the inrush of this feeling, though it be for three or four days only. It is a training, it is an education which serves as well throughout the year and qualifies us for sacrifices for the sake of the country. The great efficacy of the Congress as an incentive to patriotic work, to deeds of patriotic self-sacrifice has, we are afraid, been hitherto overlooked. We may run the risk of being laughed at if we assert, yet we must, that the great wave of self-sacrificing patriotism that is now passing over Bengal may be traced to twenty years' silent culture of patriotism under the canopy of the Congress *Mandap*. No, the Congress has not existed in vain these twenty years. It has been doing its great work of schooling the Indian heart in self-forgetting patriotism ever since it was started into being.

Patriotism generated in the Indian mind by the Congress has gradually grown and expanded so as to inspire patriotic efforts in various other directions. We have now organizations to reform our social condition, to improve our industries, and to better our religious state. Our Muhammadan fellow-countrymen have their own special movement to raise their educational condition. All these organizations for thinking and working, established with the sole object of the elevation of the nation, may not have achieved very gratifying results, but the best fruit they have yielded up to this time is one which should not disappoint us, *viz.*, the generation in our minds of a consciousness of the necessity for reform or improvement in every line of national work. We may not get tangible results for years, and yet the mere existence of these organizations is a guarantee for better days to come, for progress and advancement. The Social Conference has been called a failure, but it is a mistake to regard it as such. There is proof positive that it has been silently doing its work, that is, moulding the social notions according to its ideals. Men in all countries are by nature conservative about social matters, and Hindus are much more so. If in other countries social changes come in a century, in Hindustan they can come only in two. So it is not yet time to pronounce a verdict as to the success or failure of the National Social Conference. Let the Conference be half a century old and then we may set ourselves to a calculation of its results. Then we have the Industrial Exhibition. It is an institution quite in its infancy and there are no two opinions about its success in stimulating the cultivation of the industries among both the industrial and educated classes. The Industrial Conference which has held its first session is also a highly promising institution. The papers read at it would prove highly useful to many, and beneficial to the cause of industrial progress. For industrial improvement both thought and action are necessary, and while the Exhibition will stimulate action, the Conference will provide thought. The All-India Theistic Conference has been almost as old as the Congress itself, and it has been a valuable help to the worker in the Theistic cause. For the first time we had this session a Hindu Religious Congress. It cannot be in its ideals satisfying to *all*, but it is most welcome as the inauguration of a much desired movement which we hope will be gradually perfected in its plan and scope. Our Muhammadan brethren have for years held an Educational Conference of their own which also had its birth from a patriotic feeling inspired by the National Congress. Like the Muhammadans, the Hindu races would soon find the necessity of holding an annual Conference for the expansion and improvement of education of their youths which could no longer be left wholly in the hands of Government.

Thus, the last week of the last month of the year, the Congress Week, is *par excellence* the week of patriotic culture. Well might we designate it the sacred week of patriotism in India. In this week every earnest-souled, high-minded, Indian bathes, as it were, in a sea of patriotic love. In this week he dedicates his soul and mind to the thoughts of his country's regeneration, to dreams of his nation's salvation. In this week, he gathers strength to fight for the good of his land, he fills his mind with resolution to sacrifice his own interests for the interests of the nation, and he is animated by a hope, a vivifying hope, for the future from a right and judicious estimate of the work that has been accomplished in the past. The Congress ground with its congeries of Conferences and the Exhibition is a sacred ground, the very nursery of Indian patriotism which will grow deeper and truer from year to year. Let us all Indians realize the full significance of the Congress week and profit to the full by its uplifting inspirations and reforming influences.

RIYAZ-UL-AKHBAR,
1st January, 1906.

The Congress and the Musalmans.

4. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st January, states that one Maulvi Abdul Bári's name appeared, in the *Advocate*, among the delegates elected at Lucknow for the last Congress held at Benares; but that when an enquiry was made from him, he denied all knowledge of the matter, and repudiated any intention on his part of ever becoming a member of the Congress. Commenting on the above incident, the editor says that all those Musalmans, that have so far been seen on the Congress platform, were nominal members only, having joined the assembly simply as a matter of recreation; and hence their presence there cannot have any effect in modifying the general attitude of the Muhammadan community towards the Congress movement.

INDIAN PEOPLE,
28th December, 1905.

Comparison of Lord Curzon's Indian Viceroyalty with Aurangzeb's reign by Mr. Gokhale in his Presidential speech at the late Congress.

5. The *Indian People* (Allahabad), of the 28th December, 1905, referring to Mr. Gokhale's speech at the last Congress, says:—It strikes us that the passage in which Lord Curzon's administration is compared to that of Aurangzeb is a piece of acute and brilliant analysis which will be remembered and quoted. So far the most extravagant admirers of Lord Curzon have been content with calling him the greatest Viceroy after Lord Dalhousie, but the comparison with a great Mogal Emperor should be more gratifying to the self-complacence of Lord Curzon. It is only to be hoped that the sequel of Aurangzeb's rule will not be realized in the British rule of India after Lord Curzon. There is of course this difference that there is no dynastic rule now as it was in the time of the Mogals, and the tradition of Lord Curzon need not be followed by his successor. But the appropriateness of the parallel so brilliantly sketched by Mr. Gokhale is as remarkable as it is profoundly true.

INDIAN PEOPLE,
4th January, 1906.

Mr. Gokhale's presidential address at the Benares Congress.

6. The *Indian People* (Allahabad), of the 4th January, says:—As usual, some of our Anglo-Indian contemporaries have paid their tribute of carping criticism to Mr. Gokhale's inaugural address at the twenty-first Indian National Congress. When it is added that the same papers have offered unstinted praise to the speech of the Maharaja of Benares on the opening of the Industrial Exhibition, it is easy to understand what sentiments are likely to be appreciated by them. Apart, however, from what may be mildy called party considerations, Mr. Gokhale's speech is universally regarded as a great speech, as one of the finest presidential speeches of the Congress. It is absolutely free from rhetoric, or the claptrap of the professional orator. In expression the language is plain almost to austerity, but the closeness of the reasoning, the accuracy and range of information, the power of criticism and the originality of the comparisons cannot fail to impress the most superficial reader.

As we have already pointed out, the comparison of Lord Curzon with Aurangzeb is a flash of genius and deserves to be recorded in history. The predominant tone of the speech is as earnest as it is lofty, and the restraint all through the speech is admirable. The Congress met under circumstances peculiarly trying and difficult. The country was in a state of the greatest excitement owing to a series of measures which had exasperated the people. Problems of peculiar difficulty had to be dealt with by the President of the Congress, and the intensity of the feeling in the country precluded any special consideration being shown for the presidential address, if it failed to treat adequately those particular questions. But the Hon. Mr. Gokhale shirked or shelved nothing, and his courageous but at the same time temperate exposition of all the burning questions of the day has compelled admiration throughout the country. His speech maintains the best traditions of the Congress and will rank among the most important presidential addresses, and it is worthy of the high reputation enjoyed by Mr. Gokhale as one of our best politicians. It may not be out of place to mention here that, besides making a great speech, Mr. Gokhale proved his fitness for his great office by the manner in which he conducted the deliberations of the Congress and the Subjects Committee. His throat was bad when he arrived at Benares and he lost his voice utterly by the time the business of the Congress was finished, but in spite of this difficulty he displayed a tact, a power of conciliation, a presence of mind, and a firmness of authority which were admitted on all hands, and which contributed in no small measure to the success of the Congress. The Benares Reception Committee are to be sincerely and unreservedly congratulated on their choice of the President of the Congress.

ADVOCATE,
4th January, 1906.

The Congress session at Benares.

7. The *Advocate* (Lucknow), of the 4th January, says :—That God's hand is behind the Congress movement is once more brought to one's mind by the extraordinary success with which the Benares session of the Congress has just ended. Benares was a new place where the Congress had gone last year which was a year of turmoil and excitement, and both guests and hosts were afraid as to the fate of the movement, which let what may be said against its representative character, represented no doubt the opinion of educated Indians. We can say with satisfaction that the Congress gave expression to those opinions in a manner that has enhanced its utility and importance in the estimation of the people.

The Congress was fortunate in having Mr. Gokhale as its President, whose individuality attracted a very large number of people. Besides the 747 persons who attended the Congress as delegates, several thousands of persons who had attended the Session as visitors were thoroughly satisfied that the person whom they had elected as their chief this year was worthy of their confidence, and his inaugural address represented their views and the views of all educated Indians. Mr. Gokhale could not have better spoken with greater force than he did in raising his voice against the repressive and reactionary policy of the late head of the Government of India. Lord Curzon may be trying to satisfy his own conscience by the belief that he had carried out reforms which will benefit the administration of India. But the thinking portion of India believe that his undoubted abilities and inexhaustible energies were devoted to promoting class interests at the sacrifice of Indian interests. This Mr. Gokhale demonstrated in his address, and in this he had the support of the Indian public. Mr. Gokhale did not take up old themes : he did not enter into questions about the military policy of the Government of India ; the merits of the Kitchener-Curzon controversy had only an academic interest for Indians. Mr. Gokhale voiced the public opinion on questions affecting the well-being and progress of the mass of the population. Mr. Gokhale's presidential address is a remarkable document and we trust it will be considered as one of the model addresses, and will be classed as one of the best Congress deliverances.

The resolutions of the Congress by which alone the Congress as a body has to be judged were both respectful and manly, and they attempted to embody public opinion on all the burning questions of the day. That the Legislative Councils need expansion is an admitted fact, and we hope the Congress shall have not to wait long for a move in this direction. The Congress was bound to give out a sort of a tentative proposal as to the lines on which the desires of Indians for a share in the administration of the country can be satisfied. Giving seats in the

Legislative Council without a voice in the Executive Councils of the country cannot be said to be giving a real share in the administration of the country. The resolution on Abkari deserves prominence in view of the Committee which the Government has been pleased to appoint. The Committee is touring in several parts of the country and it is well that the Congress should have placed its mature opinions before the body. The question of Public Service deserved all the attention which has been paid to it, and we must say that the resolution was ably discussed by both Mr. Samarath and Pandit Bishan Narain Dar, both of whom shattered to pieces the Government utterances in the Supreme Council, and the Government Resolution which tried to make out that Indians had got more than their share of higher appointments in the administration of the country. The Resolution passed by the Congress was on old lines, but the facts were new and the condemnation of the opponent's case was both strong and manly. The financial situation, the military policy, the treatment accorded to Indians in South Africa, the administration of justice—all deserved resolutions, and the Congress reiterated its mature views on these subjects.

Among the new subjects taken up by the Congress, the question of the Partition of Bengal and the repressive measures adopted in East Bengal, that of quarantine against Muhammadan pilgrims to the Hedjaz, deserved careful attention. Muhammadans bound for the Hedjaz are put to great inconvenience by a five days' quarantine at the Port of Bombay, besides 10 days' international quarantine at Kamran. The Congress was bound to enter its emphatic protest against this oppression on poor Muhammadans. It is very hard indeed for pilgrims to be detained in Bombay for five days when there is no such restriction against going to other European or even Turkish ports. The restriction becomes meaningless when it is known as a fact that the restriction is in force during the Hedjaz period, while in other parts of the year, whether there be plague or no plague, the people are allowed to proceed to Jedda without any restrictions whatsoever. It was natural that the question of Partition of Bengal and the repressive measures adopted in the old and the new Provinces of Bengal should invoke great discussion. It is no use concealing the fact that there is a great deal of difference of opinion between the Congress leaders on the subject. The difference is not as to the unsoundness of the policy which led to the division of Bengal against the unanimous opinion of the entire Province, or as to the need of a protest against the subversion of the principles of British administration in Eastern Bengal. The difference was only as to the manner of expressing the protest of the country. The partition was bad in principle; the manner in which it was carried out extremely objectionable. The affront given to public opinion in Bengal was most annoying, and the Congress could not use milder terms than those which it adopted in giving expression to its views on the subject. The tale of oppressions in Eastern Bengal unfolded day after day by the Bengal press and given out on the Congress platform was a tale surely not worthy of administrators who claimed to rule the country on British principles of justice and regard for constitution. The Congress, while fully keeping out the Swadeshi movement from the vortex of party politics, could not but look upon the boycott movement as the last constitutional protest against a policy distasteful to the country. Boycott as an anti-foreign movement could not and would not receive the approval of the Congress, but as a means to an end it was the only method which could be adopted in Bengal against a policy which had almost threatened the disruption of the growing sense of nationality in Bengal. The task before the Congress was very delicate, but we are satisfied that it has been discharged to the satisfaction of all parties concerned. The question that threatened to cause great differences of opinion was solved in a manner highly creditable to the entire body.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

Appointment of the Hon'ble Pandit Sunder Lal, Rai Bahadur, as Vice-Chancellor of the Allahabad University.

ADVOCATE, 4th January, 1906.

8. The *Advocate* (Lucknow), of the 4th January, says:—We are delighted to hear that His Honour the Chancellor has been pleased to appoint Pandit Sunder Lal, Rai Bahadur, Vice-Chancellor of the Allahabad University. This is a high honour and compliment to the educated community of the United Provinces and will be fully appreciated by the public. Pandit Sunder Lal is, we believe, the fourth Indian who has been given this high position which he so richly deserves, and we hope that during his incumbency the University will discharge its functions in as excellent a manner as it is possible to expect.

The proposed Hindu University at Benares.

ADVOCATE, 4th January, 1906.

9. The *Advocate* (Lucknow), of the 4th January, says:—For some months last year the Hon'ble Pandit Madan Mohan Malaviya in consultation with a number of friends had been preparing a scheme for the education of Hindus throughout India on national lines. He has now one ready. The scheme provides for literary, religious, scientific and technical education. This was explained to an influentially-attended consultation meeting held on Sunday last in the Town Hall of Benares. The account given by Pandit Madan Mohan Malaviya was heard with all attention, and was followed by a discussion in which Mr. Tilak, Mr. Madholkar, Mr. Surendra Nath Banerji, Mr. Subramanya Iyer, Dewan Bahadur Ambalál, Mr. N. Subba Row took part. The meeting was indeed a scene of much enthusiasm created by the Hon'ble Munshi Madho Lal and Mr. Surendra Nath Banerji. Mr. Surendra Nath appealed to Munshi Madho Lal to crown the evening of his life by a crowning act of endowing the proposed University with a munificent gift. Munshi Madho Lal said that the idea was old and he himself believed that a University founded to teach Vedas and Shastras could keep pace with the times, as the Vedas did not stand in the way of the people to keep abreast with the times. He said he would endow it with property yielding an annual profit of Rs. 10,000. His heirs would, he stipulated, be free to get the property released by making a payment of three lakhs. This announcement and the enthusiasm of the Munshi for holy Kashi electrified the audience. Pandit Madan Mohan said that he had two offers more of three lakhs each. Mr. Surendra Nath Banerji promised to devote the evening of his life to the institution. Mr. Tilak promised three years of his life to it. So did Mr. Bajika whose family will be taken care of by Mr. Karandikar, also Professor Bhanu and Mr. G. Subramanya Iyer. Some more announcements of funds were made. At a hurriedly called meeting in the Congress Pandal after the Social Conference the announcement was made in the course of a lecture by Mr. Surendra Nath Banerji that the Hindu University which will not be closed against Muhammadans and Christians will soon come into existence. A representative Committee has been formed to settle the scheme.

(f).—*Agriculture and questions affecting the land.*

Famine in the United Provinces.

RAJPUT, 31st December, 1905.

10. The *Rájpút* (Agra), of the 31st December, 1905, referring to the distressed condition of both men and cattle in the villages of the United Provinces on account of failure of rain, appeals to Government to start famine relief works at once to save people from starvation, and to do something to preserve plough cattle. The writer has heard that the Government has issued orders directing land revenue to be remitted

in those villages where the deficiency in the produce of the soil has been 12 annas in the rupee, and to be suspended where the deficiency is smaller. But it is said that the Tahsildars are not willing to honestly carry out the benevolent orders of the Government, and, giving a more favourable account of crop reports than is warranted by actual state of things, seek to realize as much revenue as they possibly can squeeze out, deeming it to be their most commendable duty.

(g).—*General.*

ADVOCATE,
4th January, 1906.

Sir Bamfylde Fuller on the working of the Assam Labour Laws.

11. The *Advocate* (Lucknow), of the 4th January, says:—Sir Bamfylde Fuller is a free trader in coolies for Assam tea gardens, if not so in the development of Indian arts and industries. He is a follower of Sir Henry Cotton in two things: partition of Bengal and labour laws of Assam. He was against the former but is busy working it out, and that with zest. This sounds curious, but is nevertheless a fact, a painful and even irritating fact. On the penal laws of labour for Assam he seems to be a friend of the coolie. Sir Henry Cotton wanted to see Act I of 1882 repealed. Lord Curzon would not agree to the proposal. Amendment on important details was the next suggestion. As Chief Commissioner of Assam, Sir Henry Cotton introduced a Bill in the Supreme Legislative Council in the light of the alterations agreed to in the Home Department. These referred to raising of wages and good treatment of labourers. Mr. Buckingham, as a representative of the planters, strenuously opposed Sir Henry Cotton's proposals. Lord Curzon threw the Chief Commissioner overboard. Act VI of 1901 was thus not a very great improvement upon the one it replaced.

But apparent failure is success. Sir Henry had then to yield, and in yielding he sowed the seeds of success for his scheme. Now many tea planters seek exemption of their gardens from the operation of the penal laws and welcome the concession when made as a great relief from a heavy pressure. The reason is obvious. For exercising the right of binding coolies to their indenture, of paying wages at a rate lower than what obtains in the bazar and of private arrest of runaways, the planter has to undergo a lot of trouble. Every garden that employs contract labour has to submit elaborate and frequent returns; it is liable to be minutely inspected by Government officials, one of them being the Civil Surgeon, who has the right to insist upon the adoption of expensive sanitary arrangements such as are not to be found elsewhere in the Indian Mofussil. If the death-rate exceeds a certain arbitrary limit, the contracts of the coolies may be cancelled, and they may be repatriated at the employers' expense. All these and many other minute regulations the planter has to endure in order that he may be allowed to keep the coolie to his indenture, and to prevent him from running away before he has worked out the cost of his importation. This is irksome to a degree. And the abuses of the law by young planters have made it a dreaded engine of oppression. The news has spread far and wide; and now, recruiting Sirdars find it hard to secure labour even from congested parts of India.

With an eye to business, planters in gardens near civilization began to envy the employers of ordinary labour. Chittagong for the first time prayed for, and got exemption from the provisions of the Act of 1882. The result was a natural flow of labour that side. Southern Sylhet and Southern Cachar followed suit, and now have nothing to do with the contract labour law. Progress in this line has been rather rapid. It is said the planters of Sylhet and Cachar have applied for the exclusion of their gardens from Act VI of 1901. That is to say, it has not taken long to see that labour travels speedily towards and works contentedly in places where the normal conditions prevail. Supply hardly falls short of the demand in Chittagong, Sylhet and Cachar. The horrors of avoidable troubles being over, coolies feel no uneasiness to crowd these districts and the planters are never in want of labour. In the Duars, Darjeeling and its Tarai new laws to regulate labour in the spirit of the Assam enactments were never before, much less now, needed. Not unoften it has been the case that gardens worked by labour under ordinary conditions have produced the best varieties of tea.

There is thus a great possibility, nay probability, that the Act VI of 1901 will in a short time become obsolete by the planters giving up its use. Sir Bamfylde Fuller means to give it a push, not to throw it altogether overboard, but to maim it seriously. We know that the tea gardens of Upper Assam are still unpopular among the classes from which labour is recruited. This is so in spite of the fact that the general conditions of the Brahmaputra Valley have vastly improved. Means of communication has been speedier and public health improved, and yet labour fights shy of the place. The Lieutenant-Governor has been busy finding out the reason for this peculiar circumstance. He has discovered it in the penal clauses of Act VI of 1901. He is now for placing Lakhimpur and Sibsagar on an equal footing with Sylhet and Cachar. This may, in spite of the Act, be done if planters are relieved of the right of private arrests of runaways. This is Sir Bamfylde Fuller's view. He has addressed a note to planters on the subject. The result has been a protest that is less loud but no less firm.

Once at least we have been given an opportunity to agree with Sir Bamfylde Fuller. The Congress has from a long time been asking for the repeal of the Assam Labour Laws in order to induce better flow of labour towards Assam, and for its regulation there under normal conditions. Sir Bamfylde Fuller has seen the force, and may be expected to advance materially, if not bring into complete fruition, the seed sown by Sir Henry Cotton. The planters have no reason to get alarmed. We are disposed to think that the proposal does not mean a free permission to coolies to roam about, leaving their work unfinished in the gardens, but that it simply intends to relieve the planter from the discharge of an unpleasant duty, all the same enjoying the privileges of contract labour through State interference.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 8th January 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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Nil.

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(a).—Foreign.

Nil.

(b).—Home.

MOHINI,
9th January, 1906.

A suggestion to the Prince of Wales to learn the true condition of the people of India from independent non-official quarters.

1. The *Mohini* (Kanauj), of the 9th January, says that though the Prince of Wales has now been in India for two months, he can hardly have learnt anything about the real condition of the people, his time having chiefly been taken up by the Government officials, Maharajas, Rajas, Nawabs, and well-to-do titled native gentry, who are the last men to give His Royal Highness an insight into the true state of things in the country. The true condition of the Indians is not what the Prince might infer from the pompous displays of wealth and riches he has witnessed wherever he has gone. The great majority of the people have been reduced to great straits owing to the ever-recurring visitations of famine, and a multitude of taxes; so that if the Prince happens to carry back to England an impression of India's prosperity on account of his not being allowed to know anything of the inner life and misery of the people, it will indeed be a great misfortune of India. If His Royal Highness desires to gather a correct knowledge of the people, that might be useful to him in future, he would do well to read some of the leading native papers, and graciously accord interviews to those promoters of the Indian National Congress who have been devoting their lives in order to ameliorate the condition of their fellow countrymen, and keep the Government well informed of their actual wants and grievances. The editor in conclusion prays His Royal Highness to get India relieved of the burden of some of the taxes in commemoration of his visit to this country.

INDIAN PEOPLE,
11th January, 1906.

The Prince of Wales, and the *Kumbh Mela*.

2. The *Indian People* (Allahabad), of the 11th January, says :—It seems a real pity that Allahabad has been left out of the programme of the Royal tour in India, for during the *Kumbh Mela* the site of the confluence of the Ganges and the Jumna will present a spectacle which cannot only not be seen anywhere in India, but nowhere else in the world. The Kumbh comes round only once in twelve years, and it is nowhere so impressive a sight as at Allahabad. At Hardwar, for instance, the pilgrims and the *sanyasis* are scattered over a wide area, and one has to wander over the whole camp to form an idea of the number of people assembled. The way to the *Brahma Kunda*, where the pilgrims bathe, is through a single street lined with high houses on both sides. At Allahabad the scene is quite different. Standing on the high riverside of the Ganges, or inside the fort one can command a bird's-eye view of the entire wonderful panorama—the groups of the huts with their distinctive flags floating over them, the wonderful groups of sádhus assembled in front of them, and the moving masses of humanity coming and going at all hours. Nothing would have been easier than to arrange that the Prince of Wales should witness the great bathing ceremony from either the riverside or the fort. It would have left an indelible impression upon his mind and would have been alone worth a visit to India. Being in the country, it is to be greatly regretted that his Royal Highness should miss witnessing one of the most wonderful sights that can be seen anywhere in the world.

HINDOSTHAN,
8th January, 1906.

The English *Hindosthán* on the Congress session at Benares.

3. The English *Hindosthán* (Kálákánkar), of the 8th January says :—Once more the Congress has been enacted, this time at the ancient city of Benares, the home and cradle of Hinduism. Its very sanctity as the seat of Hindu religion should have saved it from such desecration. We have frequently expressed our disapproval of its methods; its extravagant pomp and pageantry; its very worthlessness as a political gathering has been proved years ago. Before writing further, we may say, without fear of reasonable contradiction, that mere lip-oratory has failed as it ought to fail. This being the case, not only do the rulers desire, but we also wish to be convinced by better argument than mere rhetoric. In all these years what have they done, what have these Congressmen themselves done for the betterment of the masses for whose welfare they are so apt to wax eloquent on the Congress platform ? There is little exertion required in saying, " Do

this, do that," but what have the orators done for the masses? What sacrifice have they undergone for them? How many of them have built homes for the poor and destitute? How many have provided shelter and food for the orphans who during a famine season die from starvation? How many give in proportion to their means towards such benevolent acts of charitableness? Those men who vaunt only of their education and agitate in the political field—what have they done for their countrymen? We believe lakhs of rupees have been wasted in this Congress tomfoolery. Had the money been utilized in setting up weaving mills and other factories for the manufacture of indigenous goods, and encouragement given to the revival of Indian arts and industries, what a vast amount of good would have accrued to the country and their countrymen, who place no trust in the glamour of political agitation and high sounding phrases, which not half their hearers understand.

ADVOCATE,
11th January, 1906.

Summary deportation of an Indian from Australia last year.

4. The *Advocate* (Lucknow), of the 11th January, says:—Smuggling of undesirable persons from any country and their deportation to other countries are generally unheard of in these days, much less with the sanction of some responsible authority, and that the Premier of a Government. Yet such an occurrence happened in the civilised colony of Australia with the approval of the first adviser of the Commonwealth. The *Tribune* publishes the information how Pandit Mool Chand of Lahore was deported early last year in such a summary and ruthless fashion from Fremantle, West Australia. After he had been in the country six months, making an honest living with the help of Punjabi friends already settled there, he was asked to leave by the authorities. His Australian and Indian friends advised him that as he was well educated, and a subject of the British Crown, he did not come under the head of *undesirable* Asiatics whom British Colonials in all parts of the world were bent on keeping out of their "preserves." So Pandit Mool Chand stayed on, awaiting developments. One morning two men called at his house and said that the Customs Officer wished to see him, and was waiting for him at the jetty. There he was told that the official was on the steamer moored alongside. All unsuspecting he crossed the gangway, and no sooner he stepped on board than he was made prisoner by his companions, who then revealed themselves as detectives in plain clothes! The vessel started a few minutes later, and he was landed at Colombo. He was in his ordinary clothes at the moment of kidnapping with only a few shillings in his pockets. He would have been literally stranded and friendless in Ceylon had he not been helped by charitable Hindus. This outrage was committed by the Customs Officer under the orders of the Premier. It is said that the Pandit's friends in Australia have instituted legal proceedings against the official who sanctioned the deportation. It is expected of the India Government to exact reparation for the aggrieved Pandit from the Commonwealth. Lord Curzon taught a lesson to Natal when that Colony asked for indentured labour from India, but forgot to give the order to treat educated Indians well. Lord Minto may do no better than champion the cause of our Punjabi friend.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

ADVOCATE,
7th January, 1906.

Punishment by whipping in prison and court.

5. The *Advocate* (Lucknow), of the 7th January, says:—Sir Henry Cotton has written a note on corporal punishment in India in which he shows the effect of whipping in goals and as a judicial penalty. The result in both cases is disastrous: in the one to life and health and in the other to morals and prospects in life. Being criminals, society takes very little notice of the treatment the jail population receive at the hands of the authorities: offenders against society have of course no right to its

sympathy. It is more due to this apathy—to some extent justified—that oppressions and outrages committed in jails and *havaldis* are very little inquired into by the public, much less rouse any great indignation in the popular mind.

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The death-rate in jails in England has dwindled to less than 4 per thousand, the lowest figure for Bengal recorded is 23 per *mille*, about six times as great as the jail mortality in England. The rattan has been known to be an inevitable cause of ill-health and even death. Apart from this aspect of the case, mortality in Indian jails is still a disquieting feature. The authorities here take refuge under the comfortable idea that mortality inside prisons is lower than that outside. Herein lies the mistake of the comparison. There are no children in jails and very few old men. To be fair the comparison should be, not with the general death-rate, but with the mortality among adults of the same age as those in jail. Even the present rate is a proof of the insufficiency, if not absence, of humane principles in the administration of Indian prisons.

As a judicial punishment too, whipping is a discredited instrument. In a letter addressed to the Bengal Government in August last, the British Indian Association of Calcutta appealed for the repeal of the Whipping Act of 1864. Whipping is indeed a remnant of times long past, an anachronism in India at the present day. There is no doubt that "it is cruel in its inception, and brutalising and demoralising in its consequences, and that it is ineffective in the way either of reformation or example." Its first effect is upon the life and health of the person flogged. Sir Henry Cotton has known of floggings so severe that the victims have died on the triangles to which they are tied up. Many feel dazed after release from the triangle and then suffer from fever and sore buttocks for a pretty long time. Socially it brands a man so as to make him banned by society, and thus excluded from many useful employments. Like jail life, it confirms the convict in a life of crime. As a deterrent this form of punishment fails miserably. Crimes of passion are not deterred for fear of whipping, and those of deliberation are prevented only by the absolute certainty of detection and sure conviction by magistrates. For both these guarantees a better police and a more efficient magistracy are needed more than whipping. While innocent persons may be and are actually convicted by young and untrained magistrates, whipping in such cases is a provoking form of punishment. Not the least objectionable feature is that it makes the constitutional right of appeal a nullity.

The Act was passed to prevent overcrowding in jails—a nice argument indeed; for the punishment, much less the reformation of the criminal, was no factor in its passing, but avoidance of possible congestion in the so-called houses of correction. The Act authorises the infliction of the punishment in a vast number of cases, such as petty theft and the like, and has led to the grossest abuses. The number of judicial floggings in India—where, it must be remembered, crimes of violence are extremely rare—almost exceeds belief. In 1878 there were 75,223 judicial floggings, in 1897 the number was 64,087 and in 1900 it was 45,054. In 1902, the last year for which figures are available, it was 23,186. There is considerable fluctuation year by year, and the practice of resorting to whipping varies in different provinces. It is most frequent in the United Provinces of Agra and Oudh, where in 1878 the number was 34,749 and in 1897, 24,818. So in brutality of treatment of the criminal these Provinces have won an unenviable notoriety. And yet magistrates are reminded that the cane is not oftener used to save jails and reformatories from overcrowding!

(*b*).—*Police.*

INDIAN PEOPLE,
11th January, 1906.

Thefts in the Allahabad city.

6. The *Indian People* (Allahabad), of the 11th January, says:—Owing to the approach of the full moon there is a lull in the thefts which have become so frequent of late in the city of Allahabad. But it is certain that with the return of the dark fortnight of the new moon they will break out worse than before, and constant reports of undetected thefts may be expected. We are not aware that any special precautions have been taken, or that the police have received orders to keep a better lookout. At present the police are not called upon to make extraordinary efforts to suppress

this particular form of crime against property. Chaukidars are employed in almost every bungalow in the civil station and many residents in the city keep their own watchmen. This in itself shows want of confidence in the police, and it is amply justified by the large percentage of failures to detect the thieves or recover stolen property. In some cases thefts are not even reported to the police on account of the unnecessary annoyance and trouble to which people are put, and the hopelessness of detection. The police come and make a fuss, put the servants to trouble and threaten them, ask awkward questions of the inmates and there the matter usually ends. There seems to be no detective talent in the police force as there is in the Punjab and Bengal, and no serious attempt is made to cope with the extraordinary increase of crime at particular seasons of the year.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Nil.

(e).—*Education.*

ADVOCATE,
7th January, 1906,

Certain complaints against the Education Department in the United Provinces.

7. The *Advocate* (Lucknow), of the 7th January, publishes the following letter from a correspondent :—Sir—Though the posts of Sub-Deputy and Deputy Inspectors have been placed on a better footing than before, yet the fate of poor, unfortunate and hardworked teachers remains sealed. I know teachers, not one or two but dozens who have been serving the Department very successfully and creditably for many years and obtaining best results at the University examinations, but I am pained to say that not the least notice has been taken of them by the Department.

The Director, Assistant Director and the Head Clerk draw Rs. 2,150, Rs. 1,000 and Rs. 300 per mensem respectively, and it is a wonder that these officers drawing princely salaries cannot or do not pick up the right persons for promotion. Why is the service in the teaching line not graded ? Is it not the duty of these officers drawing such big salaries to grade the service, and so remove the seething discontent now prevailing throughout the whole of the teaching line.

Fancy the justice and fair play of the Department—a man serving the Department very creditably for the last few years lingers on, say, Rs. 40 or Rs. 50 a month, while an altogether new man is at once put in in Rs. 80 or Rs. 100 grade. The proper and just thing would have been to push forward those who were doing good work and replace them by new men. But in the Education Department hardworking and deserving men remain in the background, while fresh men are placed at the top. Next year another batch of fresh men comes and occupies the front places. Instances of such even-handed justice and fair play are not wanting, and I intend to enlighten my readers on the point in my next with a complete list of the so-neglected. Such an spectacle is only possible in the Education Department, which is headed by men of special qualifications. And it is for this injustice that even an average man is not willing to enter the Department which is the last resource of almost everyone. Moreover, a teacher's life has become very miserable now. He must first graduate himself, and then undergo the ordeal of the Training College, after passing which he must undergo fresh examinations twice a year before the Inspectors, for such is the circular of the Department. Is it not ridiculous that a graduate, nay a trained graduate, must be examined twice a year by the Inspector ? His fear of half-yearly examinations of himself hangs always over his head like the sword of Democles. The Inspector wants to see after every six months his (teacher's) mode of teaching. Pray, if he was not competent to teach, why was the Training College certificate granted to him ? Are the Training College authorities fools that they give certificates to incompetent men ? Is this not wanton insult to the learned Principal of the Training College who is a specialist in the Art of Teaching, that his qualified and trained men must be judged by those who themselves are not trained, and cannot, as a matter of course, understand the value of training and of the Training College methods. Now-a-days the Inspectors on every visit examine the teachers and not the boys. Does not the whole thing look ridiculous ?

Look at another mandate of the department. The teachers were already not allowed to punish boys, I mean corporally. The only instrument left to them was fine. But the new mandate abolishes all sorts of fines as punishment. Look to the beauty and the excellent arrangement of the whole thing. All sorts of punishments have been abolished, and nothing new has been enacted in their place. Forsooth, a very nice thing indeed !

Such are the mysterious workings of the Education Department, and these the gods only can pry into and understand.

Such ugly things demand the serious attention of the higher authorities, and should be at once remedied. Now, Mr. Editor, it is your duty in the interests of public good to arouse the higher authorities to a sense of justice by a series of articles on the subject.

In conclusion, I beg the Hon'ble members of the Council, Messrs. Malaviya and Nihal Chand and others, to interpellate the Government on the deplorable state of affairs in the Educational Department in the United Provinces.

INDIAN PEOPLE,
7th January, 1906.

The proposed Hindu University at Benares.

8. The *Indian People* (Allahabad), of the 7th January, says :—The statement which has been allowed to get abroad that the meeting at Benares in connection with the foundation of a Hindu University was organised by some Congress leaders is erroneous and misleading. The movement is not associated with the Congress and is absolutely non-political in character. The idea is that the leaders of the Hindu community throughout the country should co-operate in establishing a University which should, in addition to the usual secular education, impart moral and religious education to the students. That is the central idea, but round it cluster many others calculated to make the proposed University a perfectly complete and self-contained institution. To the outside on-looker the proposal of raising a crore of rupees for the University appears to be an ambitious and probably an impossible one, but the very beginning of the movement shows that the scheme is perfectly feasible and practical. Besides the contribution of three lakhs by the Hon'ble Munshi Madho Lal, two other anonymous contributions of a similar amount have been announced. Thus, a tenth of the amount required for the University has already been promised. Further, the spirit that animates our wealthy and generous countrymen may be judged from the fact that donors of three lakhs of rupees have preferred to remain anonymous. Outside these Provinces men like Babu Surendranath Banerji, Mr. Tilak and Mr. G. Subramaniya Iyer have readily and voluntarily undertaken to devote all their energies in furtherance of this noble and great scheme. It is a distinctly all-India movement. Besides, it must be remembered that the University will not be kept in a state of suspended animation until the entire crore of rupees is realised. On the contrary, a beginning is likely to be made as soon as sufficient funds are forthcoming and the entire scheme will be gradually elaborated and expanded. At present there is no idea of appealing to the Government for help, but we are certain the scheme will not fail to enlist the sympathy and assent of the Government when it is placed before it in a definite shape. The main object of the University, we take it, is the formation of character, the promotion of plain living and high thinking, the revival of old ideals and wrapping them up in the daily conduct of life, and the growth of genuine earnestness among our young men. Finally, the University will not be exclusive or denominational but catholic and open as every university should be. If the idea is a great and ambitious one, the enthusiasm which has called it into being is also great and burning, and the start is full of promise. The scheme is deserving of the sympathy and good wishes of all our countrymen.

INDIAN PEOPLE,
7th January, 1906.

Appointment of the Hon'ble Pandit Sundar Lal, a non-official Indian, as Vice-Chancellor of the Allahabad University.

9. The *Indian People* (Allahabad), of the 7th January, says :—The Government of the United Provinces deserves the first word of congratulation on the appointment of the Hon'ble Rai Bahadur Pandit Sundar Lal as Vice-Chancellor of the Allahabad University in succession to Sir George Knox, and our congratulations are next due to Pandit Sundar Lal himself and the community of which he is so distinguished a representative. It may be also noted that the Local Government has initiated a departure which may be well recommended to other provinces which claim to be more advanced. It is very rarely that a non-official is appointed Vice-Chancellor of an Indian University.

Among Indians on whom this honour has been conferred we can recall the names of the late Mr. Justice Telang, Sir Gurudas Banerji and Mr. Justice Pratul Chandra Chatterji, who were respectively appointed Vice-Chancellors of the Bombay, Calcutta, and Panjab Universities, but every one of them was a Judge of either a High Court or a Chief Court at the time. Of outsiders there are only two instances, Sir William Rattigan in the Panjab and Mr. T. Conlan in these Provinces; but this is the first time that an outsider, and an Indian at that, has been appointed Vice-Chancellor of an Indian University. The choice of Sir James LaTouche is singularly felicitous. Pandit Sundar Lal is not only the unquestioned leader of one section of the Allahabad Bar, but has long enjoyed a high reputation for his sagacity, sobriety, moderation of views and his conciliatory instincts. He will be careful to maintain the tradition of the Allahabad University and will, we are certain, prove an excellent executive head of its affairs, while his ripe wisdom and mature counsel will be at all times available in the affairs of the University. The appointment of Pandit Sundar Lal will be as popular as it is graceful.

HINDOSTHAN,
8th January, 1906.

The Hon'ble Pandit Sundar Lal appointed as Vice-Chancellor of the Allahabad University.

10. The English *Hindosthán* (Kálákánkar), of the 8th January, says:—We learn that the Hon'ble Rai Bahadur Pandit Sundar Lal, B.A., has been chosen to succeed Sir G. E. Knox, I.C.S., of the Allahabad High Court, as Vice-Chancellor of the University of Allahabad. The appointment is a recognition of the sterling work done by Pandit Sundar Lal for the University for many years past, and will doubtless be received with satisfaction in University circles.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CENTRAL HINDU COLLEGE MAGAZINE,
January, 1906.

Swadeshism in the Central Hindu College.

11. The *Central Hindu College Magazine* (Benares), for January, says:—No country can escape severe poverty, if it has but one industry, and that industry, agriculture, and even that agriculture of a too narrow kind. Slowly and steadily India has been losing the arts, crafts, and industries, which once enriched her people. Her handicraftsmen, perfected by hundreds of generations, are being starved out, for lack of customers to buy their products. In the desperate attempt to save their dwindling trade, those that remain have copied bad Western models, and have striven to produce cheap and worthless goods to tempt "globe-trotters" into buying their wares. The cheapness is but apparent, for the work has become tenth-rate, the artistic goods vulgar and ill-finished, the cloths of little wearing value. A man buys a few cheap cloths every year, instead of a couple that last him for many years, and the prices of the "cheap" cloths added together are larger than the price paid for the good ones. Driven out of their own crafts by lack of customers, the craftsmen have betaken themselves to the one possible industry open to them—agriculture. Already overcrowded, it becomes more overcrowded still. The balance of industries is disturbed, ryot and craftsman no longer support each other, and, when a bad year comes, the impoverished ryot and the artisans turned into cultivators are all engulfed in the yawning abyss of famine.

For all this *Swadeshism* is the remedy, and hence we cannot afford to renounce it because some people are trying to use it for local instead of national, for political instead of economic, purposes. Bengal is but a single province, however important, and all the rest of India is not to be left to economic decay, because Bengal is temporarily disturbed. Let us all work quietly on, as we have been doing for years past, steadfastly pressing to the goal.

Our best C. H. C. Students have been inspired with the idea of *Swadeshism* for a long time, and the Committee has been exerting a gentle pressure in that direction. It has been trying to induce the boys to adopt a distinctive Indian dress, instead of the hybrid English costume which so many of them affect. At last this gentle pressure has taken effect, and in December the Boarders petitioned the Committee to sanction anew the dress it had already advised. This was at once done, with the proviso that the materials used must be *Swadeshi*, and a large number of boys at once adopted the dress. Arrangements are being made to keep a large supply of Indian-made cloth in stock, and to have a tailor living on the premises, so as to facilitate the general adoption of the selected dress. One of our teachers is taking interest in the improvement of the handlooms used in the Benares weaving-trade, and we shall have weaving taught in our Technical Institute. So it may be that, presently, good, cheap, hand-made cloth may be available from our own looms.

Other Colleges and Schools might take similar steps, and thus help forward the *Swadeshi* movement in the most practical manner. If, in addition, they will encourage some of their best students to take up industrial pursuits instead of crowding into law and Government service, they will make *Swadeshism* a success, and People and Government will alike rejoice.

HINDOSTHAN,
8th January, 1906.

The *Swadeshi* movement, and its dissociation from the Bengal Partition question.

12. The English *Hindosthán* (Kálákánkar), of the 8th January, says:—It seems that now the supporters of the *Swadeshi* movement have come to their right senses, and their opposition to the Bengali movement of separating the partition question was quite *á propos*. The opposition to the partition is a disloyal attitude; whereas the advocacy of the *Swadeshi* movement is a patriotic and constitutional policy. We have always advocated the *Swadeshi* movement as well as its dissociation from the partition question, and we are heartily pleased to see the people of our United Provinces adopting our policy at last. Banish all the foreign goods, when you can replace them by producing your own at a profitable rate. But it is a piece of folly to reject them and pay a higher price for Bombay and American goods.

EXPRESS,
11th January, 1906.

The *Swadeshi* movement and the Bengal Government.

13. The *Express* (Lucknow), of the 11th January, says:—Some people suppose that Government does not relish the *Swadeshi* movement. They, however, forget that there is Swadeshi and Swadeshi. The authorities cannot like the boycott of British goods, "the so-called Swadeshi Movement," and they are intensely opposed to it. But Swadeshim, when it is not directed against any nationality, when it is intended to benefit the natives of the soil, helps the Government in its task of diminishing the poverty of the country, and assists it in silencing the sinister "chantings of the dismal chorus" who spend their time in dwelling on the indigence of the Indian people. The development of indigenous industries has the hearty support of our rulers and they have more than once declared their sincere sympathy for true Swadeshi. Some Bengali papers have been asserting that Goverment in its heart of hearts does not like the movement, but the pronouncement at a recent meeting of the Bengal Legislative Council of the Hon'ble Mr. Carlyle, on this subject, must dissipate all such uncharitable suspicions. The Hon'ble Mr. Carlyle, replying to a question put by the Hon'ble Babu Ambika Charan Mazumdar, said, "Government is in favour of the development of indigenous industries in the province. Whether the Swadeshi movement in Bengal has given any real impetus to the development of indigenous industries it is too early to judge. A scheme for the establishment of a school at Serampore for the teaching of improved method of hand-weaving in silk, cotton and wool has been submitted to the Government of India. It is anticipated that this scheme, if sanctioned, will give the district boards and municipalities an opportunity of showing their interest in the matter. It will be seen from the annual Resolution regarding the working of district boards in Bengal of the last three years that everything possible is being done to introduce and popularise the fly-shuttle and other looms through the agency of district boards." Such declarations on the part of the authorities clearly show that if the movement fail, it will fail through our own lack of perseverance, and not through the adverse influence of any external circumstances.

ADVOCATE,
11th January, 1906.

Departmentalism in India.

14. The *Advocate* (Lucknow), of the 11th January, says:—Lord Curzon had been the victim of a strange fate while in India. He rode rough over the views and sentiments of the people, his own subordinates in the several departments treated him thus in doing things in his name: he foisted upon the Indian public his latest scheme for dismembering Bengal working in the dark while maturing it, the Secretaries and Deputy Secretaries did no better in arriving at decisions on very important subjects that were to go out into the world in the name of the Viceroy and Governor

General; he sought to induce the Indian public to accept his views as gospel truth without so much as attempting an exchange of ideas and thoughts with them, in the Departments of the India Government he was asked to put his seal and signature on opinions in no way his own.

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It is an irresponsible Government that carries on the administration in India. This is the people's charge. Though formally answerable to the Secretary of State in Council, the Viceroy is practically allowed a very free hand, particularly so far as Indian interests are concerned. The circumstances under which the partition of Bengal was sanctioned bear out this assertion. On the spot again the heads of the various Provinces and Departments carry on matters with a very high hand and at times without the knowledge, much less permission, of the supreme head, the head of the India Government. In the districts again the officials do things pretty much in their own way without reference to higher authorities. Mr. Brodrick has given evidence to show how the Viceroy does whatever he likes without any interference from England; Lord Curzon proves how the Governor General is treated more as an ornamental figure-head, an official "to register the concluding stage" of any subject on which the Secretaries might set their hearts.

A memorial was submitted by Pandit Madan Mohan Misra and others in the Sambalpur district regarding the substitution of Hindi or Uriya as the Court Language of that district. It went through the proper channel from the district officer to the Local Administration; from the Chief Commissioner to the Secretary, in the Home Department, of the Government of India; and from there it went in different directions, coming back to and going again and again from the centre; at last it went to the Viceroy not for his consideration so much as for his signature, though he had been studiously kept in ignorance of the subject-matter under discussion and though the document which he was required to sign was to go into the world as the result of due deliberation by the Governor General in Council. This was a slight which Lord Curzon did not agree to submit to. So he made that the excuse for inditing a note on Departmentalism in India. To this anon. The discussion on the subject mooted by the memorial went on for more than a year without the head of the Government being made aware of it. The note is dated May 1902. Before this month Sir (then Mr.) A. Fraser had once been a guest in the Government House and had then made a casual reference to it in conversation and alluded to it in subsequent private correspondence. Lord Curzon writes: "And yet during this period Secretaries and Deputy Secretaries have been calmly carving about and rearranging Provinces on paper—colouring and recolouring the map of India according to geographical, historical, political or linguistic considerations—in the manner that appealed most to their fancy:" and finally on January 29, 1902, Sir C. Rivaz recorded that—

"The idea of transferring Orissa from Bengal to the Central Provinces *must be dropped*;" and that "The idea of forming Orissa into a separate Chief Commissionership *cannot be entertained*."

Naturally enough Lord Curzon got annoyed. In anger, no less in sorrow, he wanted to know if there was such a thing as a head of the Government, and asked what the Secretaries were for but to keep him acquainted with the administration. For more than a year a subject was under discussion without the Viceroy knowing a word about it. This brings us to the peculiar method that obtains in the administration of India by the Civil Service which seems jealous even of the Viceroy himself, the responsible head of the Government, what to say of the critics of State measures. Says Lord Curzon:—"People sometimes ask what Departmentalism is. To any such I give this case as an illustration. Departmentalism is not a moral delinquency. It is an intellectual hiatus—the complete absence of thought or apprehension of anything outside the purely departmental aspects of the matter under discussion. For 14 months it never occurred to a single human being in the Departments to mention the matter, or to suggest that it should be mentioned. Round and round, like the diurnal revolution of the earth, went the file, stately, solemn, sure, and slow: and now, in due season, it has completed its orbit, and I am invited to register the concluding stage."

Then the ex-Viceroy made an attempt to bring home to the party at fault the gravity of the blunder or the absurdity of the situation. Imagine, he says, the Colonial Office debating for a year the repartition of the Australian Continent, the incorporation of Tasmania, or the sub-division of New South Wales—and never letting Mr. Chamberlain know. Imagine a discussion as to the boundaries of the Orange River Colony and Natal without the knowledge of Lord Milner. Imagine a Redistribution Bill in England behind the back of the Prime Minister. But the beauty of the situation sought to be created lay in the fact that while the Government of India was to say that it was of opinion "that the existing territorial divisions should not be disturbed," the Government should, the very next moment, according to Mr. Ibbetson, formally take into consideration the transfer of Orissa to the Central Provinces, thus blowing hot and cold at one and the same breath.

This invaluable document, the note of May 1902, reveals also another fact. The then approaching incorporation of Berar in British India actually gave rise to the suggestion made in Council by the ex-Viceroy to take up the subject of readjustment of boundaries all round. It was put in the form of questions thus: (1) Assam—is Assam to have a maritime exit—*i.e.*, shall we transfer Chittagong? (2) Bengal—is Bengal overswollen, *i.e.*, shall we cut off Chittagong and Orissa? (3) Madras—should any Uriya-speaking people remain under Madras? (4) Central Provinces—shall they have a port? Shall they absorb all the Uriya-speaking people? How much of Berar shall be given to them? (5) Bombay—shall we give to them the Mahratta district of the Central Provinces and Berar? (6) The Punjab—if Bombay is thus augmented shall we dock it of Sind and hand over Sind to the Punjab? It incidentally shows on the one hand what a big scheme was in contemplation, and how within a very small period questions affecting the interests and sentiments of millions are mooted, considered and disposed of without any regard being paid to the opinion of those vitally interested, not even allowing them an opportunity to express their views.

INDIAN PEOPLE,
11th January, 1906.

Need for constant inspection of food-stuffs offered for sale at the *Kumbh Mela*.

15. The *Indian People* (Allahabad), of the 11th January, says:—The following Press communique, dated the 8th instant, has been issued by the Local Government:—"A few cases of cholera having occurred at *Magh Mela* Fair, Allahabad, the public are warned of the risk which they run in attending the fair, although every precaution has been, and is being taken to prevent infection of the site." This warning, we take it, is intended for those who go to see the *tamásha* and not for the pilgrims, who will not be deterred by fear either of the cholera or anything else, and the Government has of course no intention of prohibiting the fair itself. Besides the precaution that are being taken by the authorities, the frost that has been falling during the last few days may help in stamping out the disease before it assumes an epidemic form. It is certain that the cases of cholera reported were not due to insanitary conditions but probably to bad food. There must be careful and constant inspection of the foodstuffs offered for sale, the milk, ghi and oil supplied to the pilgrims, and the sweets and other edibles prepared and sold on the site.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE,
11th January, 1906.

Some suggestions to the Oudh and Rohilkhand Railway *re* the *Kumbh mela* traffic.

16. The *Advocate* (Lucknow), of the 11th January, says:—The Oudh and Rohilkhand Railway have taken pains to assure intending visitors to Allahabad during *Kumbha* between 4th and 24th January that every attention will be paid to their convenience. This announcement will relieve people of great anxiety. Two or three points need special attention. To commence with, we think the Oudh and Rohilkhand Railway should see that no special trains arrive at Allahabad after sun-set; all trains full with pilgrims must arrive during the hours of the day. For ordinary night train special arrangements should be made at the Allahabad station, where lighting is defective. The Oudh and Rohilkhand railway station of Allahabad is yet under construction. As the construction cannot be finished before 24th January, we would suggest that in the meantime

the contractors should be asked to keep the platform clear of all building materials. Then, one ladder to the over-bridge is not quite enough. The ticket collectors, instead of collecting tickets at the end of the ladder, should stand at the other side, and thus prevent rush on the ladder. It would be more convenient to have collection of tickets at Allenganj or even at Phaphamow, so that there be no unnecessary detention of passengers nor breakage of limbs. The four third class booking offices established on the grounds of the *mela* will prove of immense advantage. If the rolling stock proves equal to the demands of the six or seven lakhs of passengers, one-third of the number that are expected to visit Allahabad will go back heartily satisfied with what is being done for their convenience.

VII.—Post Office.

UNION GAZETTE, 7th January, 1906.

Alleged need of a post office at Mirpur, district Pilibhit.

17. The *Union Gazette* (Bareilly), of the 7th January, states, on the authority of a correspondent, that the want of a post office at Mírpur, a village in the Pilibhít district, is much felt by the residents. The village has a comparatively large population, and a school. It is at present served by the post office at Bisalpur, but as a river runs between the two localities, the post is not received regularly, especially during the rainy season. The Postmaster-General would therefore do well to establish a post office at Mírpur.

VIII.—Native Societies and Religious and Social Matters.

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IX.—Miscellaneous.

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Allahabad:
The 15th January, 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

[*CONFIDENTIAL.*] No. 3 OF 1906.

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I.—POLITICS.

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Nil.

(b).—Home.

SURMA-I-ROZGAR,
8th January, 1906.

Proposed release of some prisoners in Burma in honour of the Royal visit.

1. THE *Surma-i-Rozgár* (Agra), of the 8th January, referring to the proposed release of a number of well-behaved prisoners, and the reduction in the terms of imprisonment of some others in Burma, in honour of the visit of their Royal Highnesses the Prince and Princess of Wales to that province, says that it has not heard anything as to whether the Royal visit has been or will be similarly signalized in other provinces of India.

INDIAN PEOPLE,
14th January, 1906.

Royal gifts to places of worship.

2. The *Indian People* (Allahabad), of the 14th January, says:—We have been noting the presents made by His Royal Highness the Prince of Wales to the places of worship visited by him. The first offering was at the golden Temple at Amritsar where His Royal Highness presented Rs. 1,500. A similar amount was presented to the Juma Masjid at Delhi. Before leaving Calcutta His Royal Highness sent a similar amount to the Lord Bishop for the Cathedral. Thus the Prince of Wales has made offerings to Sikh, Muhammadan and Christian places of worship. Up to the present, however, no such offering has been made at any Hindu shrine. There was some likelihood of such a present being made to *Káli's* temple at Kalighat in Calcutta, but the Royal visitors did not pay a visit to that shrine. We hope that during the Royal visit to Benares the Prince of Wales will present the same amount that he has given at other places to the temple of *Viswanáth.* Hinduism is followed by the largest number of people in India, and Hindus form the vast majority of the population. They are also the most intelligent and loyal section of the population. When His Royal Highness the Prince of Wales has presented a uniform sum of money to every religious shrine or church, it would be both wise and graceful not to overlook the claims of the Hindu religion. We do not believe there is any difficulty in making such a present, while its omission may lead to disappointment and misconception which are in the highest degree undesirable. The amount of the present is of no consequence, it is the sentiment that means everything. Since His Royal Highness has associated himself with every other religious institution, the most ancient and the most largely followed religion of the country should not be overlooked.

CITIZEN,
15th January, 1906.

The Prince and Princess of Wales at Calcutta, and the middle class Bengalis.

3. The *Citizen* (Allahabad), of the 15th January, says:—We are glad that in his presidential address at the last Congress, Mr. Gokhale referring in the most loyal terms to the visit of the Prince and Princess of Wales to India, observed "the throne in England is above all parties—beyond all controversies." We must say that it is a pity that in Bengal the middle classes have shown themselves to be oblivious of this truth. Many of the members of these classes abstained from taking any part in the loyal demonstrations held in Calcutta in honour of the Prince and the Princess' visit. We wonder that the Bengal leaders did not point out the obvious truth that it was unconstitutional to let politics intermingle with our attitude towards the King-Emperor or the heir-apparent. If we must insist on the Government to be constitutional, we ourselves must be so in every particular. The plea that the Government of India often acts unconstitutionally justifies our acting so, is not sound; and we repeat it has not been at all wise on the part of our Bengal friends to boycott the Prince. Moreover, the very circumstance that His Royal Highness has in his speeches delivered in India given expression to very kind sentiments towards the people, and has in Bombay granted an interview to an ex-President of the Congress to learn from him all about the wants, grievances and aspirations of the Indian people, should have persuaded our brethren in Bengal not to ostracize him in the way they have done. Finally, the Prince and the Princess being our guests, no Hindus should have turned their backs on him. We cannot certainly believe that the attitude of our Bengal friends towards the Prince will expedite the withdrawal of the partition scheme.

RIYAZ-UL-AKHBAR,
12th January, 1906.

The Congress, and its protest against the quarantine imposed at Bombay on Muhammadan pilgrims bound for Mecca.

4. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th January, referring to a Resolution passed by the Indian National Congress at its last Session at Benares, condemning the quarantine imposed at Bombay upon Muhammadan pilgrims bound for Mecca, says that there was no need for the Congress to take this trouble and do a seeming favour to the Musalmans, as the latter themselves had already made a representation to the Government on the subject, and hoped that it would be favourably considered. There is little doubt that the Congress passed the Resolution in question at the instance of the few Muhammadans who have joined it to pass themselves off as leaders of their community, and with a view to make the Musalmans believe that it does not sympathize with the grievances of Hindus alone. But the Muhammadan public, knowing how prejudicial the Congress movement is to their interests, are hardly likely to be duped by such tricks on their part.

RIYAZ-UL-AKHBAR,
16 thJanuary, 1906.

The National Congress, and the Musalmans.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th January, says that it was queer logic on the part of the *Hindustáni* to infer, from the presence of five or six Musalmans at the last session of the Congress at Benares, that there are now very few men in India who are opposed to the Congress movement. Besides the fact that some of these few Musalmans were only students, none of them were men of any position or influence, and hence they could, in no sense, be taken to be representatives of the sixty million Muhammadan population in India. As regards the large gathering of the Hindus at the Benares Congress from all parts of the country, it was chiefly due to the attraction of the Industrial Exhibition, the Social Conference and the *Swadeshi* movement, to which nobody can have any objection, though the Musalmans should still think well before they take (active) part in any of them.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

HINDI-URDU SAMACHAR,
November and December, 1905.

Complaint regarding the non-publication of its proceedings by the Municipal Board of Etawah.

6. The *Hindi-Urdu Samáchár* (Etáwah), in its joint issue for November and December, 1905, says that, as the Municipal Board of Etáwah does not publish its proceedings in the local papers, and the people are consequently left in the dark as to new rules or taxes it proposes from time to time, they get no opportunity to express their opinions thereon. To remove this reasonable complaint of the people, the editor advises the Board to publish its proceedings in his paper for the information of both Hindi and Urdu-knowing persons.

ADVOCATE,
14th January, 1906.

Sale of pork in the cantonment market at Bareilly.

7. The *Advocate* (Lucknow), of the 14th January, says:—A correspondent from Bareilly strongly objects to the Cantonment Magistrate's order for the sale of pork in the cantonment market. This was never done in the past and has caused some annoyance. The pork-seller might be told to open the shop at an unfrequented place.

NASIM-I-HIND,
15th January, 1906.

Complaint regarding the butchers cleansing hides in an inhabited part of the town at Fatehpur.

8. The *Nasim-i-Hind* (Fatehpur), of the 15th January, says that butchers collect hides in a house in muhalla Panni at Fatehpur, and cleanse them there. This is calculated to endanger the health of the people, and the Municipal Secretary should see that the cleansing of hides is done outside the municipal limits.

INDIAN PEOPLE,
18th January, 1096.

Need for better lighting and watering the pilgrims' camps and the streets at the *Kumbh Mela*, Allahabad.

9. The *Indian People* (Allahabad), of the 18th January, says:—During the annual *Mágh Mela* a considerable revenue is derived from the pilgrims, the boatmen, the boat bridge at Daraganj and other sources. On the occasion of the *Kumbh* this revenue is much larger, and it is supposed to be spent in providing comforts for the pilgrims and the Sádhus, and giving them medical and other help. The municipal arrangements, however, are extremely unsatisfactory. We do not know whether the matter drew the attention of His Honour the Lieutenant-Governor the day he inspected the camp on the eastern side of the Ganges as well as the huts on the western side. There are a few scattered lights on the roadside, but there is absolutely no arrangement for lights in the various camps where Sádhus and pilgrims are located. The fires lighted by the former, and the *chirágs* afford a dim, uncertain light in the huts, but for the rest the whole encampment, covering an area of several square miles, is in intense darkness immediately after nightfall, and it is difficult to pick one's way from one hut to another. There are no lamp-posts and no lamps anywhere in the camps. We are not aware whether the *chaukidárs* placed in charge of the camps at night are provided with lanterns, or whether any special precautions are taken to prevent thefts on dark nights. There are no arrangements, again, for watering the streets. The dust is in some measure unavoidable, on account of the sandy nature of the soil, the breeze that blows during the day and the tramp of many millions of feet over the roads and the sands. But it seems rather invidious that only a small length of the street in front of the principal police officer's quarters should be watered, while all the main streets leading to the riverside from the city, Colonelganj and Katra, are never watered, and the dust is allowed to lie ankle-deep in most places. We think there are ample funds at the disposal of the *Mágh Mela* Committee to permit of both better lighting and better watering the streets. Even from a sanitary point of view, measures should be taken to lay the dust as far as practicable, for the thick and fine dust is calculated to produce irritation of the throat and lungs, and it is disquieting to learn that several cases of pneumonia are reported from the city. The precautions that have been taken for the proper management of the fair should have included measures for the better watering and lighting of the streets.

(*e*).—*Education.*

ADVOCATE,
14th January, 1906.

Delay in the payment of salaries to village teachers in the Sultanpur district.

10. The *Advocate* (Lucknow), of the 14th January, says:—A correspondent from Sultanpur complains that village teachers do not get their pay at the proper time when they should. This causes an amount of inconvenience which should be avoided.

CITIZEN,
15th January, 1906.

Appointment of the Hon'ble Pandit Sundar Lal as Vice-Chancellor of the Allahabad University.

11. The *Citizen* (Allahabad), of the 15th January, says:—The appointment of the Hon'ble Pandit Sundar Lal to the Vice-Chancellorship is a distinction conferred on the Indian community of these parts, of which we may well be proud. Like the rains descending from the heavens above, which clothe the earth as with a green mantle, this honour comes to him unsolicited and unsought. It did not cost him any making of patriotic speeches, and canvassing for votes or any self-parade as a means to future eminence. He is one of the most genuine and earnest men, and his earnestness is equalled by his modesty and goodness. On the University platform, he has for years been a prominent worker, but he has ever done his work without noise and without stir. By his manifold virtues he has well earned for himself a right to this appointment, and we have great pleasure in offering him our sincere congratulations.

ALLAHABAD LAW JOURNAL,
1st and 16th January, 1906.

Appointment of the Hon'ble Pandit Sundar Lal as Vice Chancellor of the Allahabad University.

12. The *Allahabad Law Journal*, in its joint issue of the 1st and 16th January, says:—The Government of these Provinces has never shown so much good sense, or so much regard for the opinion of the educated community as it has by offering the

Vice-Chancellorship of the Allahabad University to the Hon'ble Pandit Sundar Lal, Rai Bahadur, who has accepted the offer. Of Pandit Sundar Lal as a lawyer, it is hardly necessary to say anything more than that his high talents and high character have long since placed him in the front rank of the Bar, and won for him the admiration and respect of all those who have to come into contact with him. His work in the University has been hardly less solid, and those who have the privilege of knowing Pandit Sundar Lal well enough, know that there has never been a more active, more regular, better informed and altogether more capable Fellow of the Allahabad University than he. The office of a Vice-Chancellor is not merely one of honour—great as no doubt it is—but it is also one of great responsibility. That Pandit Sundar Lal is eminently qualified to share this honour with the four or five Indians who have occupied this office in other Indian Universities, nobody will for a moment question, and that he will rise equal to the responsibility of the position we may confidently assert. The appointment of Pandit Sundar Lal to this high office will be particularly gratifying to that section of the Bar of which he is an ornament and pride, as we believe, he is the first Indian Vakil who has risen to this prominence. With him to guide and control the affairs of the University, the educated community may well look forward to a hopeful future for high education in these Provinces. We do not know whom we should congratulate more—whether Pandit Sundar Lal or His Honour Sir James LaTouche—the former for the recognition of his high merits as a Senator, or the latter for the happy and wise selection he has made.

(f).—Agriculture and questions affecting the land.

Complaint regarding the alleged high-handed treatment of villagers by subordinate Government officials.

ALMORA AKHBAR,
31st December, 1905.

13. The *Almora Akhbár* of the 31st December, 1905, referring to the late appointment of a Liberal Ministry in England, says, that it matters little to Indian peasantry whether the Liberal or Conservative Party is in power at Home, inasmuch as their lot has continually been going from bad to worse. Formerly when Commissioners, Deputy Commissioners and other Government high officials went out on tour, they allowed people free access to them and patiently heard what they had to say. All this is changed now, and the villagers are left to the sweet mercy of the tahsildars, naib tahsildars, rangers, foresters, forest guards and patwáris, who are free to deal with them as they please, higher officials never caring to know or enquiring what is going on among the people.

Depredations of wild animals in Kumaun.

ALMORA AKHBAR,
31st December, 1905.

14. The *Almora Akhbár*, of the 31st December, 1905, says that since the people were disarmed, wild animals have greatly increased in Kumaun, and not only commit serious depredations in the fields, but carry away children from the outside of their very houses. The bears in the hills are far more ferocious and dangerous than those found in the plains; and the Government would do well to permit sportsmen among the people to carry arms after taking out a license for a few months during the year, and offer the same handsome reward for killing a bear as is given for a tiger.

(g).—General.

Suggestion for an increase in the number of public holidays granted for Muhammadan festivals in the United Provinces.

ZUL-QARNAIN,
14th January, 1906.

15. A correspondent of the *Zul Qarnain* (Budaun), of the 14th January, points out that while 12 days are gazetted as public holidays for Hindu festivals in the year, only 7 days are observed as such for Muhammadan festivals. The Muhammadans badly want an increase in the number of public holidays for their festivals to perform their religious ceremonies satisfactorily; and the writer would request the Government of the United Provinces to sanction one day's holiday for the last Friday of their fasting month of *Razmán*, 3 days for *Id-ul-Fitr* and 2 days for *Id-uz-Zoha*.

Begár system in the United Provinces.

INDIAN PEOPLE,
14th January, 1906.

16. The *Indian People* (Allahabad), of the 14th January, referring to its late articles on the *begár* system in Allahabad and other places in the United Provinces, says:—If the local Government were to issue an open order that Tahsil peons are not to be employed in bringing artisans or conveyances for military officers and others, and that all wages should be paid for in cash and not by a system of bills, the *begár* system would receive its quietus at once.

AL BASHIR,
16th January, 1906.

Al Bashír on the agitation re the Partition of Bengal and Swadeshi movement.

17. *Al Bashír* (Etáwah), of the 16th January, refuses to agree with the *Paisa Akhbár* of Lahore in thinking that the action of the authorities was cruel and tyrannical in dismissing as many as 63 clerks at one time from Government service in East Bengal, for their taking part in the Bengal Partition agitation and *Swadeshi* movement. The Government of India has distinctly laid down that no Government servant should take an active part in any political movement whatever, and if the misguided clerks in question had the hardihood of defying this order they are themselves to blame for the misfortune they have brought on themselves. The editor is especially very anxious for the fate of those Muhammadan co-religionists of his in Bengal who are foolish and weak-minded enough to allow themselves to be cajoled by the Bengalis into joining the *Swadeshi* movement set up by them; and warns them to give a wide berth to the movement, lest, simple as they are, they should have to suffer, in the long run, for the mischief originated by the Bengalis, and the latter escape with the help of their education, power and wealth.

INDIAN PEOPLE,
18th January,
1906.

Lord Minto on the partition of Bengal, and the recent incidents in East Bengal.

18. The *Indian People* (Allahabad), of the 18th January, says:—On the 12th instant Lord Minto received an address of welcome from the Indian Association of Calcutta, the deputation being headed by Babu Surendra Nath Banerjea, the Secretary of the Association. It will be remembered that shortly after Lord Minto's arrival in Calcutta a deputation from the Indian Association and the Bengal Landholders' Association proposed to wait upon His Excellency in connection with the Partition of Bengal, but the Viceroy declined to receive the deputation on the ground that it would contain the representatives of two different provinces. When the Indian Association, which is a public body of old Bengal, approached the Viceroy with a formal welcome, the offer could no longer be rejected. In the address reference was made to the partition of Bengal, the uneasiness and alarm that the measure had created, and the desire of the people that the province should be raised to the status of a Presidency Government. Other matters, such as confidence in the people, their wider association in the Government of the country and the encouragement to Indian industries were also referred to. In his letter forwarding the address the Secretary of the Association wrote that they did not desire to obtain an expression of opinion from the Viceroy, because, it must be inferred, he is still new to the country.

In his reply, which was brief and to the point, Lord Minto recognised the importance and usefulness of the Indian Association, but he said he could not receive the views of that body without comment. "I must ask you to remember that I am here as an administrator whose duty it is to carry out a policy already approved by the Secretary of State, and I should be misleading you if I in any way appeared to encourage a hope of its reversal; and, gentlemen, I am bound to tell you that the endeavours I have made since my arrival in India to acquaint myself with the history of that policy have been far from assisting me to the conclusion that the views you express are universally shared by the people of Bengal." Although very courteously put, this is a direct challenge, and there can be no question that Lord Minto fully accepts the official view of things. As regards the policy of the Partition of Bengal we can understand that he cannot interfere with it, unless the initiative is taken by the Secretary of State for India; but the feeling of the people of Bengal is a matter of local information, and it is quite evident that Lord Minto is prepared to accept the official view, which is the chief source of his information, to the exclusion of the popular view. It is no use minimising this fact, or to expect that Lord Minto will prove an exceptionally strong man, one way or the other. He will accept the official view of things in the country; if the Secretary of State directs a reversal of policy he will loyally carry it out, but he will not take the initiative or interfere with the permanent officials in favour of the people.

The next point in the Viceroy's reply is the recent incidents in Eastern Bengal and *Swadeshi*. With regard to "the unfortunate incidents" His Exellency said:—"I can, I am afraid, with all respect, only accept as allegations which you as British subjects are always at liberty to make good before the Law Courts, though I am bound to tell you that the ample information at my disposal would appear to prove without a doubt that the action deemed necessary by the executive authority of the Province was fully justified." It is quite clear that His Excellency is disposed to treat the statements of the people as allegations which can only be accepted when they are proved in a court of law, while official reports are all information upon which implicit reliance can be placed. In view of the result of the 'Rungpur special constables' case and the assaults upon respectable people by the Gurkhas in Barisal which are not "allegations," the Viceroy might have well modified his statement, but he has made it clear that he will go only so far as the local authorities will permit him to go and no further. This attitude has given satisfaction to those who always want the authorities to be unbending so far as the people are concerned, but we cannot congratulate Lord Minto upon his last public speech. He might have well observed, for some time longer, the attitude of reserve in view of the change of Ministry and the appointment of Mr. John Morley to the India Office. He has lost a great deal and gained very little by his reply to the address of the Indian Association.

HINDOSTHAN,
16th January, 1906.

Need for protecting the rivers tanks, &c. from pollution with the dirty water of factories in the United Provinces.

19. The Hindi *Hindosthan* (Kálákánkar), of the 16th January, referring to certain steps that are being taken in Bengal to get the dirty refuse water of the various kinds of factories in Bengal cleansed by "chlorinated lime" before they are allowed to run into the river, canal or any other receptacle of water from which people take water for drinking or other domestic purposes, urges that it is very necessary that similar steps should be taken in the United Provinces to prevent the pollution of rivers, &c., in the places where factories exist. Contamination of the sources of supply of drinking water with any harmful matter must prove a prolific source of disease among the people, and Government cannot adopt too stringent measures to stop it.

V.—Legislation.

Nil.

VI.—Railway.

ROHILKHAND GAZETTE,
16th January, 1906

Need for metalling the roads between the Nigohan railway station on the Oudh and Rohilkhand railway, and the villages of Nagraon and Salempur.

20. The *Rohilkhand Gazette* (Bareilly), of the 16th January, states that as the roads leading from the villages of Nagraon and Salempur to the railway station at Nigohan on the Oudh and Rohilkhand Railway are not metalled, articles of trade have to be carried between Nagraon, Salempur, Bahrauli and several other villages on the one side and Lucknow and Cawnpore on the other by the agency of ponies and carts throughout the whole distance, which is a source of great trouble and inconvenience to the traders. The Traffic Superintendent of the Oudh and Rohilkhand Railway and the Deputy Commissioner of Lucknow would do well to have the roads in question metalled, which, besides conferring a blessing on the traders, will considerably enhance the revenue of the railway.

VII.—Post Office.

ROHILKHAND, GAZETTE,
16th January, 1906.

Complaint regarding the non-delivery of the copies of the late issues of the *Rohilkhand Gazette* to certain subscribers in Rampur.

21. The *Rohilkhand Gazette* (Bareilly), of the 16th January, complaining that copies of its issues have not of late been reaching certain subscribers in Rampur, suspects that this is due to the dishonesty of either the Postmaster or one of his assistants at Rampur who has perhaps been induced, by ulterior motives, to tamper with the copies in question, at the instance of some high official of the State displeased with the paper for some of its writings. The higher postal authorities would do well to make an enquiry into the matter.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 22nd January 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 4 OF 1906.

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Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

UNION GAZETTE,
14th January, 1906.

A dakaiti case at Nagina, district Bijnor.

1. THE *Union Gazette* (Bareilly), of the 14th January states, on the authority of a correspondent, that at midnight on the 25th December last, a number of dakaits entered the house of one Háji Muhammad Bakhsh, Punjábi, at Nagina, district Bijnor, and assaulted him so severely that he succumbed to the injuries shortly after. It is suspected that the police were in collusion with the dakaits, or the latter could not have dared to stay in the house as long as they did.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

NASIM-I-AGRA,
19th January, 1906.

Water supply at Agra.

2. A correspondent of the *Nasím-i-Agra* (Agra), of the 19th January, bitterly complains that the scarcity of the supply of pipe-water to the public at Agra has become quite chronic, which is a source of very great inconvenience and discomfort to the people. Even in those towns where the water-rate is lower than that levied at Agra, the pumps are open for 9 and in some cases for 12 hours during the day ; whereas the water is not turned on for more than 7 hours at Agra, and that too in a very thin stream. If the Municipal Board cannot arrange to supply sufficient pipe-water to the people, it had better stop its supply altogether, returning the cost of house connections to those who have got water laid on to their premises, and leave the people to shift for themselves.

NASIM-I-AGRA,
23rd January, 1906.

Certain complaints against the new Octroi Superintendent of the Municipal Board, Agra.

3. A correspondent of the *Nasím-i-Agra* (Agra), of the 23rd January, states that the newly appointed Octroi Superintendent of the Agra Municipality, who has no previous experience of octroi work, and is entirely ignorant of Urdu, has recently issued an order to the barrier muharrirs directing them to fill up the octroi receipts in English in future, to their utter confusion, most of them barely knowing Urdu. This order, it would appear, has been issued without the sanction or knowledge of the Chairman or the municipal members, no reference being made to it in any of the resolutions of the Municipal Board. The writer further complains that the Superintendent is said to have some private understanding with the local traders, and has consequently allowed a quantity of taxable articles to be brought into the city without paying any duty.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

ADVOCATE,
21st January, 1906.

Famine in Bundelkhand.

4. The *Advocate* (Lucknow), of the 21st January, says:—The scarcity of the last few months from which Bundelkhand has been suffering has deepened into famine of a very serious nature, and the Government has formally declared that all the four districts have been afflicted with famine. One can understand the seriousness of the situation when he calls to his mind the sufferings of the people in the past, and when he knows that every famine or scarcity of the last few years has touched Bundelkhand invariably. The condition of the people beggars description. The famine is both of money and grain. Bundelkhand has no reserve of its own. The neighbouring districts are not holding stocks and cannot come to the rescue. Though the rest of the province might not yet be famine-stricken, grains are being sold at famine prices and the rates are affecting the health of the people. We are glad His Honour the Lieutenant-Governor is on the spot making personal enquiries into the condition of the people. Relief works have been opened. But, what is of greater necessity, poor-houses should be started in every centre. We hope no time will be lost in organising them and bringing the helpless orphans and emaciated women together.

We hope in relief works the task-test will not be introduced, and people will be paid, either in cash or in grain, so much as is likely to prevent emaciation. We trust that the Local Government will spare neither money nor pains to save people from death for want of food or clothes. But all the same the people owe a duty to themselves. Organized efforts should be made to find food and raiment for those who will be refusing to receive State help; and the different orphanages of these provinces and the Panjab should send their agents in the interior of the province to collect as many homeless people as they can possibly do. Famine in Bundelkhand has come to stay for full eight months, and it will tax all the resources of the Government and the charity of the people to face the dire calamity. [The *Hindustáni* (Lucknow), of the 24th January, expresses the same views.]

(g).—*General.*

QULQUL,
15th January, 1906.

Complaint against certain ministerial officials in the public service at Bijnor.

5. The *Qulqul* (Bijnor), of the 15th January, states that there exists a very influential body of Maulvis at Bijnor, headed by one Háji Hakím Rahímullah, some of whose followers and colleagues are in collusion with bad characters of the town, and hold good posts in the ministerial establishments of the local courts. One of these prominent men is Muhammad Hasan, a native of Bijnor, who has held the post of Assistant Record-keeper in the Collector's office for about 20 years, and is Kázi for the Muhammadan community in the town, for which he was granted *a sanad* by Government some years ago. Thus holding two offices, one religious and the other secular under Government, he commands very considerable influence among the residents and can easily abuse it to promote his selfish ends. Lately during the last *Ramzán*, a number of Musalmans wanted to say their prayers on the *Id* day separately from him; but as he and his supporters would not allow this to be done, and there was danger of a breach of the peace in consequence, he was bound over by the police to keep the peace. Another member of the clique referred to is one Háji Qudrat-ullah who is a notoriously litigious man, and was once prosecuted for forgery. It is certainly very unsatisfactory that a considerable number of the residents of Bijnor, who are members of an objectionable society, should be permitted to hold posts in the Government service at their native place; and the authorities would do well to look into the matter.

CITIZEN,
22nd January, 1906.

The Industrial Conference, and the Government.

6. The *Citizen* (Allahabad), of the 22nd January, says:—Some men have expressed the opinion that the Industrial Conference need not have made any recommendations to the Government. We must say we are not at one with those who hold this view. The

Government may not hearken to our prayers, but we must go on making them, for these prayers never fail to indicate the bounden duties of an alien Government to a subject race. For our industrial development we depend, not to a small extent, on the help and co-operation of the Government, and we must always point out to it the ways and manners in which it can afford us such aid. We should never allow the Government the least opportunity to shirk its responsibilities to the people, on the plea that the people never reminded it of those responsibilities. We Indians have not yet developed that strong spirit of self-help or self-dependence that may enable us to slight or ignore help from the Government.

AL BASHIR,
23rd January, 1906.

Bengalis' agitation against the partition of Bengal, and the Musalmans.

7. *Al Bashir* (Etawah), of the 23rd January, referring to Lord Minto's recent expression of his views on the partition of Bengal (in his reply to the address of welcome presented him by the Calcutta Indian Association) says that the Bengali agitators against the measure should, if well advised, now give up their vain hope of getting it reversed. These agitators, the editor would pray, should at least have pity on their Musalman fellow-countrymen, and cease to wheedling them to co-operate with them in their futile endeavours, which cannot but spell ruin to them all in the long run.

HINDOSTHAN,
24th January, 1906.

Question of adopting a uniform vernacular script for the whole of India.

8. The English *Hindosthán* (Kálákánkar), of the 24th January, says:—The question of introducing a common script taken up by the Nágri Prachárini Sabha of Benares is one with which, we think, all the educated men of India will agree. India has many Provincial languages with their different characters which present many difficulties in learning them, A common script will undoubtedly smooth the way in mastering the different Provincial dialects, and we think the Sanskrit alphabet would conveniently serve the purpose.

ADVOCATE,
25th January, 1906.

Suggestion for appointment of a Royal Commission to formulate a scheme for redistribution of the Provinces of India.

9. The *Advocate* (Lucknow), of the 25th January, says:—Lord Curzon, in his note on Departmentalism, foreshadowed a scheme of territorial redistribution of Indian provinces, but unfortunately dealt with but one province, to the creation of seething discontent from one end of the entire province to the other. The Bengalis have, however, refused to submit quietly to the partition as effected. They have not given up the agitation. Their papers return again and again to the affair. They tried to wait upon Lord Minto as a deputation to place before His Excellency their views on the matter. Failing in that attempt, they took advantage of the welcome addresses presented to the new Viceroy to refer to the circumstances, painful to both people and Government, ending in and following the partition of Bengal. Lord Minto has admitted his inability to help them in the matter, as he had *only* to carry out the decision of the Secretary of State for India. Here was a hint. And the leaders of Bengal seem ready to begin the agitation *de novo*. For this purpose a demonstration is to be held in the Town Hall of Calcutta on the 31st instant.

The *Indian World* has forestalled it by returning to the subject in its December issue, published a few days back, with a constructive scheme. The Editor starts with the very reasonable assumption that the time has come for taking up the question of the territorial redistribution of the Indian provinces as a whole. The problem should be boldly faced and certain principles laid down to guide Government in making the called-for readjustments. And the need of principles in doing so comes out when we consider how the existing Provinces—we speak as if we are living on the other side of October 15th, 1905—have been created without any regard to order or system. Ethnic and sociological conditions, historical or linguistic considerations had little influence with those who were busy with province-making in the past. Conquests and annexations brought in new areas and these were attached to a neighbouring province, situated north, south, east or west.

British India, excluding Burma, was divided, before the partition of Bengal, into nine large Provincial Administrations, besides four small ones. A careful consideration of their main features reveals three defects. The system of government is not uniform: 2 being under Governors and Councils, 3 under Lieutenant-Governors, and 4 under Chief Commissioners. Historical and ethnic facts have been disregarded in the making of them. In size and importance there is great variety. As to the number of districts they vary from 5 to 49; in area the variations range between 6,466 and 151,185 square miles; and even in the areas of districts the variations mark 116 square miles as the lowest, and 17,380 square miles as the highest figure. Evidently then some change is necessary to make administration efficient, to distribute areas according to ethnic and sociological principles, and to make for homogeneity in language and nationality.

General Chesney has, in the last edition of his *Indian Polity*, suggested a general levelling up, instead of levelling down, of the British Provinces, and the entire country ought to be parcelled out into a number of provinces of tolerably uniform size and importance with the least possible additional expenditure. The Editor of the *Indian World* submits a scheme for dividing British India into the existing number of Provinces with every regard to traditional romance and historcial glories, ethnic affinity, sociological homogeneity, and linguistic uniformity. His conclusions may be quoted here.

Bengal would correspond with Bangal of the Indian Epics: with Gangiradoe, Passidoe and Kamrup of the Greek historians; with Kamrupa, Pundra and Samatata of Hwen-Thsang's time, and with the subah of Bangla of the Mogul.

The United Provinces of Behar and Benares with the land of Angas, Magadhas, Videhas, and Kasis of the Epic time; with Magadha, Vesari and Savatthi of Asoka's time and of the Greek historians; with Vaisali, Vriji and Sravasti of Hwen-Thsang's time; and with the subahs of Behar and Allahabad of the Mogul.

The United Provinces of Agra and Oudh with Brahmavarta of the Vedic times; with the land of the Kurus, Panchalas and Kosalas of the Epic days; with Kosalas of Asoka's Edicts; with Sthaneswara, Mathura, Ahighrata, Govisana, Brahmapur, and Srughna of Hwen-Thsang's time; and with the subahs of Oudh, Agra and Delhi of the Mogul.

The Punjab with Aryavatra of the Vedic times; with the Punjab and Sindhu of Asoka's time; with Taki and Sindhu of Hwen-Thsang's time; and with the subahs of Lahore and Multan of the Mogul.

Bombay with the land of the Western Chalukyas of Epic days; with (Maha) Rastika of Asoka's time; with Maharastra of Hwen-Thsang's time; and with the subahs of Berar and Khandesh of the Mogul (a large part of the province of Bombay did not come under the dominion of the Mogul at all).

Central Provinces and Orissa with the Wilderness of Dundaka and the land of the Eastern Chalukyas of Epic days; with the tract of land between Sanchi and Rupnath and the kingdom of Andhra, together with Orissa of Asoka's time; with Maha Kosala and Utkala of Hwen-Thsang's time; and with the subahs of the Gondwana and Orissa of the Mogul.

Madras with Kerala (beginning from the west coast), Pandya, Cola and Kalinga of Asoka's time; with Konkona, Dravida, Malakuta, Dhanakakata and Kalinga of Hwen-Thsang's time, and with the subah of Telinghana of the Mogul (the bulk of the province of Madras remained outside the Mogul Empire).

The Punjab, the United Provinces of Agra and Oudh and the United Provinces of Benares and Behar would correspond with the three main divisions of Ancient Hindustan—Aryavarta, Brahmavarta and Mithila—the home of the purer castes of Bahmanic Aryans and of the purer forms of Brahmanic Hinduism. Bengal would lie east of Hindustan Proper, and be restricted to the area which the Bengali-speaking and Sakti or Kali and Durga-worshipping people of Eastern India have occupied almost since the beginning of the historical era. Dakshinavarta, or Deccan and Dravida, would correspond with Bombay and Madras, minus the territories of the Native Princes.

In the Town Hall meeting to be held on Wednesday next the leaders in Bengal are expected not only to appoint a deputation to go to England, but also to give out a definite idea as to what is wanted. Satisfaction with the *status quo* would be the height of folly. If any constructive scheme affecting the whole of India can be propounded, so much the better. But this will require patient study and thorough investigation into the whole question of better administration for India. And this is only possible when the problem is looked at from every standpoint.

To solve such a stupendous problem to the satisfaction of all parties, we wish the Government could muster courage and face the problem. Lord Curzon was very fond of Commissions. But he forgot to appoint one to devise a scheme for partition or duplication of the administrative machinery of Bengal which would satisfy at least a decent minority in Bengal. Mr. John Morley would gratify all India if he were to sanction the appointment of a Royal Commission to be composed of some members of Parliament—Commons and Lords—and representatives of the India Office, Government and people. Lord Curzon will not, we are afraid, agree to serve on such a body. We think the Commission should have the Marquis of Ripon as President; the members to be Lord George Hamilton, Lord Reay, Lord Ampthill, Sir Antony MacDonnell, Sir C. Stevens, Mr. R. C. Dutt, Sir P. M. Mehta, and a number of officials and non-officials appointed by the Provincial Governments, one from each. During the hot season the Commission may take evidence of retired Anglo-Indians and others in England. In winter they may tour in India and record evidence, visiting important towns and sites and studying on the spot other factors necessary to arrive at a sound decision. The report may be submitted to Parliament with as little delay as possible. Pending the appointment of such a Commission and decision of Parliament on their report, the existing arrangement even as effected by the partition of Bengal may go on *minus* the construction of buildings for Government offices at Dacca.

ADVOCATE,
25th January, 1906.

Need for large expenditure of money on plague measures.

10. The *Advocate* (Lucknow), of the 25th January, says:—The Resolution of the Government of India in the Home Department on plague preventive measures contains nothing which is new. Yet it contains some truths which deserve all attention of the authorities interested now in plague administration as also of the people who have to co-operate with the Government in fighting the disease.

The Resolution once more admits that in all these years no remedy could be found for the scourge, hence in fighting it we have to confine ourselves to the result of past experience and to the circumstances which go to reduce its rigours. There is no doubt that the spread of the disease is connected with rat contamination. This theory has the support of popular opinion now. It has been the experience of every big city that first the grain marts, or the houses where much grain is stored, are infected and deaths in rats are the first signal of the coming of the disease. We also know how year after year *pacca* houses with *pacca* flooring have saved people from infection. In Indian cities none has been so safe as Benares, and Dr. Chrieton is right in ascribing it to the stone pavements of the streets of Benares, to the stone pavements of the yards of the dwelling places and to the excellent habit of the people who generally live on the second storey. Rat destruction is a great precaution and this must be done specially during the months when there is no plague. The municipalities must take care of their grain markets and should see that the grain is not stored in thickly populated quarters of the city. The grain marts should be in open places and the grain-dealers persuaded to pave their godowns. The private marts should be improved, and if the owners be not willing to do so, large storage of grain should be confined to municipal marts which should forthwith be erected. The improvement of drainage and the pavement of roads are all necessary improvements, and these should not be delayed.

To disinfection there is not much opposition, but few have resort to it as a precautionary measure. However, it is something that people get houses disinfected by some persuasion during the outbreak. Segregation of the patients is generally resorted to and there is lesser and lesser objection to segregation. Past sufferings have convinced the people that the disease is one of touch, and they are ready to avoid plague patients and bodies. They are carefully not admitting strangers suffering from this disease in their houses or in their muhallas, and they require little persuasion to keep a sort of cordon in their villages. Plague inoculation has never been popular and we are afraid will never be popular with all classes of people.

But all these measures require money. The Government of India is silent on the point. How are the municipalities to pave their roads? Where are the people in large cities to build new houses on improved scale? How are the insanitary quarters to be improved? From where are the funds to come for widening the roads, and establishing model *bastis?* The municipalities have no funds. They have exceeded even the taxable limits and no further burden can be placed on the tax-payers. The Local Government have no funds and beyond the miserable pittance of a lakh or two they cannot give more money to schemes of general improvements. The Government of India has got the money, but its surpluses are meant to be sunk in the frontier, and God knows how many more crores will be consumed by the military reorganization and defensive schemes.

If Lord Minto really desires, as we believe he does, that the plague should be driven out of the country, his Government shall have to devote a greater portion of this surplus in making allotments to the Local Governments for expenditure on plague preventive measures. The funds should be so alloted that every municipality should be able to show what it has done in the course of a year towards adopting plague measures; how it has opened out the city, how it has constructed the new lanes and how model muhallas have been built. Thank God that the plague is not so bad this year as it was this time last year. But we have yet to see what course the disease takes in the months of February and March. The period of relief must be spent in devising measures which are likely to prevent its recurrence next year, and this can be done only when the Government of India makes an honest effort to fight the disease.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 27th January, 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

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I.—POLITICS.

(a).—Foreign.

Nil.

(b).—Home.

HINDOSTHAN,
26th January, 1906.

The English *Hindosthán* on Mr. Gokhale's comparison of Lord Curzon with Aurangzeb, in his Presidential address at the last Congress.

1. THE English *Hindosthán* (Kálákánkar), of the 26th January, says:—It was wicked and sinful on the part of him, who compared Lord Curzon with Aurangzeb, and it was a shame on the part of the delegates to receive such a comparison from the President, if they did not hiss him at the time he made such an allusion. What! how could Aurangzeb, a superstitious Muhammadan, be ever compared with our Lord Curzon, a civilized Christian, high-minded, erudite and most refined English politician, who alone was considered fit to be allowed to remain for seven years as Viceroy of India? Aurangzeb demolished the Indian places of worship, destroyed idols and robbed them of their jewels and oranments; whereas Lord Curzon, on the contrary, has repaired the old dilapidated and neglected places of worship, both of Hindus and Muhammadans in India.

Mr. Gokhale wrongly thinks and says that even the most devoted admirer of Lord Curzon cannot claim that he has strengthened the foundations of British rule in India. The crushing reply to this assertion is his reappointment to the Viceroyalty of India by the Government of the King-Emperor of India. If the English Ministers did not consider him fit to strengthen the foundations of British rule in India, then why did they extend the term of his office which honour, as far as we remember, has not been conferred on any of the preceding Viceroys, either the servants of the Hon'ble East India Company, or those of the King of England? The President continued and said that "In some respects, His Lordship will always be recognised as one of the greatest Englishmen that ever came out to this country."

Surely, Lord Curzon is one of the greatest Englishmen, and ideal of birth and nobility. But, forsooth, a pity, a great pity; he is no admirer of the commoners; and one thing we find very good in him that, though at one time he was opposed to the policy of Mr. Chamberlain, now we are pleased to learn that he supports the policy of protection.

AGRA AKHBAR,
28th January, 1906.

Protest against Mr Gokhale's comparison of Lord Curzon with Aurangzeb at the last session of the Congress at Benares.

2. A correspondent of the *Agra Akhbár* (Agra), of the 28th January, referring to the comparison which Mr. Gokhale made of Lord Curzon's Viceroyalty with Aurangzeb's rule, in his Presidential address at the last session of the Indian National Congress at Benares, says that this objectionable comparison was calculated to wound the feelings of the Muhammadans, inasmuch as it cast a slur on one of their greatest and most respected emperors, and insinuated that his reign was one of great tribulation for the Hindus. It is, at any rate, much to be regretted that some thoughtless Musalmans, who have foolishly come to look upon the Congress as a movement highly beneficial to the people of India in general, could patiently hear Mr. Gokhale's address without the least show of resentment in any form. Surely, the Congress which allows its President to openly attack a Muhammadan emperor in this way, must be dubbed a purely Hindu movement, and cannot ever expect to be taken as the mouthpiece of the whole country, if it continues to pursue its present sectarian policy.

ADVOCATE,
28th January, 1906

Satisfaction expressed at the victory of the Liberal party at the polls.

3. The *Advocate* (Lucknow), of the 28th January, referring to the triumph of the Liberal party at the General Election at Home, says:—Hope has been struck in every heart. The British nation at *home* hopes to be freed from the evil trinity of militarism, protection and extravagance; the Britons across the seas look for better development of their resources; and the colonists in South Africa expect a responsible Government soon to be granted them. Why, under the circumstances, should India sit idle and grumble? There is hope for this country too. We may not see good many reactionary measures passed in the last few years forthwith repealed; all that educated India aspires after may not be given for the asking; but from the principles laid down we do hope for some measure of justice and fair play in the administration of the country under the control and guidance of a party which aims at securing Peace, Retrenchment and Reform. And we stand so much in

need of peace after the seething discontent created by Lord Curzon; of heavy curtailment of military expenditure risen high under Lord Kitchener's Reorganisation scheme; and of reform in the police and judicial lines, and in the policy of Government, in order to guarantee justice to the masses and a fair share in the administration of the country for Indians qualified by education and experience for such privileges. We trust Mr. John Morley will not be, for us, a will-o'-the-wisp Liberal.

The Indian party in the Commons has been materially strengthened by the General Election. If Mr. Dadabhai Naoroji, whom we would very much like to see in Parliament, has been defeated along with Mr. Mallik and Sir M. Bhownagree, a number of other friends have got in. Sir Charles Dilke has of course been elected. Sir Henry Cotton and Mr. Herbert Roberts have been returned. Mr. Pickersgill has been able to re-capture a seat. Mr. Herbert Paul has been elected in place of Mr. Labouchere, and is an old friend whose name is associated with Indian aspirations as the mover of the resolution in favour of simultaneous Civil Service Examinations. Mr. O'Donnell is a retired Bengal Civilian and has won great renown as the author of "The Failure of Lord Curzon." Mr. Schwann is one of the oldest Parliamentary workers in India's behalf and has done more than expected from him, as the Liberals have driven away all the Conservatives from the eight seats in Manchester. Mr. Herbert Roberts has taken the position of his father-in-law, the late Mr. W. S. Caine. Sir Henry Cotton may be expected to more than fill up the vacancy caused by Sir W. Wedderburn. If Lord Curzon chooses to enter Parliament and does so in a year or two, what was impossible in India will happen in free England. The late Chief Magistrate of India and his late Lieutenants will face each other and fight tooth-and-nail when reactionary measures of the last *régime* come for severe handling. In the meantime, let us hope for the very best out of the new Government that now holds the destinies of the British Empire in its hands.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

ADVOCATE,
1st February, 1906.

The Native States, and the Government of India.

4. The *Advocate* (Lucknow), of the 1st February, says:—In these words—"Many of them have been more or less successfully trained, during their minority, in the art of Government by methods which, though not inconsistent with the best traditions of their predecessors and their people, are yet tinged with Western ideas of civilization and humanity which found no place in the systems of the first half of last century"—does Mr. P. Loraine Petre, a retired Indian Civilian, describe the change that has come over the ruling Chiefs and Princes of India of late. The pity of it is that those among such rulers who want to westernise more the method of administration in order to do more good are not encouraged by the Paramount Power. Thus far shalt thou go and no farther is nowhere more practised than in the Native States. While Mr. Petre notices the change mentioned above, as also the fact that 'the so-called Political Service has been much improved of late years, and that appointments, which formerly were often due to interest and patronage, are now invariably bestowed only on officers of tried capacity and tact," he forgets to point out the fact that Feudatory Princes are hardly now *de facto* as they are *de juro* honoured coadjutors in the work of the Empire. Having retired from the Service six years ago, Mr. Petre might not have noticed this change made in Lord Curzon's time. While the impression has been wiped out of the Chiefs as well as the people's mind that the British Government means to annex any Native State on account of mismanagement or absence of a successor, it goes without saying that the States have been sought to be turned into veritable Departments under the Indian Government.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

PILIBHIT GAZETTE,
1st December, 1905.

Present location of the head octroi office at Pilibhit.

5. The *Pilibhít Gazette* (Pilibhít), of the 1st December, 1905, received on the 1st February, says that the locality of the bungalow to which the head octroi office at Pilibhít has lately been transferred is quite unsuitable both from the standpoint of the residents of the town, as well as that of outside traders. The bungalow lies in an out-of-the-way part of the town, and at considerable distance from the railway station, and the road leading to it is so little frequented, that traders and others having occasion to attend the octroi office are liable to be waylaid, plundered and murdered by robbers. The municipal authorities would therefore do well to remove the octroi office to some such central place as Macphersonganj, or Hafiz Ghulam Maula's premises.

INDIAN PEOPLE,
28th January, 1906.

Objection taken to British soldiers being employed to collect a fee from, pilgrims and admit them to the sacred tree inside the Fort at Allahabad during the *Magh Mela*.

6. The *Indian People* (Allahabad), of the 28th January, says :—Pilgrims to the *Tribeni* and the *Magh Mela* usually go to see the *Akshay Bat*, or perennial Bo-tree, inside the fort. A small fee is demanded from each visitor. We do not profess to know to what fund the collections are credited. It seems rather unfortunate that the *Akshay Bat* should be inside the fort, but the Government is not responsible for what was done by the Emperor Akbar. What seems to us, however, open to objection is the placing of European soldiers at the entrance to the passage and their employment on the collection of fees. Since the tree is inside the fort the military authorities may be its proper custodians, but there is religious objection to the employment of European soldiers on duty connected with the admission of pilgrims. They do not go to see the fort but the *Akshay Bat* alone, which is to them a sacred object. Complaints have reached us that men and women, who go to see the *Akshay Bat* after they have bathed in the *Tribeni*, have religious scruple to touch the hands of Europeans, which is unvoidable so long as the soldiers are on duty and collect the fees from the pilgrims. We have no right to go behind the sentiment, or to discuss a question of religious faith. The pilgrims may be told to stay away if they dislike the present arrangement, but they may just as well be forbidden to bathe at the *Tribeni*. The best thing would be to make over the *Akshay Bat* to the civil authorities. If that is impracticable, only high caste Hindu sepoys assisted by some Brahmins should be employed to admit the pilgrims and collect the fees ; or, a self-registering turnstile like that used in the Calcutta Zoological gardens might be employed, and the fees could be collected by any one without the slightest chance of fraud or peculation. The exercise of a little discretion would remove all cause of complaint, and the Local Government would earn the gratitude of the Hindu community and the pilgrims who come annually to see the sacred tree in the fort.

(*e*).—*Education.*

ADVOCATE,
1st February, 1906.

The Government of India insisting on the Bombay Government to prescribe an age-limit for the Matriculation examination.

7. The *Advocate* (Lucknow), of the 1st February, says :—Individuals die but a nation lives. In the same way rulers come and go but policy endures. Such has been the idea that struck us when we learnt how the Government of India have, presumably under Lord Minto's *régime*, written to the Bombay Government to prescribe a limit as to the age at which candidates should be allowed to appear at the Matriculation examination. We are at a loss to make out why, in spite of popular and reasonable opposition, the Government should insist on an age-limit at all, what to say of putting it at sixteen. That the Allahabad University has done it is no reason why others should follow suit. The fact that a very small percentage of pupils go up for the examination at a very early age, say at from twelve to fourteen, should be enough to make Government less uneasy about the matter. And the anxiety of the State about the health and development of

our boys appears a little too grandmotherly when placed in juxtaposition with the suspicion that the age-limit is an indirect method of preventing Indians from going to England to compete in the Civil Service Examinations. We do hope Lord Minto will not be anxious to continue a policy which has been opposed by almost all sections of Indians, merely for the sake of continuation.

(f).—*Agriculture and questions affecting the land.*

ADVOCATE,
20th January, 1906.

Famine in the United Provinces.

8. The *Advocate* (Lucknow), of the 28th January, says:—The last hope of the winter rains is about to be given up. If it does not rain within a week, it might be taken for certain that between this and June next there will be no rain and the situation will become critical for the most part of the Province. The present famine in Bundelkhand is severer than what it was on the last occasion. The western districts of the Agra Division, specially Agra, Muttra, Etawah and a large portion of the Cawnpore district, are in a very bad condition. The official report of the crops in Lucknow and Fyzabad Divisions is spoken of as not bad, but the scarcity is so severe that all classes of people are likely to suffer. Relief works and gratuitous relief measures shall have to be adopted to save the people in non-affected areas from serious privations. In the districts not affected by famine, famine prices are prevailing, and the middle and poorer classes find it difficult to support themselves and their families. With flour selling at eight seers a rupee, gram and juar at 12 seers, it is impossible for families of limited means to manage their affairs. But they have to face the scarcity as best they can. They require this much protection from the State for the present that they should be saved from the swarming beggars who in large numbers have begun to migrate to large cities. The emigrants are a danger to the health of large cities, and who knows that the sudden outbreak of measles and small-pox is not due to these unwelcome guests. The arrangements in Bundelkhand to collect the homeless in centres are being completed. In the meantime special measures should be taken to see that the strong and able-bodied among the agricultural labourers find work in such parts of the Province where there is a demand for unskilled labour.

The accounts which have reached us from Bundelkhand, from Konch Tahsil, of the destruction of cattle are horrifying. A report tells us that within a week no less than 24,000 head of cattle were sold to butchers for almost no price. The figure may have been exaggerated, but the fact that cows and bullocks are being sold by the agriculturists to butchers, that good bullocks can be had at Rs. 2 each and calves at 8 annas each show to what condition the people have been reduced. There is no fodder in the four districts, and the Government forest which has been generously thrown open is at such a distance that few people can avail themselves of the facilities. People find it difficult to have an organisation with a view to take the village cattle to the forests, and the Government has not devised any means to bring fodder from non-affected parts of the Province. We know it is very difficult to bring fodder in sufficiently large quantities to save the famished cattle; but some thing has to be done to save the cattle from wholesale destruction. If once the cattle are destroyed, it will take years to put the cultivator in a condition to till his land. We do not know whether it is possible to bring cattle to other reserved forests. We know the difficulties of the cartage, but we hope no efforts will be spared on behalf of the agriculturist to save him and his cattle.

In famine districts the touring officers are working very hard. Sir James LaTouche's visit has cheered up drooping spirits. The distribution of blankets by His Honour to the *pardanashin* women and respectable classes has touched the heart of the people; but more is still needed to be done in this direction. In the non-affected area the condition of cattle may not be bad now, but it will surely cause some anxiety in the near future. We wish it were possible to issue orders that the officials making tours in the interior should take with them their provisions from the head-quarters. The supply of *rasad* at no time is a pleasant thing and it becomes a source of great irritation and annoyance at this period when the zamindar finds it difficult to find fodder for his own cattle and yet he is forced to supply more than what is necessary for a single individual whether he be a Tahsildar, a Collector or even an Opium-walla Sahib. Few of these take the trouble of seeing how much more than his needs has been extorted from unwilling zamindars, fewer still of knowing how many cattle would have been saved from starvation if the grass, dried and fresh, given for the use of the Collector or the Tahsildar, had been allowed to remain with zamindars. The tour and the *Begár* at this juncture are most annoying, and strict orders are to be issued that the people in their distress should be saved from these annoyances.

ADVOCATE,
1st February, 1906.

Irrigation policy of the Government of India.

9. The *Advocate* (Lucknow), of the 1st February, says:—The correspondence that passed between the Secretary of State and the Government of India on the report of the Irrigation Commission and the final orders thereon indicate that the Government is about to inaugurate an extensive irrigation policy on the principles of which the heads of the administration are agreed. Between the people and the State there is little difference of opinion, and if there is any it mostly refers to details. Organized opposition to the construction of canals, if it is to be found anywhere, is to be met with in the body of the Taluqdars of Oudh. But now it appears that the opposition will be less, or the Government shall have to carry out its policy in spite of the opposition. The educated middle class, who have no vested interest in the matter, support the Government policy of the construction of canals, and they have through their Congresses and public bodies been pressing on Government the necessity of spending more money on irrigation projects than what it has been doing hitherto. Irrigation schemes did not receive that amount of attention which railways had done. It is time the construction of railways might be slackened in favour of the construction of canals.

Mr. Brodrick has insisted upon the fact that famine protective canals should be constructed from famine grants or from such savings from the grant that the Government can make. This was necessary so as not to mix up the two kinds of canals, the productive and the non-productive. If the Government contents itself with a fair return on productive lines, every rupee invested in canal irrigation can make a good return. There can possibly be no opposition to productive works. Half of the opposition, if any, to the productive works will disappear if the rates charged from tenants are not unreasonable. The opposition mainly exists on the ground of heaviness of the canal rates and the treatment which tenants receive from the officers in charge. Canals are wanted in the country for the benefit of the cultivators and not to be another source of income to the State. We do not think it is right on the part of the Government to sell water at a price heavier than what it costs. The tenants cannot understand why the Government which can get money at $3\frac{1}{3}$ per cent. in the market should not feel contented with an earning on the capital up to 7 or 9 per cent., but should go on increasing the rates. The two and a half crores of rupees which the Government intends spending annually in the construction of canals will be found in the country, and we hope that sufficient labour will be available to enable the Government to spend this amount of money. The next important question which the Government in inaugurating the programme shall have to consider will be to what province the money should be first allotted. The United Provinces and Madras first deserve the attention of Government because these are the parts which have most suffered from famine in recent years. Canal construction is the last hope of the tenantry of Bundelkhand where the protective works must be pushed with greater vigour, and the canals completed in the most affected parts without any delay. The next Budget will show a good surplus, a large portion of which should be spent in carrying out the orders of the Secretary of State.

(g).—General.

NIZAM-UL-MULK,
24th January, 1906.

The *Swadeshi* movement, and the Musalmans.

10. The *Nizám-ul-Mulk* (Moradabad), of the 24th January, publishes a communication which repudiates the charge of being traitors to the country levelled by some Congressists against the Indian Musalmans on the ground of their refusing to take part in the *Swadeshi* movement of the Bengalis. The Musalmans have always been quite willing to promote *Swadeshism* in the true sense of the word; but the so-called *Swadeshi* movement, which was set on foot in Bengal in resentment against the partition of that Province, is confined to boycotting only England-made goods, while leaving Japanese and American articles to be freely used. Had the Bengalis been sincerely patriotic in their agitation, and not animated by selfish motives,

they should have rejected *all* imported goods made in any foreign country without a single exception, and then all classes of men, including Musalmáns, would have gladly joined them to help forward the movement.

INDIAN PEOPLE.
28th January,
1906.

Need for improving the pay and prospects of Indians in the military service.

11. The *Indian People* (Allahabad), of 28th January, says :—The loyalty and bravery of the Indian soldiers, whether in infantry or cavalry, have been borne testimony to times out of number by distinguished commanders and high administrators. They have been seen in attendance upon the Sovereign in England and have won universal admiration by their soldierly and martial bearing. Better still, they have won their hard earned fame on a hundred battlefields. Whether over the snow and the ice and the blinding snow-storms on the road to Tibet, or through the heat of African deserts, the Indian soldier has followed the flag cheerfully and without complaint and has everywhere upheld the might of England. The Indian cavalry is among the best in the world ; the Sikh and the Gurkha infantry have been declared to be among the finest anywhere in the world. We have no desire to institute comparisons, or belittle the merit of the European section of the army in India, but since the Mutiny no regiment or troop of Indian soldiers has ever been in disgrace or been censured for any failure of duty. During the Tirah Expedition it was stated that one European regiment got into trouble though the facts did not transpire ; the case of the IXth Lancers is still fresh in the mind of every one. These incidents convey no reflection upon the European section of the army as a whole ; but it is notable that not a single Indian regiment has been in disgrace within the last fifty years. And the fact is also undeniable that the Indian soldier is never rewarded according to his deserts. There are certain disabilities that can never be overcome in his case. In the Indian Civil Service there are Indian Commissioners and Members of the Board of Revenue, District Magistrates with a number of European subordinates; but in the army the occasion never arises when an Indian officer is allowed to have European subordinates. There are honorary captains and even colonels among retired Indian officers, but they are never given field rank. For that matter, there are Honorary Generals among Native Princes, who are never placed on active duty. On the few occasions that such Princes have been allowed to join punitive expeditions, they have been invariably placed on staff duty, but never in charge of a command or a strategic position. The Indian soldier is absolutely and always a subordinate, and no display of valour or military skill can ever place him in the position of a commander.

This is a grievance deeply felt, but there is no present chance of its being remedied. But the other grievances present no difficulty in redressing them, and are felt very keenly. The inadequacy of pay and pension is a solid grievance and is pressing heavily upon the Indian soldier. When it is stated as a bare fact that the highest salary to which an Indian in the army can aspire is only Rs. 150 a month, we can form an idea as to the attractions the army offers to men of superior intelligence. A Deputy Magistrate or a Munsif of the lowest grade gets a larger salary. It is true that only certain classes of people, termed warlike, are admitted to the army. The distinction is arbitrary, for no class of people is perpetually unwarlike or the contrary. Peasants and artisans have made splendid warriors, while fighting races have often fallen off in the martial instinct. But the lowness of salary prevents the pursuit of culture, or high education in the army. A man who gets Rs. 80 or Rs. 100 a month, and has to live away from home most part of his service and to make monthly home remittances can scarcely give his sons very superior education. Consequently, the standard of education in the army has always remained low, and we do not see how it can be raised. In spite of this discouraging fact, education is making some advance in the army. The feeling is spreading in the army that the military service, so full of hardship and danger, is ill paid and worse rewarded so far as substantial tokens of reward go, and the Indian soldier is entitled to better treatment both as regards emolument and position in the service. Since the Indian soldier himself has begun to think in this manner, we do not think the military authorities of the Government will be wisely advised in overlooking his grievances very long. If the army is brave and loyal it is deserving of generous treatment, and what is demanded is nothing more than bare justice. There is no call upon the generosity of the Government, but only upon its justice, and to such a call the Government should cheerfully respond.

INDIAN PEOPLE,
28th January,
1906.

Casualties at the *Kumbh mela* at Allahabad.

12. The *Indian People* (Allahabad), of the 28th January, says:—The civil and police officers present exerted their utmost to prevent accidents, and no blame attaches to them for the lamentable loss of life and the injuries that did happen on the *Amawasya* day. These are to be ascribed to an error of judgment. The error lay in treating the *Kumbh* day in the same manner as the *Sankranti* day. As a matter of fact, there is an immense difference between the two. It was a topic of common conversation that some deaths would inveitably take place on the *Kumbh* day. The authorities were fully aware that the number of bathers on the Kumbh day would be much larger than on the Sankranti day. Consequently, it should have been anticipated that the arrangements and the police assistance that were found sufficient on the Sankranti day might prove inadequate on the Kumbh day. That was what actually happened. The help of the military authorities should have been obtained before, and not after the terrible accidents. The barriers should have been shifted and the passage should have been kept uniformly wide from the second to the third bridge of boats. Part of the passage reserved for the *Sádhus* might have been fenced off for the pilgrims, whose number was much larger. If three or four cordons had been established along the route the rush would not have been so great, and the crowd would have been under better control. Part of the crowd could have been halted on the top of the *bund*, part below and then again at the temple of *Hanuman* and near the south bastion of the fort. If there had been a steady, regulated flow of traffic backwards and forwards the day might have passed without accidents. Similarly, at the second bridge of boats a cordon should have been established on the top, in continuation of the fencing of the enclosure of the space reserved for the shaving of heads. This would have prevented people from tumbling down in heaps at the head of the bridge of boats. Crowds of these proportions do not come often together, and the error of judgment may be well ascribed to want of experience, but it will be well to put together the lessons learnt by this Kumbh gathering, so that similar gatherings in future may be better and more successfully controlled, and loss of life and injury to limb may be avoided.

AL BASHIR,
30th January,
1906.

Suggestion for effecting union between Shias and Sunnis for the purposes of promoting their common well-being.

13. A Muhammadan correspondent of *Al Bashír* (Etáwah), of the 30th January, in a long article, endeavouring to show that union is impossible between the Hindus and Musalmans, because the former are hypocrites, urges that the Muhammadans, instead of seeking to cultivate amity and good-will for Hindus, would do well, on the principle of charity begins at home, to direct their efforts to uniting the Shias and Sunnis into one body co-operating for their common well-being. Both the sects believe in the same God, and follow the same gospel; and if their respective *ulamas*, or learned men, be moved in the matter, they still enjoy sufficient influence among their people and will easily be able to effect a union of hearts between the two sects.

HINDOSTHAN,
31st January,
1906.

Suggestion for suppression of begging nuisance in large towns.

14. The English *Hindosthán* (Kalakankar), of the 31st January, says:—The begging nuisance in all large cities in India, Calcutta, Madras, Bombay and Allahabad, etc., has reached such a degree of reproach on Government that it is high time some drastic measures were adopted to suppress the nuisance. Begging on public roads and streets as years roll by seems to increase. Some of these beggars, whose very appearance is shockingly disgusting, are seen running after not only pedestrians, but also after the occupants of carriages and tram-cars, letting the motor-cars seriously alone from their inability to keep pace with them. Many of these beggars, who have no claim to be so called, being strong in body, mind and limb, venture even so far as to touch the body of the passers-by until either they are pleased with a pice or well thrashed aside with a cane. The Chief Presidency Magistrate, Bombay, Mr. N. W. Kemp, had half a dozen of these gentry before him, charged with soliciting alms in public places, and convicted and sentenced all to periods varying from fifteen days to one month's rigorous imprisonment. Such leniency in the case of vagabonds who are perfectly able, but too lazy to work, is quite a ridiculous method of dealing with the ever-increasing nuisance. In most cities and large towns on the Continent they deal effectively with the begging nuisance and the Contagious Diseases Act. With regard to the first, every offender detected in soliciting alms, who is capable of doing a day's

work, is on conviction sentenced to six months hard labour, the first seven days of every month he being fed on bread and water only, what in Germany is called *Schwartzen-brod* (black bread), and compelled to break a given quantity of stones daily. Of that unsavoury subject, the Contagious Diseases Act, it is dealt with summarily in a similar manner, and in cities and towns in Germany so effective is the method of dealing with it that it rarely gets beyond the house where the disease is contracted. Some years ago the writer had a long interview with Earl Roberts when he was Commander-in-Chief in India, on the subject; but opposition in the form of interfering with the rights of the subject was raised and the matter never came to anything.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

GURUKUL SAMACHAR,
December, 1905.

Suggestion for reducing the commission on money-orders for remittance of Government dues to half of the present rates.

15. The *Gurukul Samáchár* (Sikandarabad), for December, 1905, referring to the reduction recently made in the rates of the Inland Telegraphic money-order commission, says that a similar reduction is urgently needed in the commission charged on money-orders issued for remittance of Government dues by zamíndárs and others, who have at present to put up with much inconvenience and extortion in making a direct payment at a tahsíl. The editor thinks that if the commission on money-orders were reduced to half of the present rates for remittance of land revenue, zamíndárs would mostly prefer to remit their dues to Government through the Postal agency in future.

ADVOCATE,
28th January, 1906.

Protest against the order of the Postal Department prohibiting the marking of postal stamps affixed to letters, &c.

16. The *Advocate* (Lucknow), of the 28th January, publishes the following letter from a correspondent:—Sir,—The Postal Department has recently passed a regulation prohibiting us from marking the postal stamps with lines or signatures. This has, we hear, given rise to a mischievous practice among the servants and the post office clerks to remove the stamps affixed to the letters and packets and fix old ones in their place, or to remove them without replacing them. This bad conduct on the part of some mischievous persons is likely to involve innocent persons in difficulty: for to use old stamps is a criminal offence. The other day, we hear, a (Postal) Inspector made an enquiry in a case in which the person who was accused of having used old stamps deposed that he had used new stamps, and that he suspected the Post office employés to have removed the stamps affixed by him. To put an end to this evil practice, we hope the Postal authorities will withdraw the new orders, and allow us to mark the stamps as before. We do not find any reason for enforcing the new regulation.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

ADVOCATE,
1st February, 1906.

The *Sylhet Chronicle* called upon by the Local Government to withdraw its account of an alleged outrage on a *mehtar* woman by a Gurkha sepoy at Barisal.

17. The *Advocate* (Lucknow), of the 1st February, says:—For illegal, unlegal and novel methods of dealing with the people and their leaders by the rulers, commend us to the new province of Eastern Bengal and Assam. After so many days of cogitation the Chief Secretary to the Government in the Province has called upon the editor of the *Sylhet Chronicle* to withdraw everything that has appeared in his paper on the alleged outrage on a *mehtar* woman by a Gurkha sepoy at Barisal. From Barisal to Sylhet is indeed a very big jump in spite of both towns being now under the same ruler. The woman was said to have gone early morning one day—as duty required her to do—to the Gurkha police for clearing nightsoil. A Gurkha gave her chase, caught hold of her and tried to outrage her modesty.

Her cries frustrated his design. On a complaint being made to the Municipal Chairman, an overseer was asked to inquire into the allegations. He found the complaint to be true. On this, the Magistrate was moved who ordered a police enquiry. The District Superintendent of Police is said to have personally recorded the evidence of a number of people. And here the matter stops. These facts have been published in almost all Bengal papers. But why should the *Sylhet Chronicle* alone be called upon to withdraw what offence, if offence it be, has been committed by nearly all papers in Bengal? Is Sylhet within the jurisdiction of Non-Regulation clauses?

ADVOCATE,
1st February, 1906.

Government of India's boycott of the *Statesman* for unauthorized publication of a departmental note by Lord Curzon.

18. The *Advocate* (Lucknow), of the 1st February, says:—We confess we do not regard Mr. Ratcliffe's explanation for the publication of Lord Curzon's note in his paper satisfactory, but we think the punishment meted out to the *Statesman* is both heavy and undignified for a mighty Government like the Government of India. What the *Statesman* did several Anglo-Indian papers have been doing with impunity. In fact the official secrets are communicated mostly by the very people with whom the secrets are confided, and yet the *Statesman* is singled out for punishment. The boycott of any paper is most undignified. Of all Calcutta Anglo-Indian papers the *Statesman* is the most independent. Its talented editor Mr. Ratcliffe has the confidence of both the non-official European and the Indian community; has been a unsparing critic of the reactionary policy of Government. He is known to be connected with a number of English papers, that had been unsparing critics of the Government of India. To humiliate such a man, to drive him away from India by making his connection with the *Statesman* a pecuniary loss to the proprietor is, we say, not at all becoming. If any offence had been committed, a warning would have served the purpose. Any punishment by executive orders is objectionable. We were hitherto under the impression that the Departments of the Government send advertisements for the sake of larger publication. This is the first time that the Government of India has publicly acknowledged that these are distributed as subsidies to newspapers. Are we to explain the fact of the *Pioneer's* charging double the ordinary rates for Government advertisements in the light of the new exposition?

AL BASHIR,
30th January, 1906.

Prosecution of the Poona Marathi paper, *Bhala*, at Bombay for publishing an objectionable article.

19. A Muhammadan correspondent of *Al Bashîr* (Etáwah), of the 30th January, giving the substance of the article for publishing which the *Marathi* newspaper, *Bhala* of Poona, is being prosecuted by the Bombay Government for sedition, says that the article in question is certainly most inflammatory, foolish, and written in a most objectionable taste and style, and that no educated man can possibly have any sympathy with the editor in his present trouble. Granted that the British Government is so well and firmly established in India, that, not to speak of one objectionable article in question, even ten or twenty such articles, or, for the matter of that, fifty such scurrilous papers as the *Bhala*, cannot possibly do the least injury to it; but an offence is after all an offence, and the writer fails to see the propriety of Government letting off the editor with simple warning as suggested by the *Paisa Akhbár* of Lahore.

ZARIF,
8th January, 1906.

Undignified controversy between the editors of two Urdu papers at Lucknow, *re* the literary merits of an old Urdu poem.

20. The *Zarîf* (Lucknow), of the 8th January, and its previous issues, are full of humorous attacks on the editor of the *Oudh Punch*, which occasionally verge on indecency, vulgarism and scurrility. A paper-fight has long since been carried on between the editors of the *Oudh Punch* and the recently started paper *Zarîf*, regarding the merits of an Urdu poem called the *Gulzár-i-Nasîm* composed by a Hindu, deceased long ago, the first considering it to be a work of great excellence and beauty, and the other holding quite the contrary views. In the course of this protracted controversy, the two editors have now come to freely indulge in personalities; and it would surprise nobody if they should soon have to appear before a law court to answer for their undignified and profitless altercations.

ALLAHABAD:
The 3rd February 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

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SELECTIONS

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Nil.

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INDIAN PEOPLE,
21st January, 1906.

The Prince of Wales' visit to India, and the real condition of the people.

1. THE *Indian People* (Allahabad), of the 21st January, says:—The following characteristic and suggestive remarks about the Royal Tour in India appear in the *Review of Reviews*:—"Beyond a languid feeling of curiosity as to the contents of the Prince's daily bag, no one seems to concern himself about the Royal progress. Some day we may have an Heir Apparent to whom India will be something greater and better than a gigantic game preserve. But at present the barbarian instinct that loves to kill is too strong to be easily eradicated. If in the midst of his journeyings the Prince of Wales could be as much impressed by the extreme poverty of India as was the Tsar of Russia when he visited Hindustan, this tour might yield some valuable fruit for the Empire in days to come." The justice of these observations cannot be questioned. But it must be remembered that the Prince of Wales can only follow the programme that is marked out for him beforehand. His Royal Highness heard of the famine in Rájputana while he was passing through that part of the country, but the unlovely sights of suffering and poverty were carefully kept away from him. He sees a dressed-up and decorated India, arrayed in gala costume for his special benefit. The real India is to him as unknown as it was before he had set foot in this country. This is unavoidable in the present nature of things. The Tsar visited India when he was heir to the Russian Empire, but he came with his eyes open, and was much more the master of his time and his tour than the Prince of Wales is, and since he had heard of the extreme poverty of India he took care to verify it with his own eyes. The Prince of Wales has not got the same opportunities that the Tsar had, and consequently he has seen nothing of the real state of the country. Undoubtedly it is a pity, but it can only be remedied when Royalty in India can shake itself free from the official programme and see things for itself and judge the country with its own eyes.

INDIAN PEOPLE,
4th February, 1906.

The Prince of Wales at Madras and his permission to let the "Black Town" be known as "George Town" in future, and his expression of joy at being given the opportunity of meeting Indian leaders.

2. The *Indian People* (Allahabad), of the 4th February, says:—One of the most graceful and considerate acts of His Royal Highness the Prince of Wales during his Indian tour has been the changing of the name of a part of the city of Madras. The native portion of that city was hitherto known by the unsavoury name of Black Town. How the name came to be adopted, or who gave such a name would be now profitless to enquire, but it was undoubtedly a relic of old barbarism, when the natives of this country were called blacks and savages by recently civilised nations. To an outsider or a foreigner such a name as Black Town conveyed a repulsive and unwholesome idea. The matter was represented to His Royal Highness and he was asked whether he would be pleased to give his own name to this part of the city of Madras. The Prince of Wales graciously gave his permission at once and Black Town, Madras, will in future be known as George Town, after the future King-Emperor. If the former name was objectionable, the new name is one upon which the citizens of Madras may be warmly congratulated, and their gratitude to His Royal Highness the Prince of Wales will be shared by the people of India. In his letter to Lord Ampthill, the Prince of Wales specially thanks His Excellency for the opportunity given to him of meeting Indian leaders. We are not aware whether the other provincial rulers gave His Royal Highness similar opportunities, but no mention occurs in previous acknowledgments made by the Prince of Wales. Here is a point which may be well acted upon by the authorities elsewhere, though the better part of the Royal tour is over. It is now evident that the Prince desires to see Indian leaders and to exchange views with them, and the Local Governments should afford His Royal Highness an opportunity of coming in contact with the leaders of Indian society and Indian thought.

A suggestion for the King-Emperor to carry out while opening the new Parliament.

ARYA MITRA,
1st February, 1906.

3. The *Árya Mitra* (Agra), of the 1st February, referring to the overwhelming majority of the Liberals at the late General Election, says that the King-Emperor, who is going to open the new Parliament in person on the 19th idem, would do well to take the opportunity to tinge his speech with such moral observations as will induce the new ministers and the members to administer the British empire without making distinction between white and black races.

The Congress and the Musalmans.

URDU-I-MUALLA,
January, 1906.

4. The *Urdu-i-Mualla* (Aligarh), for January, expressing satisfaction at the proceedings of the late Congress held at Benares, and praising the speeches of some of the leading speakers at the assemblage, says that although great difficulties were apprehended in carrying out of this session owing to various causes, the complete success of the whole affair testifies that "this holy and important movement is blessed with divine support." The Congress *pandal* presented a unique spectacle of patriotism and reciprocal affection, so that the amount of genuine pleasure which one derived from a few hours' presence in such an atmosphere could not elsewhere be had in one's whole life-time. But what has delighted the Muhammadan editor most is that the number of Musalmans, especially the educated ones, present at the last session was much larger than it was on any previous occasion; and he hopes that, by God's grace, the attendance of Musalmans will continue to increase from year to year, inasmuch as when once a man has taken part in the interesting and unprejudiced deliberations of the Subjects-Committee of the Congress, it will be impossible for him to keep aloof from it in future. It is a great pity indeed that some Musalman editors should be hostile to the Congress propaganda *on imaginary grounds*. For instance, one of these ignorant and prejudiced editors ridiculed the Congress for passing a Resolution regretting the separation of the North-West Frontier Province from the Punjab, while no such Resolution was brought forward at all. The Congress leaders need not, however, mind the ravings of such empty-headed sycophants (of the authorities), and continue to do their duty by their country with honest and unabated zeal. But one may ask these simple-minded folks that when experience shows that no two men are found to have exactly the same ideas and aspirations, how is it possible for two communities to do the same? And such being the case, do not the exigencies of politics require that all the communities should join and co-operate in those matters, at least, in which their interests are perfectly identical, and is it not a great moral and political crime on the part of any community to throw obstacles in the way of the formation of the whole country into one nation, on the ground of its disagreement with the others on certain small matters? The best course that the Muhammadans can, in the present state of their feelings, adopt is to establish a separate political conference for discussing those questions in which they differ from the Congress, or which especially relate to them as followers of Islam, and to co-operate with the Congress in all other matters on which they are at one with it: otherwise by their absolute hostility to the Congress they not only do injury to its cause, but positively "trample upon" the interests of their own co-religionists. May God soon bring them to the right path!

The Musalmans, and the Indian National Congress.

AL BASHIR,
6th February, 1906.

5. *Al Bashír* (Etáwah), of the 6th February, quoting the speeches delivered by the Hon'ble Justice Chandravakar and Pandit Jwala Prasad, S.C.S., at the last session of the Indian National Social Conference at Benares, says that these speeches conclusively prove that the sole object of this Conference is to do away with the caste restrictions of the Hindus and thereby ameliorate their social condition. From this one can easily perceive that the energies of the Conference are solely directed towards effecting social reforms among the Hindus only and not among the other communities of India as well, as if the Hindus alone form the entire Indian society. And such being the case, what ground have Musalmans to think that the so-called Indian *National* Congress does not equally aim at securing political rights and privileges mainly for Hindus? The editor is strongly of opinion that the Congressists, practically ignoring the interests of all the other communities, seek only to bring about the political advancement of Hindus in all manner of ways; and hence he wishes the Musalmans to clearly understand that unless they

come to hold themselves to be a community altogether separate from the Hindus, as the Anglo-Indians or Eurasians have done, and take to seeking their rights from Government as such, there is not only no prospect of their improving their condition in any way, but it will become difficult for them even to maintain their existence in India.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

ADVOCATE,
8th February, 1906.

The Excise Committee.

6. The *Advocate* (Lucknow), of the 8th February, says :—So little has been known of the Excise Committee which has been formed to submit a report to the Government on the Abkari administration of the country, that one does not know what progress has been made by it in the work entrusted to it. The Committee is expected to arrive in Lucknow on the 17th instant. But beyond a letter to the Secretary of a Missionary Temperance Association, we do not know if any information has been sent to anybody about the lines on which the Committee is to make enquiries, and if any non-official evidence is to be taken by the Committee. We are yet in the dark as to what the Committee did in Madras and Calcutta. If the members of the Committee do not appear to be anxious to get information from other than departmental sources, we do not see any reason why temperance reformers should fail to press their own views.

We know the scope of the Committee is very limited. It is not to go into great questions of policy. But within the Committee's limited scope much may be done to advance the cause of temperance.

* * * * * * * *

All Temperance Societies which have not been asked to give evidence or information may volunteer evidence. The declared policy of the Government is not to allow increase in consumption of liquor for the sake of revenue. The present laws are no doubt defective in themselves, but they can do a great deal to prevent the evil of drunkenness if they are worked in the right spirit, and are not allowed to be relaxed in favour of liquor-vendors. There are one and diverse ways in which the consumption of liquor is increasing. Local option we may not get; but we can insist that in issuing licenses for shops regard ought at least to be paid to the opinion of people near whose houses a shop is sought to be opened, and that no new shop should be opened at a locality where it is not wanted. Such shops should not also be turned into clubs, where there is nobody to prevent a man from getting drunk. Shops are expected to be closed after 9 P. M., and they are in a manner closed at that hour, but all the same liquor can be had at all hours of the night. There are few shops which have no back doors, fewer still which are not the dwelling places of the vendors, which facilitates the visit of purchasers at hours when the shops are supposed to be closed. Why should the dealers allow people to collect at the shops and get drunk? Why should amusements be provided at the shops? These are questions of detail and do not touch principles, but can be attended to by some alteration in the rules. There may be need of bar-rooms in European quarters, but there is none whatsoever in Indian quarters. These bar-rooms are kept open till, we believe, 11 P. M., and offer much temptation to people to purchase costly foreign spirits. Till such time that the sale of English wines was limited to bottles, the lower classes could not purchase costly drinks. These shops should be restricted and in no case allowed to be opened at places the residents of which do not want them. Local feeling should be respected. The Committee might in these small matters be of some help, if evidence be collected to show that there has been increase in the sale of wines, or cases in which facilities for drinking have interfered with the labour force in any industry. The field is limited, but it will be a great pity indeed if the opportunity now offered to get the Excise administration reformed is lost.

(d).—*Municipal and Cantonment Affairs.*

ROHILKHAND GAZETTE,
1st February, 1906.

Sale of pork in the cantonment market at Bareilly.

7. The *Rohilkhand Gazette* (Bareilly), of the 1st February, referring to the recent order of the Cantonment Magistrate permitting the sale of pork in the Cantonment market at Bareilly, says that this is an innovation. The Indian public, especially the Musalmans, look upon pork as an abomination; and, hence, in order to avoid wounding the feelings of the Indian community, the District Magistrate would do well to cancel the Cantonment Magistrate's order in question, and direct pork to be sold at some unfrequented place, as was formerly the case.

(e).—*Education.*

ADVOCATE,
8th February, 1906.

Revision of the Educational Code in the United Provinces.

8. The *Advocate* (Lucknow), of the 8th February, says:—We understand that a Committee is shortly to be appointed by the Director of Public Instruction to revise the recently issued Educational Code. We do not know what persons will constitute the Committee, but as it is to deal with very important questions relating to education problems and the working of the entire educational machinery, we hope Mr. Lewis will avail himself of the advice of non-officials who should be taken from teachers and guardians of boys and persons interested in education. The Code does not deal with matters connected with the Department only. Hence the voice of those should also be heard who are affected by and can also affect its working. The Code is a bulky thing. It will require consideration and time for revision; but we dare say three or four gentlemen could be found in the Provinces who will be ready to render the Department any help which is likely to reduce the rigour of the system and increase the usefulness of the Department.

(f).—*Agriculture and questions affecting the land.*

RAJPUT,
31st January, 1906.

Suggestion for establishing a depôt of agricultural appliances at the headquarters of every district in the United Provinces.

9. The *Rájpút* (Agra), of the 31st January, joins a zamindar in suggesting that the Director of Agriculture would do well to establish a depôt of agricultural appliances at the headquarters of every district in the United Provinces, so that both landholders and cultivators may easily be able to inspect and purchase such of the appliances in question as they approve of and need.

(g).—*General.*

INDIAN PEOPLE,
25th January, 1906.

Government of India's Resolution on anti-plague measures.

10. The *Indian People* (Allahabad), of the 25th January, commenting upon the Government of India's Resolution on anti-plague measures, says:—It is noted that the most important change in the last five years is the opinion of the experts that rats play the most important part in spreading and keeping alive the disease. These rodents are most susceptible to infection, and it is due to them that the disease reappears in houses which have been carefully disinfected. The consequent conclusion is that "it is as essential to the safety of the community to destroy infected rats as to segregate plague-stricken people." There can be no objection to a suggestion of this kind. Even when there was no plague, rats were looked on as pests and not as pets, and rat-traps were used in most houses. The depredations of these rodents make them very undesirable acquisitions, and people have cheerfully helped in the killing of rats. It is doubtful, however, whether they can be altogether exterminated in spite of the many devices, including 'Rough on Rats,' to kill them. The difficulty comes in when a distinction has to be made between healthy and infected rats, for no such distinction is possible. The approach of the plague is announced by the sight of dead rats, and the plague kills them more

expeditiously and in much larger numbers than any human contrivances. There is also a theory that it is not the rats themselves but the fleas which are their parasites that spread the infection. The entire theory is one of reasonable, and not scientific, certainty; but the co-operation of the people in the destruction of rats may be fully reckoned upon, and we believe they have readily responded to the demand made upon them. Among the different precautions taken, experience has shown that none is so effective as the prompt abandonment of an infected area for a period that may vary according to circumstances. The Government might be informed that this theory has the sanction of the Hindu *Sástras,* as the saying is quite common that he who escapes from a great epidemic alone lives. The word is *mahámári,* which means a frightful mortality, and can have reference only to the plague. In earlier times when cities were neither so large nor so thickly populated and the habits of the people much simpler than at present, it was easy to evacuate any place promptly, but it passes understanding now to imagine how a city like Calcutta, or Bombay, or even Allahabad can be evacuated by the whole population. The ancient direction is still followed in this country, and large numbers of people promptly leave as soon as the plague appears, and the Government need not urge them to adopt this measure of precaution. Compulsory evacuation, however, which was at first resorted to in the Punjab with disastrous results, is out of the question. It ought to be recognised that the principle of evacuation is largely believed by the people who practise it, and if facilities are given, as proposed in the present Resolution, more people might avail themselves of this precaution; but absolute or complete evacuation of any large infected area is neither practicable nor feasible.

Only qualified assent can be given to the immunity supposed to be conferred by inoculation. As the Government puts it, the adoption of inoculation depends upon the strength of popular sentiment in its favour or against it. It would be useless to deny the fact that popular sentiment, never very favourable towards inoculation, has not yet recovered from the shock it received by the Malkowal tragedy, and there is really no body of public opinion, popular or scientific, yet in favour of inoculation. It is yet entirely in the experimental stage, and that also of a rudimental character. It would be unsafe to build any theory upon the potentialities of inoculation as a measure of protection or precaution. The last measure, though it is not the last in the Government Resolution, is about improving the insanitary and crowded condition of cities. The direction given is that municipalities and local bodies should be encouraged to look to these matters. This is trifling with the situation entirely. The whole question is one of improved sanitation and better residential quarters, and not of rats, segregation, inoculation or anything else. Rats are not confined to the poor man's house, and they are specially fond of the meat-safe and the larder in European houses, and yet there are scarcely any cases of plague in those houses. People who are ill fed and ill housed are the principal victims of plague as of every other epidemic. What can municipalities and local bodies do to help them? What are the funds at their disposal? In a number of years they may widen a few streets, or they may lay down a few drains. Will that stamp out the plague? The Imperial and Provincial revenues alone can carry out the necessary reforms of cities and towns. The surpluses that are spent year after year on the army and upon improved engines of warfare and highly paid new appointments might be spent in part in improving our cities and towns, but that is left to bankrupt municipalities and local bodies that cannot light their lamps or pave their roads, while the Government stalks about on the high horse of the mentor and the instructor! Everywhere the complaint is that while the Government appoints commissions and resorted formerly to objectionable methods, it has done very little to help the municipalities and local bodies to fight the plague; and that impression will be strengthened by this Resolution which gives such fine advice to the municipalities without any promise of financial help.

ADVOCATE,
8th February, 1906.

The *Swadeshi* movement and the Rungpur Special Constables' case.

11. The *Advocate* (Lucknow), of the 8th February, says:—The hint thrown out by Sir Francis Maclean has, it seems, been acted upon. The Government of Sir Bampfylde Fuller has ordered the withdrawal of the order passed by the Magistrate of Rungpur for the prosecution of the persons who were appointed special constables but refused to serve as such. Does it mean that the judgment in the case will not be

delivered? While the people are satisfied that the erratic Lieutenant-Governor of the new province has seen his mistake, a judicial pronouncement on the issues raised would be a very welcome addition to the authoritative literature on the subject. We heartily congratulate the gentlemen who had the courage of their conviction, and faced the music of a State prosecution with a fair prospect of a term as His Majesty's uninvited guests. The show of such a bold front is much to be appreciated.

NASIM-I-AGRA,
7th February, 1906.

Need for keeping a strict watch on subordinate police and judicial officials.

12. The *Nasim-i-Agra* (Agra), of the 7th February, complains, in a long article, that the majority of the subordinate police and judicial officials are generally a lot of unsympathetic, hard-hearted, foul-mouthed, tyrannical and corrupt men; so that the people who have occasion to go to them are not only much ill-treated and abused but are freely fleeced as well. There are no doubt some honest officials among the men in question, but their number is extremely small. The only possible way to improve the *morale* of the corrupt and otherwise misbehaved classes of officials is to keep a strict watch on all their doings, recommending for promotion only those who are found to bear an unexceptionally good character, and severely punishing the misbehaved ones.

ITTIHAD,
16th January, 1906.

A complaint against brokers at Lucknow.

13. The *Ittihád* (Lucknow), of the 16th January, stating that a number of *dalláls* or brokers were lately charged with the offence of carrying on their business in the public thoroughfares at Bombay, and fined Rs. 25 each, regrets that no similar action has ever been taken at Lucknow, where the brokers have made themselves a much greater nuisance than their *confrères* are at Bombay.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

INDIAN PEOPLE,
4th February, 1906.

A railway collision near Hathras.

14. The *Indian People* (Allahabad), of the 4th February, says:—Beyond a brief announcement no particulars have yet appeared of the railway collision between Pali and Sasni close to Hathras. All that the public yet knows is that a passenger train collided with a goods train, and that the European driver and Indian fireman of the passenger train, besides two passengers, were killed. The brakesman, signaller and six passengers are reported wounded. The accident must have been more serious than appears from this account, for it is only in very serious accidents that drivers and firemen are killed. Usually they jump off and escape either unhurt, or with some injuries, before the actual collison takes place. It is apparent that either the driver of the passenger train did not know that a collision was imminent, or he had no time to save himself. There is reason to apprehend that the casualties must have been more numerous than are reported so far. Our information is that the line was blocked on the 1st instant, and passengers had to tranship and walk over a distance of nearly a mile. Several injured persons were detained, and there were reports that a good deal of property had been lost. The result of the official inquiry will be awaited with anxious interest. In other parts of India an accident of this nature would give rise to a crop of claims for damages either by the relatives of the deceased persons, or by the injured persons, for the liability of the railway authorities in law is quite clear. In this part of the country people have less clear notions about their legal rights, but we hope they will find legal advisers. It is not yet known how the accident happened, but there was something wrong with the line clear message, to judge from the reports we hear. There will not be much difficulty in fixing the blame on the proper persons. Considering how the slightest mistake or carelessness may bring about a terrible disaster, the working of railways must be admired for its general safety.

VII.—POST OFFICE.

ZULQARNAIN,
7th February, 1906.

A suggestion for raising the pay of post office clerks.

15. *Zulqarnain* (Budaun), of the 7th February, complains that notwithstanding the Postal Department is perhaps the most useful and honest department, its employés are not only not allowed holidays for Indian festivals as their *confrères* are in other

Government offices, but they are the worst paid of all Government employés, the minimum pay of a postal clerk in a head office being only Rs. 20 a month. This pay is certainly quite inadequate for a man who is expected to be at least a matriculate, specially in view of the general rise that has taken place in the prices of all necessaries of life, on account of constant recurrence of famines. The scales of salaries of the clerks in other public departments have lately been revised and raised, and Government would do well to do justice to the poor postal clerks also, raising the minimum pay of the lowest grade clerk to Rs. 30 a month, and making a proportionate increase in the other grades.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

HINDOSTHAN,
2nd February, 1906.

The *Statesman*, and the Government of India.

16. The English *Hindosthán* (Kálákánkar), of the 2nd February, says:—Much sympathy is felt for the *Statesman* in its quarrel with the Government of India. Nobody defends, or would desire to justify the publication of a confidential document; but it is recognised that for Government to set itself above the law, and to mete out punishment to an accused without trial in a Court of Justice, is to create a dangerous precedent which is liable to interfere with the liberty of the press.

INDIAN PEOPLE,
4th February, 1906.

The *Statesman*, and the Government of India.

17. The *Indian People* (Allahabad), of the 4th February, says:—In the correspondence that passed between the Government of India and the Editor of the *Statesman*, and the subsequent orders passed by the Government, stress has been laid upon two points, first, that the publication of Lord Curzon's note was a gross breach of journalistic propriety, and second, that the more influential journals in India had maintained a seemly reticence in respect of the incident, namely, the publication of the document in question. Evidently the Government expected that its decision would also meet with the approval of the more influential journals in India. Only two such journals, the *Pioneer* and the *Englishman*, at first approved of the decision, the *Englishman* adding that the compliment about the seemly reticence was intended for it specially. The *Pioneer* said the position of the Government was unassailable, but the next day it changed its tone and found the action of the Government unjust and indefensible. As regards the rest of the newspapers in India there was no mistaking their attitude. The *Times of India*, faithful to Lord Curzon unto the last, condemned the action of Government most emphatically and every other newspaper, Indian or Anglo-Indian, has followed the same lines. The reticence in regard to the incident itself was an accident, though a number of newspapers did comment upon Lord Curzon's note. The only reason why it was not commented upon more widely was that the document was not of sufficient importance. It related only to the court language of Sambalpur district and certain connected matters. Its interest lay in the fact that Mr. H. H. Risley, or whoever then happened to be the Home Secretary, was somewhat roughly handled by Lord Curzon. If it had been a more important or sensational document, every newspaper in India would have reproduced it and commented upon it, and there would have been no seemly or unseemly reticence about the matter at all. There are some newspapers which are in the confidence of the Government and which support the Government invariably, but the position of the genuine newspaper is of absolute independence and it makes no bid for official favour or official patronage. Among English-speaking races the liberty of the press is valued far more than the favour or frowns of the Government, and the opinion of a Government on the propriety or otherwise of the conduct of a newspaper has not the slightest influence upon public opinion.

If the Government had been anywhere recognised in the British Empire as the judge of journalistic propriety, there would have been no need for legislation for the protection of Official Secrets. The Government would have had merely to say that official secrets and confidential State papers should not be published and newspapers would have abstained from publishing them. It was because the Government has no power over the press, beyond what the law gives it, that the Official Secrets Act was passed and revised in India in order to make it more stringent in the teeth of the most powerful and unanimous opposition. There is no question of propriety between the Government and the press. The standard of the public interest varies from the official and the public points of view. If Lord

Curzon's note is an official secret the *Statesman* has infringed the law and must abide by the consequences. The Government has the power to set the law in motion without reference to any one. But the Government shrank from this step as it would have rested with nine jurymen to decide whether it was in the public interest that Lord Curzon's note should have been published. Had there been a prosecution there would have been a triumphant acquittal for the *Statesman.* Instead of appealing to the law, the Government has taken a course which was never contemplated by either the law, or the sense of propriety. As has been pointed out by several influential newspapers the Government has frequently condemned the boycott in Bengal, while its action against the *Statesman* is a boycott, pure and simple. Official advertisements are not sent to the press as a favour, but in the public interest and in the interest of the Government, and are paid out of public revenues. The *Statesman* has undoubtedly the largest circulation of all Calcutta papers, and official advertisements attained a wide publicity in its columns. The Government not only introduces legislation, but lays down the laws of conduct and propriety, and it constitutes itself the accuser, prosecutor and judge. For the newspaper press to accept such a situation without protest is to bid farewell to the liberty of the press. The *Statesman* itself has so far said nothing about the action of the Government, and its reticence is far more dignified than the vindictive boycott of the Government, but it is quite evident that the matter cannot rest where it is. To-day it is the *Statesman*; to-morrow it may be the *Pioneer* or the *Englishman.* And what will the *Pioneer* have to say when it is deprived of official advertisements and the double rates it boldly advertises for such advertisements? There may be no intentional indiscretion, and yet a Secretary may be offended and may proceed to boycott any newspaper. The matter is far too serious to be treated as an individual case, and it will be a grave danger if the legal rights of the Government are supplemented by executive boycott.

As regards what constitutes journalistic propriety, this is the first time we hear a Government out of Russia posing itself as the judge. Except where international complications are at stake, the publication of confidential State documents has always been regarded as a proof of newspaper enterprise and not of newspaper impropriety. The most influential newspapers have spent large sums of money in getting at important State documents, which were jealously guarded from the public. The *Times* published the text of the Treaty of Berlin as soon as that document had been signed, to the consternation of the representatives of the various Governments, to the great scandal of the Ministry and to the intense delight of the reading public. The publication of Lord Curzon's note may hurt Mr. Risley's pride a little, but otherwise it involves no complications of any kind. So far as the public is concerned it does not matter a brass farthing what the Government thinks of the propriety or impropriety of the publication. If the Government thinks the *Statesman* has done wrong, let it prosecute it under the Official Secrets Act; if it cannot, let it overlook the incident instead of resorting to improper devices and undignified courses to give vent to its displeasure. It is not the *Statesman* but the Government that is the real loser; for as the *Times of India* has pointed out, no independent or influential newspaper is dependent upon the Government for a living and an official boycott cannot do it much injury, but the Gvernment has lost a great deal in public estimation by the action it has decided to take. Everything, however, depends upon the ultimate decision of the *Statesman* itself, and that is what we are not in a position to anticipate.

The *Statesman*, and the Government of India.

ADVOCATE,
8th February, 1906.

18. The *Advocate* (Lucknow), of the 8th February, says:—We are glad that the Home Department has thought it fit to withdraw itself from an awkward position by rescinding the orders against the *Statesman.* Whether it has been due to the adverse criticism of the Press or to the last letter of Mr. Ratcliffe, one may not stop to consider. One thing is apparent that the strong expression of public opinion had a great deal to do with the rescinding of the hasty orders. The Government of India has shown commendable regard for public opinion. How much it will make itself popular and how much discontent and ill-feeling can be removed if such regard be paid to the criticism of the Indian public opinion.

ALLAHABAD:
The 12th February, 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

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I.—POLITICS.

(a).—Foreign.

NAIYAR-I-AZAM,
12th February, 1906.

England, Tibet and China.

1. The *Naiyar-i-Azam* (Moradabad), of the 12th February, referring to the unfavourable attitude of China towards England *re* Tibetan affairs, soliloquizes as follows :—Our Government invited the Tashi Lama of Tibet to India. It showed the utmost hospitality to the "wild" man, giving him to understand that he would have the ruling power of the Dalai Lama given to him, and the incarnation of *Mahátama* (saint) Buddha readily swallowed this honeyed poison. But look at the Chinese donkeys? They are trying to put a spoke into our wheels. They do not sign the (Anglo-Tibetan) agreement. Nay, they are even going to put aside both the Tashi and Dalai Lamas, and are sending out a Tartar general with a large body of trained soldiers to be the Viceroy of that country (Tibet). Say, what are we to do now? From whom can we recoup the money that has been spent in (the Tashi Lama's) hospitality? Should we go to war with China for gaining our object (in Tibet)? Would Japan, who has delivered Manchuria from Russia, allow us to occupy Tibet, on account of the existing (Anglo-Japanese) agreement? Should we obtain possession of Tibet, we would soon let Nepal see how much longer she could remain secure in the Himalayas. When we are on two sides of Nepal, she can easily be conquered. There are no doubt impassable mountains on the southern side of Nepal, and the Napalese too have always taken good care to keep that side well fortified. (On the other hand), there are neither such formidable mountains on the northern side, nor have the Nepalese ever apprehended danger from that direction. And hence Nepal can easily be invaded (from the northern side), and then that almost independent country on one of our frontiers coming under our subjection, it will be left for us to reckon with Kabul alone. But now that British complications bid fair to arise with China, the position of Nepal will become exactly like that of Kabul, China seeking to draw her towards her, and the British Government to its own side. Would that God allowed the Nepalese to remain buried in their sleep of neglectfulness (security) some time longer, till we have acquired possession of Tibet!

(b).—Home.

ALIGARH INSTITUTE GAZETTE,
7th February, 1906.

An American journal and its mischievous advice to Indian political agitators.

2. The *Aligarh Institute Gazette* (Aligarh), of the 7th February, observing that the *Gallic American*, in its issue of the 19th December 1905, advised the Indian politicians to turn the Britons out of India, says that this suggestion has evidently been made in view of the agitation which the National Congress has set on foot for demanding political rights from the British Government. If this agitation continues, it would be no wonder if the Congressists demanded, in course of time, not only the Lieutenant-Governorships, but even the Viceroyalty for Indians, and ended by asking for complete autonomy. The *Gallic American* does not, however, say who are to take the place of the British rulers, its own countrymen, or those educated Indians who have learnt only to pester the Government with unreasonable demands, and to set up a dangerous agitation on meeting with refusal. It perhaps might be well for the American journal to be told that the Musalmans in India, who are perfectly satisfied with the British Government, not only do not want a change in the present Government, but would fain help it to ensure its stability if circumstances required it; and that the foolish advice of that journal would, therefore, have no effect on their minds.

NAIYAR-I-AZAM,
12th February,
1906.

Approval of the rumoured proposal for the appointment of a member of the Royal family as Viceroy of India in future.

3. The *Naiyar-i-Azam* (Moradabad) of the 12th February, says that some time ago it was rumoured that a member of the Royal family would in future be appointed as Viceroy of India; that though the proposal was not yet formally made, it had the approval of the King-Emperor; and that probably the first Viceroy of the Royal family would be the Duke of Connaught, or, according to some, the Duke of Teck. It matters little which member of the Royal family is selected for the Viceroyalty of India. An owner has always greater regard and love for his property than his servant. Mercenary "Kings" (Viceroys) can hardly have true sympathy with Indians, whereas Viceroys appointed from the

Royal family are sure to look upon Indians as their own subjects and treat them as such. Why, the Indians would much rather put up with bad measures that the latter class of Viceroys might adopt at any time, believing that these would "bear their burdens" too at another time. Such Viceroys will of course take pains to make themselves well acquainted with the true state of things in India, and the grievances of the people will, through them, sooner or later reach the ears of His Gracious Majesty. It is altogether improper that a "servant" should be installed in the place of such illustrious Indian sovereigns as Akbar, Shahjahan and Aurangzeb. Would that the day arrived soon when Royalty would sit again on the Indian *gaddi*!

ADVOCATE,
15th February,
1906.

Fifty years of British rule in Oudh.

4. The *Advocate* (Lucknow), of the 15th February, says:—Oudh completed its fiftieth year under British rule on the 12th instant.

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If the question be asked: have the people made any progress during the last fifty years? One answer is possible and one only from the standpoint of the people. It is this that the people have undoubtedly advanced morally, but their material condition has become worse from bad. The material condition at the time of the change of Government was surely not good. In the last fifty years it has not only not improved but has deteriorated. We are surely not to be guided in this matter by the testimony of the Taluqdars of Oudh who assured, the other day, His Excellency the Viceroy of the growing prosperity and material advancement of the people. The Taluqdars have no doubt become rich, because the strong arms of the Government support them in realising their rent without any difficulty. They have not to spend much to protect their person and wealth from intrigues at home, and have no more to contend against the avarice of State agents. But 250 taluqdars or more, much less a dozen of the gentlemen who speak in the name of the body, do not constitute the people of Oudh, and they have no right to judge of the prosperity of the people from their own undoubtedly prosperous condition. What is the verdict of the masses? What is the opinion of the elderly gentlemen who have witnessed the change and watched its progress? The verdict is that while the blessings of peace and settled government are great, while the efforts to look to the comfort of the people are praiseworthy, prosperity—*barkat*—has left the country, and the people have grown poorer. This idea exists, and we think there will be few inhabitants of Oudh, least among the educated, who do not believe in its truth.

How can the economic condition of the Oudh people be other than what it is declared to be? There are only three means of livelihood open to them: agriculture, trade and service. In the first, there has been no encroachment, but the land has many more mouths to feed than what it used to do. It has to find employment for many more men and field for the ambition of more capitalists than what used to be the condition fifty years ago. The pressure on land is great, and it makes people poor. As to trade and industries, there is no question that much has passed into the hands of the foreign capitalists. The people could not compete with the better resources of the foreign capitalists in trade, and the artisans with those of the skilled people of foreign countries. The artisan classes have suffered heavily. So have the petty money-lenders, who could not find any other field for secure investment than land. As to service, the higher grades in the Civil Service and the higher and lower in the Military have been altogether closed to Indians. The closing of the Military Service has emasculated the people and has discouraged some of the leisured classes who have no opening for their ambition and have only to join an overcrowded Bar or accept Government service in the clerical line. These and similar other causes have impoverished the middle class—known as *Safaid posh Sharifs*—the class which best appreciates the blessings of a settled government and is loud in its complaints of want of means for earning a livelihood.

There may be some doubt, not among Indians but among the Anglo-Indians, as to the effect of British rule on the general condition of the people of Oudh, but we think there can be none about its effect on the inhabitants of Lucknow. The people may be responsible to a great extent, but there are few who deny the utter negligence on the part of the rulers to the interests of the inhabitants of what was called the most beautiful city of Upper India. Though capital of the province of Oudh, yet its share of provincial revenue was denied to it. Not a High school, a Hospital, a Court building was given to it. Even *Nazul* funds reserved for local purposes were diverted to swell the provincial revenues. Lucknow suffered considerably for this negligence, its people migrated to far-off lands, until to-day it is only a shadow of what it was fifty years ago. It will be ungratefulness not to acknowledge that lately much has been done to undo part of the negligence of the past decade, but yet a great deal has to be done to undo the mistakes of earlier days.

Looking back at the events of the past fifty years, even at those of the last twenty-five years, one has no reason to feel despondent. The blessings of a settled government and peace are great indeed, and a high price has to be paid for both. Oudh has paid the price, and signs of awakening are to be found. The forces that have brought about a better moral atmosphere, which have created a thirst after knowledge, and a consciousness about the value of modern civilisation, and which above all have placed residents of Oudh in communication with other parts of India, cannot work without creating a desire in them to better their economic condition. We can only hope that the working of these forces will not be checked, and that the people and Government would both join hands to work out a future worthy of the province.

II.—AFGHANISTAN AND TRANS-FRONTIER.

NAIYAR-I-AZAM,
12th February,
1906.

Import of rifles of British manufacture among the *jirgahs* on the North-West frontier of India

5. The *Naiyar-i-Ázam* (Moradabad), of the 12th February, referring to the alarm lately raised by the *Pioneer* at the reported import of a large number of rifles of British make into Afghanistan, *viâ* Persian Gulf, and thence among the *jirgahs* on the North-West Frontier of India, tauntingly asks why Englishmen alone should use the best arms and not other races as well. Again, if British solders are able to beat the Pathans wielding as good weapens as they themselves do, it will redound more to their glory than it can do at present, when the latter are not similarly armed. If, however, it is not considered desirable that the Pathans should possess the latest arms of precision, why are English manufacturers allowed to sell the rifles to all customers without restriction?

III.—NATIVE STATES.

UNION GAZETTE,
14th February,
1906.

Prosecution of the father of the notorious Shaikh Zia-ul-Haq in Rampur by a near relative of the Nawab.

6. The *Union Gazette* (Bareilly), of the 14th February, states that Sahibzada Najábat Ali Khan, a near relative of the Nawab of Rampur, secretly instituted on the 10th January last a criminal prosecution against Munshi Ali Husain, the old father of Shaikh Zia-ul-Haq, in whose name several pamphlets have appeared against the administration of that State, charging the latter with offences under sections 511, 384, 385, 506 and 500 of the Indian Penal Code in the court of Munshi Mansab Ali, a District Magistrate in Rampur, and, quietly obtaining a warrant for the arrest of the accused through the court of the Political Agent, Commissioner of the Rohilkhand division on the 24th idem, had the accused arrested at his house at Hapur, district Meerut, the official who executed the warrant giving out, strange to say, that the offences for which the accused was to be arrested were not bailable. When Munshi Ahmad Husain, younger son of the accused, who is a student at the Roorkee College, heard next day of what had happened to his father, he at once proceeded home, and, after visiting several places for legal advice in the matter, filed, on the 18th February, an application through a barrister at-law in the court of the Commissioner at Bareilly, for transfer of his father's case. The editor does not see how the accused could have dared to attempt extorting money in a ruling State from a relative of the ruler himself, or to hold out any intimidation to him in connection with any pamphlet to be brought out regarding the affairs of that State. Even granting that the pamphlets published in the name of his son were really the work of the latter, how could the accused be punished for the alleged offence of his son? Moreover, Munshi Mansab Ali, the Rampur magistrate before whom the suit in question has been filed, and who is a

native of Hapur, the place of residence of the accused, is not, as every one knows, well disposed towards the latter. Under these circumstances, the editor hopes that Mr. Tweedy, who is a just and vigilant officer, will perceive the expediency of transferring the suit to a court in British territory where impartial justice will be done to the accused, and issue orders accordingly. There are certain rumours current in connection with this case, which augur grave danger to the accused, and it is strongly to be desired that the Government will see that the accused is allowed to have the full advantage of a fair trial which he can expect only in a British court.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
11th February,
1906.

Question of the amalgamation of the Oudh Judicial Commissioner's Court with the High Court at Allahabad.

7. The *Indian People* (Allahabad), of the 11th February, says:—In the new name that has been given to these Provinces emphasis is laid upon the word "United." Really speaking, there has never been any proper union between the two provinces called Agra and Oudh, and the present circumstances are not favourable to such a union in future. We all recognise the original difference between the two provinces. The province of Oudh was acquired much later than the province of Agra. Oudh was at that time a separate kingdom, and the last King of Oudh died only the other day in Calcutta as a State pensioner. The Talukdars are great feudal barons, who are now large landowners, but still they have traditions to which they naturally cling fast, and they form the landed aristocracy of the Province. The "United" Provinces were an anomaly for a long period, for Oudh was a non-regulation province, and the Lieutenant-Governor of the North-Western Provinces was only Chief Commissioner of Oudh. It is only since the new name bestowed by Lord Curzon that Oudh has become part of a Lieutenant-Governorship, but even now it is only partially under a Lieutenant-Governor. Every province under the administration of a Lieutenant-Governor has either a High Court or a Chief Court, but Oudh has neither one nor the other, and the most curious thing is that it does not even feel it as a grievance. If a plebiscite could be taken, we dare say the people of Oudh would declare for a High Court; but they have a strong feeling against union or amalgamation even in the matter of the High Court. Even when the Congress met in Lucknow in 1899, the question of a High Court was never raised, for the Congress could have only recommended a High Court for the United Provinces, and since there is a High Court already at Allahabad all that is wanted is the expansion of its jurisdiction to Oudh, and Oudh did not want it. The Talukdars of Oudh are the only people who carry any weight with the Government, and they do not want to come to Allahabad for a court of appeal. If they have a High Court, they want one at Lucknow, and even the Judicial Commissioner of Oudh thinks Lucknow will have its own High Court. As two High Courts are out of the question, the hope is entertained that the Allahabad High Court will be moved to Lucknow.

It is now entirely a question of Lucknow *versus* Allahabad. The people of Lucknow have no feeling against the people of Allahabad, nor is there any jealousy at Allahabad against Lucknow. The two cities should help in raising the importance and prestige of each other, but this is made impossible by the ways of the Government. Even the Viceroy of India has two capitals—the summer and winter. But the Lieutenant-Governor of the United Provinces has three capitals—Naini Tal, Lucknow and Allahabad. One is the summer, the second is the political and the fashionable capital, and the third capital is of drudgery and business. This is the mistake that has been made, and there is a constant apprehension that some further injustice is intended to what is the nominal, but really the neglected, headquarters of Government. Thus when there was a rumour that the High Court would be removed to Lucknow there was a tumult of alarm and protest. Again, when it was positively denied by the Chief Justice and the Lieutenant-Governor that the High Court would be removed, people became nervous at Lucknow, because, forsooth, it was apprehended that Lucknow would be brought under the jurisdiction of the Allahabad High Court. Would that be a calamity or a matter for congratulation? Indeed, the question cannot be indefinitely postponed. Oudh is no longer a non-regulation province, nor under a Chief Commissioner. Therefore, the Judicial Commissioner is an anomaly and will have to go sooner or later.

It is inevitable that Oudh will be brought under the jurisdiction of the Allahabad High Court, which will then attain its proper position. And yet the prospect, natural and desirable as it is, seems to be regarded with consternation in Lucknow and Oudh.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

INDIAN PEOPLE,
11th February,
1906.

Famine, and the Government.

8. The *Indian People* (Allahabad), of 11th February, says :—There is no longer much room for doubt that we are face to face with an extensive famine, with which our unfortunate country is now so familiar. While the Budget shows large surpluses there is no improvement whatever in the condition of the ryot. The margin between a bare and insufficient living and positive want remains as narrow as ever. The failure of the rains for a single season plunges him into debt and starvation, and he has nothing on which to weather his trouble, or to pull through a season of drought. Of course the Government opens relief works to prevent people dying from starvation, but nothing has been done to help the agriculturists to have a reserve of energy and resources to struggle successfully through a lean season.

NASIM-I-AGRA,
11th February,
1906.

Exportation of food grains, and its alleged connection with the recurrence of famines in India.

9. The *Nasím-i-Agra* (Agra), of the 11th February, referring to the famine which has overtaken Rajputana, Central India, Bundelkhand and the Punjab this year, says that the constant recurrence of this dire calamity in India is due to no other cause but to the enormous exportation of food grains, which has been brought about by the introduction of railways in the country. While in Akbar's time wheat sold in India at annas 4¼ per maund, it sells now at more than Rs. 4 a maund, notwithstanding that the area under cultivation and the means of irrigation have very largely increased! It is high time that Government took pity upon the poor starving Indians, and saved them from the distress of recurring famines, by prohibiting the exportation of food grains once and for all from India.

GARHWALI,
December, 1905 and
January, 1906.

Suggestion for constructing a big tank at Danda Mandi for agricultural purposes in Garhwal.

10. The *Garhwáli* (Dehra Dún), in its joint issue for December and January, says that Garhwal being a hilly country, it is entirely dependent on rain for cultivation, so that it is greatly liable to famine whenever there is a deficient fall of rain. It is therefore highly expedient that Government should construct a big tank in the district to provide water for irrigation of fields. Dánda Mandi, where survey was lately made by a Government engineer, for the purpose, is really a very suitable place for the construction of a tank, which will not only cost a comparatively small sum if built there, but will prove of great use to cultivators in the neighbouring parts of the district; and the editor would urge the Government to take up and settle, at an early date, the question of constructing a tank in the locality in question and thereby do the agriculturist a very good turn.

(g).—General.

CITIZEN,
12th February,
1906.

Alleged glimpses of Lord Minto's policy.

11. The *Citizen* (Allahabad), of the 12th February, says :—In his reply to the address presented to His Excellency by the Indian Association, Lord Minto, in expressing his inability to reverse the Bengal Partition observed: " I must ask you to remember

that I am here as an administrator whose duty it is to carry out a policy already approved by the Secretary of State, and I should be misleading you if I in any way appeared to encourage a hope of its reversal." We must say that it is not without misgiving that we have read the above statement of Lord Minto. Is it really the *bounden* duty of a Viceroy to carry out any policy approved by the Secretary of State? Has the Viceroy no freedom in the matter? Is he only a puppet to do what he is bid to? Has he not even the alternative of resignation left him? No self-respecting Briton would subscribe to such a statement of responsible Viceregal service. What Lord Minto said amounted to this that although he might differ with the Secretary of State, he had no choice in the matter, but must carry out what had been approved by that high functionary. Had Lord Minto said that he had given his best consideration to the policy of the Partition and that he thought it to be wise and just and expedient and necessary, and accordingly he must not reverse it, then he might have won the respect of the Indian community for his view of the question. But it is a principle of Viceregal subservience that he has enunciated, which can never win the sympathy of the intelligent section of the Indian people. It has been made plain by the above quoted observation of the Viceroy that he will exercise no independence as Viceroy, but will permit himself to be blindly led by the Secretary of Sate.

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Then again, even if Lord Minto be taken at his word, he could have, consistently with his idea that the Viceroy existed only to give effect to the mandates of the Secretary of State, undertaken to have the Partition question reconsidered. It was Mr. Brodrick who had approved the Partition and not Mr. John Morley. There being a new Secretary of State, and the Partition having never been before him, the question could have been very well placed before him with the arguments of the opponents to the measure and Lord Minto's views thereupon. Certainly, His Lordship does not hold that he cannot submit any view differing from that of a *quondam* Secretary of State without being guilty of disobedience to superior official authority. If that be Lord Minto's view, his conception of the position of Viceroy is one that is not sanctioned by the previous history of the relations between the Viceroy and the Secretary of State for India.

The only rational relation that can subsist between such a high and responsible official as the Viceroy and his superior in office, the Secretary of State, is one of thorough independence of both. But when Lord Minto publicly says that it is his duty to carry out a policy approved by the Secretary of State, he gives us a clear glimpse into the nature of the policy that he means to follow. It may be that by implicit obedience to a Liberal Secretary of State, he may be the instrument of conferring on us, Indians, certain distinct advantages; yet on the ground of general principle we must object to the Viceroy being only an executive instrument of the Secretary of State.

* * * * * * * *

Lord Curzon had one commendable trait in his character, and it was an independence, thorough and uncompromising. He knew that the Anglo-Indian officials exercised a perniciously benumbing influence on the Viceroy, particularly during the first one or two years of his career. Lord Curzon was determined from the outset to be a proof against such influence, and it was a determination that he kept loyally. For this reason he was exceedingly unpopular with the Anglo-Indian officials for a considerable period of his career. There is, we are afraid, sufficient evidence to show that Lord Minto is an antithesis of Lord Curzon in this respect. Lord Curzon's independence has not conduced to the welfare of the people of India, but, *generally speaking*, subserviency in the Viceroy to the bureaucracy is calculated to be more mischievous and harmful than a healthy spirit of strict independence. In his reply to the address of the Indian Association, Lord Minto betrayed the fact that he had been accepting official versions of the Partition and its effects and consequences as Gospel truths. Referring to the state of things in Eastern Bengal, Lord Minto said:—" I am bound to tell you that *the ample information* at my disposal would appear to prove *without a doubt* that the action deemed necessary by the executive authority of the province was *fully justified.*" The italics are ours. Now, this betrays clearly his complete dependence on the officials for information and counsel. On the occasion of a crisis, such as Bengal is passing through now, it is the bounden duty of the highest official in the country to depend for light and guidance not only from the officials, but also from the people. Lord Minto has evinced no anxiety :to elicit all that was possible to elicit from trustworthy native sources, then to test the truth of their statements for himself by feasible means, and afterwards to come to a conclusion about the matter. Even when some Bengali leaders expressed their desire to see the Viceroy on the subject of the prevailing disorder in Eastern Bengal, Lord Minto declined to receive them, and when they were afterwarrds granted an interview, their representations though listened to were slighted in effect.

Thus, the glimpses, that we have already got of Lord Minto's policy, are that in all ordinary matters he will be mere clay in the hands of his Anglo-Indian advisers—an easy-going man, shirking the onerous duty of judging things for himself—and that in matters of greater moment he will follow the mandates from the India Office without demur. We do not know what the result of such a policy will be, but that it does not augur well for the country may well be predicted. Our appeal to the Viceroy is that His Excellency may soon discover the advisability of exercising the utmost independence in the decision of all matters that come before him for settlement, and in doing so attach sufficient importance to Indian views and opinions which he should gather not only from the native press, but also from representative Indians. We hope good sense will prevail with our new Viceroy in his responsible career as the ruler of one fifth of the human race.

ADVOCATE,
11th February,
1906.

Question of the separation of Behar from Bengal.

12. The *Advocate* (Lucknow), of the 11th February, says:—The visit of Lord Minto to Behar and the probability that, as soon as Parliament opens, the question of the partition of Bengal will be discussed, has induced two prominent Behar journalists to consider the case for the separation of Behar from Bengal. These gentlemen themselves are well aware of the feeling of their province and are known for their patriotism. Mr. Mahesh Charan, Editor of the *Behar Times*, and Assistant Secretary of the Behar Landholders' Association, and Mr. Satchidanand Sinha, Barister at-Law and Editor of the *Hindustán Review*, have brought out a pamphlet in which an alternative scheme has been discussed to show how it is possible to bring together all Bengali-speaking races and yet carry out an administrative reform for which the people of Behar had been crying all these years. The substance of the pamphlet appeared in the *Hindustan Review* some time back. This has now been enlarged to show how it is possible to solve the knotty question without exciting all those angry feelings which have come into existence on account of Lord Curzon's scheme. A portion of the pamphlet is devoted to the discussion of the attitude which the Bengali leaders have adopted towards Behar, and the position of uncompromising opposition to partition which they adopted from the very beginning. They, instead of laying down an alternative scheme when Lord Curzon's first scheme was published, opposed the entire scheme and merely asked for the whole province to be raised to the status of a Governorship. The writers bring a charge against Bengalis of indifference towards the interests of Beharis. It is no use raking up old controversies, specially so when the Bengali leaders have seen the mistake of their opposing the separation of Behar. When the first partition scheme was published, had the Bengali leaders consulted the leaders of the different parts of the province, they would have come to the conclusion to which they have come now, and perhaps would have saved themselves all the trouble of carrying on the agitation all these months. Even now it is not too late to mend matters either for the Government or for the people. That the people of Behar want separation from Bengal is apparent from the Government records. In 1896 the Beharis prayed for separation to the late Sir Alexander Mackenzie, the then Lieutenant-Governor of the Lower Provinces, who pooh-poohed the idea and held that neither the Government of India nor the Secretary of State was likely to propose the creation of another Lieutenant-Governorship in Upper India. Even before this formal prayer was made, the inhabitants of centres like Gya, in the course of an address to Sir Charles Elliot, the then Lieutenant-Governor of Bengal, had expressed a hope that the importance of Behar as a separate province might be recognised in matters of legislation and administration. The feeling is natural, because the Beharis feel that the fact of their being a mere appanage to the bigger province of Bengal interferes with their material progress and intellectual advancement. The idea is patriotic and ought to have been encouraged.

But the Government of India, while considering the Partition scheme, did not consider the question whether it was possible to separate Behar.

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The writers of the pamphlet want to put together Behar, Chota Nagpur and Orissa, and do not want Assam to form a separate Government. The new Lieutenant-Governorship under the proposed new scheme will contain 33,549,785 people within an area of 109,682 square miles, as opposed to an area of 133,202 square miles with 48,785,503 souls. To Behar Mr. Mahesh Charan and Mr. Sinha would add the Benares division. Even without ceding our permanently settled districts to Behar, the province in itself will be large enough for one Lieutenant-Governor. The physical, geographical and linguistic considerations all favour the new scheme so ably put forward. We think a good case has been made out for an amendment of the Partition scheme, and it deserves consideration at the hands of the Government. It is the duty of the Government to remove all unnecessary heart-burning, and there is no other way to get it removed than by taking into careful consideration a scheme which finds so much support in Behar and which we hope will not be opposed by any considerable section of the people of Bengal. The Bengali-speaking races desire to live under one administration; the Beharis and Hindi-speaking races also desire to do the same. These are noble desires and the Government cannot do better than show consideration for them. The question deserves every consideration, and it is with this view that some time ago we suggested that a Commission should be appointed to consider the whole question for the territorial redistribution of the Indian provinces. A strong Commission will, we hope, in a few months be able to thresh out the question in a manner which is likely to bring peace where unrest and discontent now prevail. The avowed object and aim of the Government of India is administrative reform and not breaking the growing unity of this or that people. It should show regard for the wishes of the people whose goodwill it will gain by re-considering the question of partition, which still continues to excite an amount of ill-feeling throughout the old and the new Bengal Province.

Suggestion for the redistribution of the Provinces of India on a linguistic basis.

ADVOCATE,
11th February,
1906.

13. The *Advocate* (Lucknow), of the 11th February, publishes the following letter from a correspondent:—Sir,—So far there has been quite a flood of destructive oratory—written and printed—over that very ill-advised partition of Bengal, the last legacy of the Curzonian *régime*, but no clear constructive criticism has yet been offered, and certainly no comprehensive scheme which would apply to the whole of India. It is time that suggestions towards a better administrative division of India were made. These, if they all run in the same direction, are bound to strengthen the hands of the Hon'ble Mr. Gokhale when he goes this year to England to try to promote a Bill for the better government of India in the new House of Commons.

I herewith submit my suggestions as a basis for my countrymen to start a discussion upon.

There should be a rearrangement of *all* the provinces upon a linguistic basis, each under a Governor appointed direct from England on a seven years' tenure and drawing a salary of Rs. 90,000 or £ 6,000 a year.

The provinces to be grouped are given below:—

(*a*) Bengal and Assam. (Behar, Chota Nagpur and Orissa to be separated.)

(*b*) Behar, Oudh and Agra up to Delhi (to be known as the Province of Hindustán.)

(*c*) Punjab, Baluchistan and Sindh. (This will absorb the newly created frontier Province.)

(*d*) Bombay, Berar and the other Mahrathi-speaking districts of the Central Provinces and portions of Madras on the West Coast. Aden to be handed over to the Naval Board—being the first coaling station in the East.

(*e*) Madras and Ceylon.

(*f*) Burma and the Federated Malay States.

(*g*) Nagpur (the present Central Provinces), Chota Nagpur, Orissa and the Uriya-speaking peoples from Madras.

Thus, there would be seven Governors instead of the present many small and varying Provincial Governments. Coorg, Ajmer, etc., to be removed from the

Political Department and tacked on to their nearest provinces. This arrangement will also supply the indispensible seaports to all the provinces except the middle Province of Hindustan.

(2) Each province thus constituted to have a High Court under a Royal Charter, a fully developed Legislative Council and a University.

(3) The Bombay arrangement of having Commissioners with large powers almost like Sub-Governors, to be introduced in all the provinces and the Boards of Revenue to be abolished.

(4) Half the High Court Judges to be Indians, to be selected from among the practising vakils and barristers of over 10 years' standing, irrespective of the High Court before which they have been practising.

(5) The Governor General's Executive Council to be enlarged. The Director-Generals, etc., of Commerce, Agriculture and Education to be included under the name of Ministers—a designation which should be applied to all the other members also.

(6) The Foreign Department to be broken up into two—

(*a*) The Foreign Department proper, the portfolio of which might continue to be held by the Governor General as at present, and

(*b*) Feudatory India, for which a separate Minister should be appointed.

(7) Some of these Ministers' posts to be reserved for Indians, who could not only be safely trusted, but who would also bring a larger sympathy and a more intimate knowledge of their countrymen to bear upon their work.

(8) With regard to the Viceregal term of service it too might be extended to seven years, as also that of the Ministers. The pay of the Viceroy might well be fixed at Rs. 2,25,000 or £15,000 a year.

(9) The Supreme Government to be restricted to not more than 25 per cent. of the revenue. Much greater freedom of action and responsibility to be allowed to the Provincial Governments with regard to their budgets than at present.

(10) With regard to the India Council, I prefer the earlier attitude of the National Congress, which was for *ending* and not for mending it; the experience of India of its members is generally so old that it is *out of date.*

There are a good many other items, but most of them have formed subjects for Resolutions in the Congress, and so have been before the country and its rulers for so many years that there is no use in repeating them here. The suggestions I have put forward above are comparatively new, and fully deserve a thorough discussion, and, if found to stand the test, to be embodied in any document for the future government of India on a better basis.

CITIZEN,
12th February,
1906.

Protest against the Secretary of State's new rules providing for the recruitment of Assistant Engineers for India from among Europeans *only*.

14. The *Citizen* (Allahabad), of the 12th February, says :—The last issue of the *Gazette of India* publishes "regulations" as to the appointment of Assistant Engineers by the Secretary of State for India in 1906. These rules require notice because they directly and openly contravene a principle hitherto accepted, if not always acted upon, in appointments to the Public Works Department. It is stated that the Secretary of State will, in the summer of 1906, make not less than 10 appointments of Assistant Engineers to the Public Works Department of the Government of India, in addition to those to be made from the Royal Indian Engineering College at Cooper's Hill. It is added that in making these appointments he will act with the advice of a Select Committee, including at least one eminent representative of the profession of Engineering. It is further stated that the candidate must have attained the age of 21 and not that of 24 years. It is added that "*every candidate must be a British subject of European descent, and at the time of his birth must have been a British subject either natural born or naturalised in the United Kingdom.* The decision of the Secretary of State in Council as to whether a candidate satisfies this condition shall be final. He must also be of good moral character and sound physique." The *italics* in the above are ours. It will be seen that no native of India can offer himself as a candidate for any of these posts. They are not open to our countrymen because of their nationality. It is interesting to enquire who is responsible for these rules—the Government of India or the India Office in London. We are not in a position exactly to say which. But we are afraid they both are anxious to close the higher grades of the Public Works Department to our countrymen. When the correspondence relating to the abolition of the Royal Indian Engineering College at

Cooper's Hill was going on, a fear was expressed in some quarters that one of the objects of abolishing the College was to debar the natives of India from the higher grades of the Public Works Department, which they could enter after successfully undergoing a course of training at that institution. It appears now that the fear in question was not without good ground.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Suggestion for appointment of a female ticket-collector at the Gorakhpur railway station on the Bengal and North-West Railway.

RIYAZ-UL-AKHBAR,
8th February, 1906.

15. A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th February, complains that while female ticket-collectors have been appointed at almost all other junctions of the Indian railways, no such appointment has yet been made at the Gorakhpur station on the Bengal and North-Western Railway. Male ticket-collectors are generally found to misbehave themselves towards Indian female passengers travelling in the third-class female carriage. An instance of this kind lately occurred at the Gorakhpur station; and the authorities would do well to appoint a female ticket-collector at that station in order to prevent such occurrences in future.

Admission of people to the Railway platform at Allahabad.

INDIAN PEOPLE,
8th February, 1906.

16. The *Indian People* (Allahabad), of the 8th February, says:—Some time ago, it will be remembered, two young boys staying in Mr. S. Sinha's house were compelled to pay railway fare from Moghal Serai to Allahabad because they were found on the platform, where they had gone to see some friends off, after the arrival of a train. A claim for refund was made on their behalf, and after some delay the money has been refunded. As the fare was illegally and improperly obtained and there would have been no difficulty in recovering it by an action at law, the railway authorities have done wisely in settling the matter out of court. But the main question about the admission of people to the platform to see friends in, or to see them off, remains yet undecided. A protest was about to be forwarded to the Traffic Manager, but the matter has unfortunately been allowed to remain in abeyance, while the scandal continues unabated. The arbitrary regulation introduced at the Allahabad station offends against every law of courtesy and propriety, and ought not to be put up with. The present system makes a person—an Indian, of course—dependent upon the favour of the station authorities for a permit to go on to the platform to meet a friend or see another off. The right to do so should be either open, or regulated by a system of platform tickets, to which there is no objection and which has been introduced at many important stations and on several railway systems. We think it is a public duty that our prominent citizens owe to themselves and their fellow-citizens to carry up the matter to the proper authorities and to have the present state of things corrected by one of the two remedies suggested.

VII.—POST OFFICE.

A complaint regarding the office of the Inspector-General, Railway Mail Service, at Allahabad.

INDIAN PEOPLE,
8th February, 1906.

17. The *Indian People* (Allahabad), of the 8th February, says:—In our issue of the 1st instant reference was made to the practice in the office of the Inspector-General, Railway Mail Service, Allahabad, of compelling a number of clerks to attend on Sundays and close holidays for the purpose of closing the camp bags of that officer. The practice is comparatively recent and will doubtless be put a stop to when brought to the notice of the head of the Department. In this connection a very serious complaint has been brought to our notice. These camp bags contain official covers and papers addressed to the Inspector-General. The practice is to keep bound books of what are technically called "transfer lists," in which duplicate entries by means of carbonised paper are made of the contents of each bag. One copy is torn out and enclosed in the bag, and the other is retained in the book. These books, when filled, are put aside, and after some time they are thrown away as waste paper. All waste paper used

to be sold formerly and now it is either sold or burnt. Some anonymous person has forwarded to us two sheets torn out from these discarded old books, containing two copies of transfer lists. In one of these there is an entry about a parcel containing "butter," which could hardly have been an official consignment. Should the Director-General of the Post Office in India be disposed to make an inquiry into this matter, we shall be glad to place the papers in our possession at his disposal.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ALIGARH INSTITUTE GAZETTE,
14th February, 1906.

Present relations between the Hindus and Musalmans.

18. The *Aligarh Institute Gazette* (Aligarh), of the 14th February, referring to the riot that took place between the Musalmans and the Hindus at Calcutta on the occasion of the late Bakarid festival, regrets that, while the Bengalis professed, only a short time before, a brotherly feeling towards the Musalmans, and wanted them to participate in their agitation against the partition of Bengal, in order to show that the resentment against the partition was general, they should have so soon thrown off their mask of hypocrisy, and fallen foul of the Musalmans in a religious matter, thereby proving what deep-rooted religious hatred exists between the two communities. To cultivate real goodwill between the Hindus and Musalmans, steps should first be taken to spread the light of education among the masses of the two communities, which inevitably tending to promote religious toleration among them, may be expected to lessen their religious antipathy against one another and to finally lead to their becoming one nation.

IX.—MISCELLANEOUS.

INDIAN PEOPLE,
8th February, 1906.

The *Statesman*, and the Government of India.

19. The *Indian People* (Allahabad), of the 8th February, says:—The unexpected and satisfactory termination of the dispute between the Government of India and the *Statesman* cannot be passed over with the commonplace remark that all's well that ends well, and that there has been no loss of dignity on either side. Satisfactory the result undoubtedly is, but it is not altogether so simple as appears on the surface. The entire correspondence is before the public, and any one can satisfy himself whether the end of the incident is dignified all round.

* * * * * * * *

It is now quite clear that if the Government of India, instead of launching its thunderbolt against the *Statesman*, had entered into some further correspondence with that paper, and had understood the position clearly, there would have been no occasion for the undignified exhibition that has been made. The *Statesman* consulted its own dignity by neither commenting on the extraordinary circular letter of the Government of India nor agreeing to the preposterous demands made in that letter. The Government has had the doubtful satisfaction of knowing what the entire Press thinks of its action. The second letter in which the original orders are withdrawn is nothing less than a confession of error, and as this is a rare thing for the Government to do it may so far be rightly congratulated.

INDIAN PEOPLE,
11th February, 1906.

The *Statesman*, and the Government of India.

20. The *Indian People* (Allahabad), of the 11th February, says:—Although the difference between the Government of India and the *Statesman* has been happily terminated, there is a strong feeling of resentment, which is shared equally by the Indian and Anglo-Indian Press, against the step at first taken by the Government. There is no guarantee that it may not be repeated in another case. The liberty of the Press, which is one of the best features of the British system of Government has never been very considerable in India. The law of defamation and the law of seditious libel are far more stringent in India than in England. In England there is scarcely ever an action in the criminal courts for libel. Take the single case of *Truth*, which probably had to defend the largest number of actions for libel. If Mr. Labouchere had been criminally prosecuted in every instance and sentenced to a term of imprisonment in case of conviction, he would not have been seen either in the editorial office of *Truth*, or in the House of Commons, but would have been known in the prisons as a "habitual" criminal. In England it is only a case for damages, the amount being assessed by a jury. For offences by no means more serious than

those for which *Truth* has been repeatedly sued, editors of newspapers in this country have been sent to jail. Until recently, prisoners convicted under section 500 of the Indian Penal Code had to wear the prison garb and they have still to live on the prison diet. The Jury Commission in Bengal, of which Sir Romesh Chunder Mitter was a member, recommended that the offence of defamation should be made triable by jury, but that recommendation has passed unheeded. The law of sedition in this country hardly gives the accused a chance. A state prosecution for sedition has inevitably resulted in conviction and a sentence of imprisonment. In the most important case a conviction was had under the old law, but almost immediately afterwards the section was revised and made more comprehensive. Similarly, the Official Secrets Act, without ever having been found wanting, for no prosecution has ever been instituted under the Act, was recast and made more stringent. Every step in legislation that the Government in this country has taken has been to restrict and (not) to widen the liberty of the Press; but the action recently taken by the Government of India introduces a new instrument of terrorism altogether. It will now be in the power not only of the Government, but any Government official, to boycott any newspaper which may happen to give offence, without bringing itself within the clutches of the law. Government has not only the right to prosecute newspapers, but presumes to constitute itself the judge of journalistic propriety and to punish any breach thereof without recourse to law. It may be doubted seriously whether the action of the Government in regard to the *Statesman* has raised its prestige, but evidently the word has a very elastic meaning where the Government is concerned. What is needed, therefore, to ensure the Press such liberty as it yet possesses is an assurance that the Government, while perfectly free to prosecute a newspaper under the Official Secrets or any other Act, shall not descend to the device of boycotting a newspaper, and the matter should be carried farther with that end in view.

INDIAN PEOPLE,
11th February,
1906.

Rumoured boycott of the *Weekly Chronicle* by the Government of East Bengal.

21. The *Indian People* (Allahabad), of the 11th February, says:—Following in the footsteps of the Government of India, it is rumoured that the Government of East Bengal has placed a paper called the *Weekly Chronicle* under the ban. The report requires verification, as there has been no correspondence on the subject, and no fulmination or excommunication in the Government Gazette. What has happened is this: some time ago the paper in question published an account, with comments, of an outrage committed or attempted on a sweeper woman by a Gurkha at Barisal. The Secretary to the Local Government called on the paper to withdraw the allegation and offer an apology, which the paper declined to do. There was no further correspondence, but the supply of the Government Gazette to the *Weekly Chronicle* has been stopped, though no formal intimation of any kind has been made to the editor. It is probably too early yet to infer that a boycott has been declared against the paper, and the boycott of a Local Government is not, after all, a very serious matter. Unfortunately, the Government of Sir Bamfylde Fuller is not distinguished for discretion, and is quite capable of following the unwise example of the Government of India, which has, however, hastened to rectify its error. The Government of East Bengal has yet to reckon with the new House of Commons, and probably with the new Ministry.

ALLAHABAD:
The 19th February, 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
FROM THE
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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE,
18th February,
1906.

Regret expressed at Allahabad being omitted from the tour programme of the Prince of Wales.

1. The *Indian People* (Allahabad), of the 18th February, says:—Allahabad has been omitted from the Royal tour, although Their Royal Highnesses have already visited Agra and Lucknow, and will yet honour Benares and even Aligarh with a visit. To include other cities in the programme while excluding the capital is a singularly ill-advised arrangement. Excluding Bombay, which could not have been left out, what would the people of the Panjáb have thought if Delhi, Amritsar and Peshawar had been put down on the programme of the Royal tour and Lahore omitted? Or, again, if other cities in Bengal had been visited and Calcutta left out? Finally, if the Madras Presidency had been honoured by the Royal tourists and the city of Madras were dropped out? The most poignant and sincere disappointment is felt at Allahabad at the arrangement by which this city has been studiously excluded from the Royal tour. The Local Government should have been the first to protest against such an arrangement, but we doubt whether Allahabad holds a large place in the estimation of that Government. Is Allahabad less interesting or less important than even Aligarh, which is merely the headquarters of a district? There is an important public function waiting to be performed in Allahabad, and no one could have performed it more appropriately than His Royal Highness the Prince of Wales—we mean the unveiling of Queen Victoria's statue in Alfred Park. It is one of the two provincial memorials erected to Her late Majesty, and we are quite sure that it would have given the Prince of Wales great pleasure to unveil the statue if invited to do so. The Lucknow Medical College was a much later conception, and yet the Prince of Wales was invited to lay the foundation stone. Was any proposal ever submitted to the Government of India by the Local Government to invite the Prince of Wales to unveil the statue in Alfred Park? His Royal Highness would have acceded to the proposal at once. The programme of the Royal tour in India was not prepared by the Government of India without consultation with the Local Governments. There was plenty of time, and if the Local Government had suggested that the Prince of Wales should be requested to unveil the Queen's statue at Allahabad—the first public statue in this city—no difficulty would have been made. We doubt, however, whether the Local Government made any effort to have Allahabad placed on the programme. This is the kind of treatment meted out to what is supposed to be the capital of the United Provinces. No consideration whatever is shown for the claims of this city, nor are its citizens deemed of any account. Is it any wonder that rumours about shearing Allahabad of the little importance it has left are easily believed, and cause so much heart-burning?

BHARAT JIWAN,
19th January, 1906.

India under British rule.

2. The *Bhárat Jiwan* (Benares), of the 19th February, while admitting the blessings of education, peace, &c., which the British Government has conferred on India, complains that the country has markedly declined in prosperity and wealth under British rule. During the Muhammadan supremacy, the Hindus were no doubt greatly oppressed by the Muhammadan rulers generally; but as the Muhammadan conquerors had permanently settled in the country, what they took from the people in the shape of taxation, &c., with one hand, they readily returned the same to the latter as the price of articles they bought, with the other hand, and so the country was never impoverished. But under British rule, a constant drain of wealth in the shape of salaries and pensions of British officers, profits of merchandize, &c.—far exceeding in one year the amounts of money, certain Muhammadan invaders took away from India—is going on from the country, which has produced disastrous consequences on Indian industries, commerce, &c. The various Indian societies and associations would therefore do well to draw the attention of the British nation to this great drawback of their rule in India, which makes their government compare unfavourably even with the late Muhammadan tyrannical rule.

OUDH AKHBAR,
19th February,
1906.

Fifty years of British rule in Oudh.

3. The *Oudh Akhbár* (Allahabad), of the 19th February, echoes the views which the *Advocate* of the 15th idem expressed on the broad results of the fifty years' British rule just completed in Oudh, to the effect that though Oudh has gained in many other respects, it has materially gone from bad to worse during the period in question (*vide* paragraph No. 4, page 65 of the United Provinces "Selections" for 1906).

EXPRESS,
22nd February,
1906.

The *Express* on the proposed appointment of a Prince-Viceroy of India.

4. The *Express* (Lucknow), of the 22nd February, says:—The latest suggestion of Mr. Theodore Morison in the pages of the *North American Review* will be read with interest. He contends that there can be no longer any doubt that the concession of merely political privileges will not allay the rising tide of disaffection in India; for the shortcomings of the Government are not the real causes of the discontent, but the ignominy of being a conquered people.

* * * * * * *

He says the only possible alternative to the existing State-machinery in this country is to find a true basis of Imperial rule in India; and this he finds in the fact that loyalty to an individual is congenial to the temper of all natives of India of every creed, and that this is a trait which spares them the humiliation that must attach to the domination of one race over another. He, therefore, suggests that the Prince of Wales or some Royal Prince should be appointed Viceroy, the present Governor General in Council, who is commonly called Viceroy, being relegated to do the work of Government, while the Prince does the business of attracting loyalty by strengthening the personal ascendency, and the ties of loyalty to the Crown by generating sentiments which would counteract the secessionist tendency. There is undoubtedly some truth in what is said here; and the wave of enthusiastic loyalty, which is passing over the country wherever the Prince of Wales goes, would lend great support to the opinion of the late Principal of the Muhammadan Anglo-Oriental College, Aligarh. But the question is whether he is not absolutely ignoring the signs of the times, whether he does not forget that the spread of education and an awakening sense of political life are enabling the Indian mind to appreciate a rule which is not personal. Are not the natives of India showing some advance, however little it may be, in the domain of politics, and can they be satisfied with a system of government which savours more of one man's rule of olden days than representative government by the ablest intellects and the most experienced hands of the day?

Mr. Morison further points out that at present the Viceroy in India is a dual person, firstly a representative of the sovereign, and secondly a hard-worked Minister, who exercises an active supervision over all the departments of Government. "I submit," he says, "that these two functions might in future be separated." The Prince of Wales or some other member of the Royal Family, might be created Viceroy of India to act as the representative of the King-Emperor; and the duties of the Governor General might then be discharged by a private person who would be the first Minister of the Crown: in Indian phraseology the Prince-Viceroy would be the Raja, and the Governor General his Diwán. The functions to be assigned to the Governor General present no difficulty to Mr. Morison, for he would keep them substantially the same as at present, simply relieving the Governor General of the duty of representing the Sovereign, and thus giving him leisure and quiet in which to devote himself to the business of the State. The position of the Prince-Viceroy in the Government is more precisely defined. Substantially, he would play the same part in India as is played in Europe by a constitutional monarch. He would stand aloof from politics and not interfere personally in the administration, but on public occasions he would appear as the representative of the Emperor. "In British India investitures, reviews and entertainments of foreign notables constitute a considerable tale of work; and in addition to these there is the enormously important duty of receiving the Feudatory Chiefs, who between them govern as much as one-third of the Indian continent. These are functions which are at present discharged by the head of the Indian Government though necessarily in a somewhat perfunctory manner. It would be a public gain that they should be transferred to a Royal Prince who would bring to them greater leisure and long familiarity with courtly ceremonial." But in ensuring these advantages, asks the *Observer*, did the writer give a moment's thought to the loss in dignity which the Governor General would suffer, and how such lowering of the position of the practical head of the Government would be to the disadvantage of the prestige of British rule in India?

Nor does Mr. Morison pause to consider the question of the cost of Government that will go up materially on this duplication of State machinery; for in certain respects his proposals are tantamount to such duplication. We further find Mr. Morison to seriously emphasise a fantastic reason as embodying an important point in favour of his idea. He says that in addition to the duties referred to above, there is great work to be accomplished which can only be undertaken by an official head of society. Ever since the English took over the government of the country, Indian society has been deprived of its natural leaders: there has never been properly speaking a Court at Simla or Calcutta, and the heads of Government in the district capitals have been hard-worked English officials who have had neither leisure nor aptitude to take the lead in Indian society. But the need of a recognised head of society is every year being more keenly felt, as Indians are reconstructing their social life upon European lines. The most vitally important questions of the day in India are not political but social; and it is in the solution of these great problems that the most important duties of the Prince-Viceroy would lie, and in regard to which he would be able to exercise a far greater and beneficial influence than any Minister who is necessarily associated with controversial politics.

To ask us to suppose for a moment that the Viceroy or any foreigner can or would take an active part in moulding or changing our social system is to demand too much even of Indian credulity, and we refuse to believe that a costly or complicated addition to our Constitution is necessary.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

INDIAN PEOPLE,
15th February,
1906.

Need for amalgamation of the Oudh Judicial Commissioner's Court with the High Court at Allahabad.

5. The *Indian People* (Allahabad), of the 15th February, says :—For executive purposes the two provinces of Agra and Oudh are now on an equal footing. The Lieutenant-Governor is Lieutenant-Governor of the province of Oudh as well as that of Agra. Military officers are no longer admitted into the Oudh Commission, which is recruited by Civilians. But no change has been made in the administration of justice. The Judicial Commissioner of Oudh continues to be the head of the judiciary in that province, and of the administration of justice. And to heighten the anomaly, since one Judical Commissioner is unable to cope with the growing work, two other Additional Judges or Judicial Commissioners have been appointed, while the status of the court is neither that of a High Court nor a Chief Court.

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No province and no kingdom can have two capitals, although a king or emperor, or an administrator may have two or more seats. In our provinces Lucknow is a larger and more attractive city than Allahabad. As soon as Oudh was annexed it might have been made the capital of the United Provinces and the seat of the Government transferred to it. But there is a superstition against an old capital. With a change of rule there is always a change of capitals. Lucknow is a comparatively modern city; it is one of the most beautiful cities in India; but it was the capital of the Muhammadan Kings of Oudh, and therefore it has no chance of being made the capital of the United Provinces. If this were frankly recognised and acted upon, it would be better for both Lucknow and Allahabad. But here a conflict arises on account of the personal inclinations of the Lieutenant-Governor. Lucknow is to him more attractive than Allahabad. At Lucknow His Honour feels that he is in the midst of all the surroundings of a capital city, with the Taluqdars around him and all the architectural splendours of the city. But he cannot transfer the capital of the Province of Agra to Lucknow, as the Government of India would never approve of such an arrangement. So, while the Lieutenant-Governor is divided between inclination and duty, Lucknow and Allahabad are divided by a perpetual conflict of interest and preferential claim. There is no other instance to be met with anywhere else in India where one city acts as a drag on another, and part of the province is in a spirit of rivalry to the rest. This is the real reason why the United Provinces are the most backward in India. The two provinces have never acted in concert and sympathy, and they have never earnestly tried to help each other. That is why these provinces are behind every other part of India.

Is there any other province in India where a section of the people, and the most influential section in the bargain, would have been content to do without a High Court, although a High Court existed in the Province? The one sentiment that actuates the people of Lucknow and Oudh is that they should have either a High Court at Lucknow or none at all, and they feel it as an indignity to be brought under the jurisdiction of the Allahabad High Court. The feeling at the root of the whole matter is nothing but jealousy, to put it bluntly. Oudh and the Taluqdars of Oudh are strongly disinclined to be under any obligation to the Province of Agra, or in any way inferior to Allahabad. Better to have a Judicial Commissioner in Lucknow than a High Court at Allahabad is what they say. And the hope of having a separate High Court at Lucknow is entertained by the Judicial Commissioner himself. It was seriously believed that the High Court would be transferred from Allahabad to Lucknow It seems inconceivable that Lucknow is to become subordinate to Allahabad and the High Court of Allahabad is to have jurisdiction over Lucknow and Oudh. No thought is given to the consideration that it would raise the prestige and position of the High Court and make the position of Oudh and Lucknow much better and stronger than at present. The whole of India is anxious that the jurisdiction of the High Courts should extend and their power and position should remain undisturbed; but Oudh makes no effort to come under the Allahabad High Court, and would probably look upon such an event as a calamity, as has been already suggested. The anomaly is truly wonderful and makes us despair of the progress of our Provinces. We hear of a hundred different schemes for the advancement of the two Provinces, but the initial difficulty seems to be overlooked. A University divided, since the Medical College is to be established away from the headquarters of the University, a High Court weakened by its narrow jurisdiction, while the anomaly of a Judicial Commissionership is still retained in another part of the Province: the United Provinces of Agra and Oudh are hopelessly divided, indeed, and the future is full of anxiety.

INDIAN PEOPLE,
22nd February,
1906.

The High Court and *Moharram* holidays.

6. The *Indian People* (Allahabad), of the 22nd February, says:—Writing to the Allahabad *Law Journal* a correspondent draws attention to the strange anomaly in the Allahabad High Court by which, during the Moharram, Muhammadans are allowed ten days' leave whereas non-Muhammadans are given only three or four days. Besides the ministerial offices, the distinction is observed even in the case of vakils and others having business in the High Court. The High Court is the last place in the world where such a distinction should be made or enforced. This strange innovation was introduced by Sir John Edge and is likely to be perpetuated unless it is abolished at once. Such a practice is unknown in any other High Court in India. Holidays are holidays, no matter whether they are Hindu, Muhammadan or Christian, and should be enjoyed equally by all. The *Durga Puja* is a Hindu holiday, but are Muhammadan employés or vakils required to attend the Calcutta High Court during the long *Puja* vacation? The practice introduced in the Allahabad High Court is open to the strongest objection and has given rise to serious complaints. We think it has only to be brought to the notice of the Chief Justice and the learned Judges to be discontinued. It will be best to make a formal representation to the Court from the Vakils' Association, on which action may be taken and the present objectionable practice dropped.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

HINDOSTHAN,
16th February,
1906.

Protest against the new rule of the Allahabad University regarding the admission of private candidates to the Entrance Examination.

7. The English *Hindosthán* (Kálákánkar), of the 16th February, says :—Recently it has been ruled by the Syndicate of the University of Allahabad that with effect from the year 1908, a scholar who is pursuing his studies elsewhere than at a school or educational institution of any kind, and who desires to offer himself for the Matriculation (Entrance Examination) as a private candidate, shall, not less than ten months before the date fixed for the next Matriculation Examination, present an application, through the Circle Inspector of Schools, to the Registrar setting out :—

(1) His age at the time of application.

(2) The conditions under which he has, and is now proposing to continue his studies.

(3) The school, if any, at which he has last studied.

No application, from a private candidate for the Matriculation Examination of 1908 will be entertained, which is not sent through the Inspector of Schools of the district concerned, and which does not contain information stated above.

This cancels the rule hitherto in force, and still remaining in force for two years more. Under the provisions of the rule hitherto observed a candidate had only to submit his application directly to the Principal, Headmaster and (or) Circle Inspector of Schools, as the case may be, and had only to satisfy them, that he had not attended a course of instruction at Government, aided or other recognised High Schools for six months immediately preceding the date of the examination. But now, as he has to present his application to a higher authority, he is to make up his preparations a year before ; and is bound to set forth the conditions, under which he has been, and is proposing to carry on his studies, during the coming ten months preceding the examination. This is really a difficult task for a poor candidate !

ADVOCATE,
22nd February,
1906.

Education in the United Provinces.

8. The *Advocate* (Lucknow), of the 22nd February, says :—In spite of what has been done by Government, municipalities and private charity, the admitted wants felt still by the public are three : the hostel, the laboratory and the professor ; the last being the greatest. There are two State, eight aided and six unaided colleges in these provinces. Gradually centralisation as to subjects for study has been going on in the State Colleges, the Muir going in more for Science and the Queen's for Oriental subjects. In both progress in education, increase in students and addition to the staff have been steady. Of the aided colleges, Canning College is to shortly realise the ideal of a residential college on account of the generosity of the Local Government and the Maharaja of Bulrampur ; the Bareilly is about to have a building of its own in spacious grounds presented by His Highness the Nawab of Rampur, with funds collected from the *Raises* of Rohilkhand ; and the Meerut is about to come in possession of an estate, comprising some 63 *bighas* of land. All these colleges have been adding to the staff, and improving the laboratory ; the Aligarh College has made a speciality of History for the M. A. examination, and the direct method of teaching English and the English college life are its special features.

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Secondary education suffers seriously, being jammed between the University and the Primary, on both of which much attention and energy are spent.

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The regrettable fact is that in the numbers seeking English secondary education the United Provinces compare most unfavourably with the rest of India. We should need to multiply the number of scholars by 4 in order to advance to the same stage of progress as the average of the other provinces. The demand for this education is obviously growing, and when the education offered is made in itself more valuable as the result of recent and prospective reforms, and harassing obstacles are eventually moved out of the way, there is no doubt that the people will begin to move forward. The improvement of secondary education has been largely deferred until primary education at one end of the scale and University education at the other have come in for their share of attention. It is now felt that the turn of secondary education has come. Vigorous action at this stage of education may now be expected.

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The abolition of the compulsory Middle Examination has brought one evil into existence: listlessness and indifference to hard work. Mr. Lewis suggests that the best remedy would be to require boys reading in the highest class of a Middle School to pass the annual examination of the 8th class, not in their own schools, but in those high schools in which they intend to pursue their studies. A slack Middle School should not have the power to drag down the High School to which it sends on its boys; the High School should rather lift up the Middle School which is in this way affiliated to it. Not a bad idea of course. But what do the Inspectors do unless they visit such schools oftener than at present, and prevent the continuance of wholesale bad work in them?

Primary education is the lowest stage no doubt in the scale of instruction, but forms the foundation of all education, general and special.

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The teacher in this section is the central factor, for with him rests the future of the educational career of every child. If he can attract a scholar, and what is more, instil into him a love of knowledge, he lays the foundation of a good and honest educated and industrious life. The main point is to make school attractive, life in it enjoyable, and the curriculum and the methods of training suited to the capacities and temperament of little children. Small gardens have begun to be a new feature of many village schools where English vegetables grown by the masters and boys are thus brought to the notice of the villagers. Considering the very low rates of fees that prevail in many schools, the question may easily be raised: why not make primary education free and compulsory?

Locality of the Law College proposed to be established at Allahabad.

**INDIAN PEOPLE,
22nd February,
1906.**

9. The *Indian People* (Allahabad), of the 22nd February, referring to the proposed establishment of a Law College at Allahabad, says:—Some time ago a notification appeared in regard to the proposed acquirement of Darbhanga Castle, formerly known as Lowther Castle, by the Local Government, and it was understood that the building and grounds were wanted for the proposed Law College. There seems to be a great disparity, however, between the respective valuations placed on the property by the Government and the present owner, the Mahárája of Darbhanga, who has filed a claim before the Collector of Allahabad valuing the property at over five lakhs. In this valuation His Highness has the support of competent engineers. Instead of spending time and money over a protracted law suit, the Local Government is casting about for another suitable site for the Law College. There seems to be no reason why the matter should give rise to any difficulty. Just to the north of the Muir Central College grounds there is an extensive piece of ground available for the purposes of the Law College. The whole of it is Government land. To the east there are a few houses, and a large piece of land which could be easily acquired, and the estimated amount of Rs. 1,80,000 would be sufficient for the college and hostel buildings, while the proximity to the Muir College would be most desirable. The play grounds of the Muir College would be common to both colleges, all the hostels would be near one another, and under effective supervision. The northern compound wall of the Muir College could be shifted further north enclosing the large square and the ground to the east. When the ground is available, it would be a great pity to establish the Law

College somewhere at a distance from the Muir College. It is to be hoped the whole question will receive the careful consideration it deserves, and no decision will be arrived at in a hurry.

INDIAN PEOPLE,
18th February,
1906.

Suggestion for appointing Sir Pherozshah Mehta as Vice-Chancellor of the Bombay University.

10. The *Indian People* (Allahabad), of the 18th February, says :—The Calcutta and the Allahabad Universities have both Indian Vice-Chancellors, and the example may be well followed by the other Indian Universities. Mr. Justice Chatterji of the Punjab Chief Court has already served as Vice-Chancellor of the Punjab University, an appointment which is about to fall vacant again. It is time that Bombay had an Indian Vice-Chancellor also, and Sir Pherozshah Mehta will make an admirable selection.

(f).—*Agriculture and questions affecting the land.*

ADVOCATE,
18th February,
1906.

Certain complaints regarding the famine relief measures in Bundelkhand.

11. The *Advocate* (Lucknow), of the 18th February, referring to the famine relief measures in Bundelkhand, says :—We have been informed that in the matter of gratuitous relief unnecessary distinction is made and very great strictness shown. We do not know how far the report is true, but the information has reached us that certain high officials have cut down the list prepared by some divisional officers with the help of revenue officers, and that some twenty-five per cent. names have been removed from the list. Now, the list was not surely made without personal enquiry, and the testimony of officers actually engaged in the relief works should have been considered final. We are surprised to learn that the names of Brahmins have been removed on the ground that it is easy for them to get alms. The officer responsible for this idea ought to know that during famine and scarcity when people with difficulty get food to fill their own mouths it is not easy for them to be charitable and to give alms to Brahmins. Then the Brahmins who can beg do not generally till the land. In such matters, we say again, the officers on the spot are the best judges and their judgment should not be disturbed. Then we are told that in the poor houses admission is not as easy as it ought to be. We admit that it is necessary that great care should be taken to prevent waste of public money, but in taking care there should be no attempt to minimise the evil, or to encourage economy in any way to the sufferings of the people. [The *Hindustáni* (Lucknow), of the 21st February, expresses the same views.]

NAIYAR-I-AZAM,
19th February,
1906.

Famine in the United Provinces.

12. The *Naiyar-i-Ázam* (Moradabad), of the 19th February, says that another and less formidable name of *famine* is *scarcity* in the official vocabulary. When this so-called scarcity can no longer be concealed, its name becomes famine. Famine already exists in the United Provinces, but it has not yet formally received that designation from Government, though it is now soon going to do so, preparations to meet it being made on a large scale. "(But) we have no longer to complain of famine, nor have we any fear of it, because it has now become our permanent guest. Besides, how long can we continue to weep over it, our eyes refusing to supply more tears? This is verily a positive proof of India becoming richer and richer day by day!"

(g).—*General.*

INDIAN PEOPLE,
18th February,
1906.

Need for representation of the Central Provinces on the Viceregal Legislative Council.

13. The *Indian People* (Allahabad), of the 18th February, says :—When the Hon'ble Mr. Gokhale put a question in the Legislative Council about the non-representation of the Central Provinces in that Council, the Government practically told him that it was no business of his, and the Central Provinces had no right of representation. That is the worst of officialism. In the eyes of Government a favour is a favour to be granted or withheld at will, but there can be no prescriptive right to a favour. An Indian non-official member has been nominated to represent the Central Provinces in the Governor General's Legislative Council for years. There were Messrs. Bhuskate and Chitnavis, and Mr. Bose was nominated more than once. But after his last term was over, no other nomination was made, and there is no representative now in the Council. The Central Provinces have become larger by the addition of the Berars, but it

pleases the Government to deny to the extended provinces the favour that had been granted to the old provinces. There is of course no appeal against the decision of the Government. There is no Legislative Council in the Central Provinces, though it is now time that a Lieutenant-Governor were appointed, just as in Burma after the annexation of Upper Burma. Whether by nomination or by election, a right accrues with time, and except the Government no one will dispute that the Central Provinces have a right to be represented in the Governor General's Council. To withhold even a favour that has been enjoyed for years is to put back the progress of a province; but that is a matter about which the Government is supremely indifferent. The attitude of the Government is that if a favour by reason of its repetition is looked upon as a right, it should be withdrawn at once, so as not to encourage hopes doomed to disappointment.

INDIAN PEOPLE,
18th February,
1906.

Lord Ampthill praised as an Indian administrator.

14. The *Indian People* (Allahabad), of the 18th February, says:—A good man and a capable administrator leaves India, in the person of Lord Ampthill, Governor of Madras. During the time he was in this country he upheld the best traditions of an English gentleman and nobleman. His personal popularity in the Madras Presidency was boundless, and he was held in the highest respect by all classes of people. His personal relations with the prominent citizens of all classes were of the most cordial nature. Even more than his Governorship of Madras, the country has reason to remember his Viceroyalty of India during Lord Curzon's absence in England for nine months. Lord Curzon left the country seething with excitement and indignation. It was not Lord Ampthill's place to initiate new measures, or to originate a new policy, but during the time he was Viceroy he let the country have rest and peace. The one speech of any importance that he made as Viceroy was at Kashmir, and it was one calculated to give pleasure to all Native Princes in India. At parting, both the last speech and the last message of Lord Ampthill will arrest attention, because of their earnestness and the sincerity of his regret. Men of extraordinary ability and vaulting ambition are seldom wanted in India, and the experience is that they invariably do more harm than good to the country. But good men who are kind and sympathetic towards the people are always wanted, and they render real service to the best interests of the Empire. The simple and earnest words of farewell uttered and written by Lord Ampthill will deeply move the whole country, whereas Lord Curzon with all his great gift of eloquence and power of expression could not bid farewell to India in words that struck a responsive chord or made any impression.

INDIAN PEOPLE,
18th February,
1906.

Suggestion for requesting Lord Minto to unveil the late Queen Victoria's newly erected statue at Allahabad.

15. The *Indian People* (Allahabad), of the 18th February, says:—As there is not the least likelihood of the Royal tour being so modified as to include Allahabad, the question arises who will unveil the Queen's statue in Alfred Park? Failing the Prince of Wales, we are strongly of opinion the Viceroy of India should be invited to assist at this important and loyal function. The statue is not a local memorial, but a provincial one. It has been placed in the most prominent place in the city, and will be located in a handsome tower. The Viceroy may be invited to unveil the statue on his way up to Simla, and he would readily accept such an invitation. His Excellency told the Oudh Talukdars that he was looking forward keenly to a visit to Lucknow, and it is probable that the visit will be made at an early date. Why should not the Committee in charge of the statue send up an invitation, through the Local Government, to Lord Minto to come and unveil the statue? The prayer may be well backed up by the public, but through whom is the public to send a representation? There is no public body at Allahabad, or in the United Provinces. When it was announced that Allahabad had no place in the programme of the Royal tour, a public body, if in existence, would have sent a respectful protest and representation against the injustice of such an arrangement, and could have suggested that the Queen's statue should be unveiled by the Prince of Wales. Even petitions are rare things in these Provinces. When some public-spirited or patriotic citizen writes out a petition against a local grievance, it takes long to get some signatures. A petition of the kind we have suggested would have found general favour, but it was never

thought of, simply because there is no public body which pays any attention to such questions. Our wisdom consists in doing nothing to help our people or our Province, and we shall not be surprised in the least if no effort is made to carry out the suggestion that Lord Minto should be invited to unveil the statue of Queen Victoria. It is because of our unconquerable supineness and our absolute indifference that the capital city of the United Provinces is so shabbily treated; and, unless we look out, worse things may be in store for us. If not from a sense of duty, then for very shame's sake there should be an end to the apathy and indifference which have so long weighed us down, and have successfully prevented anything like a public organisation or public opinion in these Provinces.

CITIZEN,
19th February,
1906.

A circular issued by the District Judge, Ahmedabad, forbidding people to enter the local courts with native shoes on.

16. The *Citizen* (Allahabad), of the 19th February, says:—We learn from a communication received from Ahmedabad, that a crusade (against native shoes) has been declared there by no less a personage than the District Judge. We are told that a circular has been issued by the District Judge prohibiting entrance by any person wearing native shoes into any of the rooms connected with the local courts and the Courts themselves. The Judge has not hesitated to express his regret at the display of disrespect even by some of the members of the local bar by entering the Court with native shoes on. It is alleged that the circular has been issued by the District Judge to all his Subordinate Judges, asking them to see that no breach is committed in respect of the circular, and authorising them at the same time to have recourse to the power of repression with which they are invested under Section 480, Cr. P. C., and Section 228, I.P.C. The *Názir* has been invested with the additional duty of watching the feet of people, so that no one may enter the Court rooms with native shoes on. People wearing such shoes are to put them off at the verandah and then to ascend the upstairs of the Court. The peons, too, are to be punished if they fail to carry out the orders of the District Judge. Surely a more ludicrous figure the learned District Judge could hardly cut than by the issue of this circular authorizing the local courts to carry on a crusade against native shoes. We do not know if by native shoes is meant *nagra* shoes, or any shoes manufactured in India. The sight of *nagra* shoes is offensive, it seems, not only to the Ahmedabad Judge but to many other personages in high office. We remember an occasion on which a Deputation to the Calcutta Government House had to beat a hasty retreat, because one or two gentlemen on the deputation took a fancy to the wearing of Punjábi shoes. The notification published on the eve of the last Levèe contained a paragraph prohibiting the wearing of native shoes while attending the Levèe. On this side of the country, however, no restrictions are observed by the Judiciary with regard to shoes. But how is it that the Názir has been invested with the duty of supervising the carrying out of the queer orders of the Judge? Is he to be relieved from his legitimate duties and to sit by the gate to watch the feet of the people entering the Court, and to take steps to see that no breach is committed in respect of the circular? What are things coming to?

CITIZEN,
19th February,
1906.

The *Swadeshi* movement, and the Rungpur Special Constables' case in the Calcutta High Court.

17. The *Citizen* (Allahabad), of the 19th February, says:—The judgment of Mr. Justice Stephen, who took a right view of the Special Constables' case, has now been published. Therein the learned Judge clearly shows how both in its inception as well as in its practical operation the appointment of certain respectable people as Special Constables in this case was utterly unjust and illegal. The worst of it was that the appointments were made, as the Judge says, with an ulterior motive of preventing the gentlemen in question from exercising their legal rights, of impeding and hampering their conduct in taking part in certain movements, and of influencing them and others through a fear of their prosecution. According to the Judge, a clear abuse of the law and an act of oppression had been committed in this case. Now may we not ask whether Magistrates and Police officers who perpetrate such illegal and oppressive acts do not deserve to be taken to task therefor? Is it not a fact that as authorised instruments of Government and administrators of laws their responsibility for behaving illegally should be, if anything, far greater than in the case of private and lay subjects? Do they not deserve to be severely punished? Would the ends

of justice be served by the High Court simply putting a stop to the prosecution of the oppressed and harassed gentlemen? Would that not be only a negative and an inadequate method of doing justice? There is another aspect of the Special Constables' case. It demonstrates how the spirit of the Government to put the law to an unrighteous use has permeated the executive and even judicial officers of Government almost in every rank.

INDIAN PEOPLE,
22nd February,
1906.

Presentation of medals at Calcutta by their countrymen to certain persons convicted in connection with the *Swadeshi* movement.

18. The *Indian People* (Allahabad), of the 22nd February, says:—We can well account for the indignation created by a certain interesting function in Calcutta at which a number of persons convicted in connection with the *Swadeshi* movement were presented with medals and testimonials by their countrymen, the presentations being made by Babu Surendra Nath Banerjea. Some of our Anglo-Indian contemporaries have called the proceedings scandalous and profess to be shocked at the conduct of our friends in Bengal. To them it will be small satisfaction to read the letter of the Hon'ble Babu Bhupendranath Bose to the chairman of the meeting. Babu Bhupendranath could not attend as he was in mourning, but he expressed full sympathy with the meeting. His reference to Jesus of Nazareth will be especially trying to most of our friends on the other side. Did any one really think that because some people had been convicted of scattering Liverpool salt or shouting *Bande Mataram*, they would be looked upon as convicts, or the *Swadeshi* movement would collapse? We may be a subject race, but still we are entitled to have our own opinions, and the power to suppress opinion has yet to be invented. Mr. Balgangadhar Tilak was convicted of sedition, and he has since been tried for other offences; but for all that his position is stronger and higher in the Deccan, and he is undoubtedly the most influential leader in the Bombay Presidency. Has the Government been able to injure him in the estimation of his countrymen? In Eastern Bengal the Government has been trying to put down the *Swadeshi* movement by persecution, and the consequence is the counterblast that has been sounded in Calcutta. Men and boys have been sent to jail for shouting *Bande Mataram;* peaceful subjects have been severely assaulted by Gurkhas without cause. The leaders of the two provinces have united to honour these people and to present them mementos for what they have done or suffered. There may be people among us who may be disposed to call this indiscreet and as likely to provoke the authorities still further. But these are the wise men who think the service of self and the seeking of self the highest object of life. If there is anything besides self—and fortunately the world still believes there is—then the parting of ways is unavoidable, and persecution must be called by its proper name. The authorities in East Bengal have done all they could to terrorise the people, and now the people have stated what they think of the proceedings.

INDIAN PEOPLE,
22nd February,
1906.

Peremptory prohibition of the performance of a play at Mymensingh by the District Magistrate.

19. The *Indian People* (Allahabad), of the 22nd February, says:—As an illustration of the unwisdom which seems to have taken complete possession of the Government of East Bengal, we may cite a little incident that has just taken place at Mymensingh. A travelling theatrical party from Calcutta had announced a performance of a play called *Pratapaditya.* This is a historical drama, based on the life and career of Pratapaditya, a Bengali King in East Bengal who shook off the Muhammadan yoke in the time of the Emperor Akbar. This play was first produced on the Calcutta stage two years ago, and drew crowded houses for several weeks running. There is absolutely nothing to which exception can be taken, and yet just before the performance, the District Magistrate of Mymensingh forbade it peremptorily. Will the theatrical company or the public of Mymensingh admit the justice of this order, and what possible justification for it can be found? If the play is quite innocuous in Calcutta, why should it be considered dangerous at Mymensingh? People will be curious to know what there is to object to in the play, and they will further believe that the authorities are afraid of allowing the play to be performed. The printed book will accordingly be in great demand at Mymensingh, and numbers of people will run down to Calcutta for the express purpose of witnessing the play that has been prohibited in their town. The Government of East Bengal is making trouble for itself, and it will merely help the popularity of the play and make heroes of the play-actors. It is a very great pity indeed that nothing seems to check that

Government in its headlong course of folly and exasperating repression, in spite of its repeated failures to crush the spirit of the people. That Government in fact is making believe to deal with an incipient rebellion, whereas in reality it has merely to do with a movement of lawful indignation.

AL BASHIR,
20th February,
1906.

Al Bashir on the question of the separation of Behar from Bengal.

20. *Al Bashir* (Etawah) of the 20th February, says that the opponents of the late partition of Bengal, into East and West Bengal Provinces, have now hit upon another device to get the partition in question cancelled. Two Hindu editors, who are probably Bengalis (*sic.*) have recently published a pamphlet in which they, urging that the *Beharis* are dissatisfied with their being tacked on to Bengal, suggest that it would be better to separate Behar from Bengal, raising the former into a separate province with Orissa joined to it, and leave the whole of Bengal proper, both east and west, under one Lieutenant Governor, and thus satisfy both the Bengalis and Beharis. It is no doubt a fact that the Beharis, especially the Musalman population, who speak the same language, and have the same manners and customs as the people in the United Provinces, have never been content with their lot in the Provincial division of India, and have always expressed their dissatisfaction at it in unmistakeable terms. But the present is not the proper time for the Musalmans to join in the agitation for separation of Behar from Bengal; inasmuch as this agitation is also based on the selfish motives of the Bengalis, who are now anxious to bring the Musalman population of Eastern Bengal under their (harmful) influence again, even at the expense of leaving to the Beharis themselves the loaves and fishes of Behar which they have hitherto generally enjoyed. Hence, though *Al Bashir* is strongly of opinion that Behar should, somehow or other, be separated from Bengal, yet it thinks that the best course for the Musalmans of Behar to adopt would be not to press their legitimate desire for separation from Bengal for the present, deferring it to some future time until the recent release of their co-religionists in East Bengal from the "clutches" (domineering influence) of Bengalis has been perfectly ensured.

ADVOCATE,
22nd February,
1906.

Rumoured proposal for separation of Behar from Bengal.

21. The *Advocate* (Lucknow), of the 22nd February, says:—We are sorry our contemporary of the *Behar News* spoils a good case by importing into a consideration of it, along with very cogent and convincing reasons, an inordinate amount of bile. The arguments in favour of separating Behar from Bengal have been well put again in connection with the visit of Lord Minto to Behar. In this connection the *News* has given currency to the rumour said to be very strong among a section of the native community that the Presidency and Burdwan Divisions will be amalgamated with Eastern Bengal and Assam, and the whole formed into the Lieutenant-Governorship of Bengal and Assam; and that Behar, with the Gorakpur Division, Chota Nagpur and Orissa will be formed into a distinct Lieutenant-Governorship, with Sir Andrew Fraser as the first ruler of the new province. Bankipur, Ranchi and Cuttack will be the three capitals of the new province. The present visit of the Viceroy has, it is alleged, some connection with this re-arrangement of the Partition. Sir Bamfylde Fuller will continue to rule over Bengal, and Calcutta, Chittagong, Shillong and Darjeeling will be his four towns of residence. Dacca is to be quietly left in its present neglected position. The news is, as our contemporary says, too good to be easily believed in, though there are many reasons to commend the adoption of some such measure to the Government.

INDIAN PEOPLE,
22nd February,
1906.

The *Indian People* on the question of the proposed separation of Behar from Bengal.

22. The *Indian People* (Allahabad), of the 22nd February, says:—Although it may be doubted whether there is anything more to be said about the partition of Bengal, or any fresh light can be thrown upon it, it would be utterly wrong to assume that the whole question is closed. We do not think any one really believes that we have heard the last about the partition of Bengal. The agitation in Bengal itself has broken out afresh, and particular care is being taken that it should be kept up. The change of Ministry may or may not mean anything, but the chances are certainly even whether the question will be re-opened or not. At any rate those who were persuading themselves that the storm had spent itself have noted with uneasiness the constitution of the new House of Commons and the presence therein of certain members who hold very decided views on this question, and who have the power to put their views forcibly before

such an assembly as the House of Commons. It is in view of this eventuality that Messrs. Mahesh Narain and S. Sinha have brought out in pamphlet form two articles which they wrote in the *Hindustan Review* concerning an alternative proposal about the partition of Bengal. The present pamphlet is not exactly a reproduction, but rather an expansion of the original article.

* * * * * * * *

The writers of the pamphlet have considered the scheme carried out by Lord Curzon in all its aspects, and they find nothing in it to approve. But they suggest "an ideally perfect alternative scheme." Their proposal, in effect, is that instead of the arbitrary and unpopular division that Lord Curzon has made, the partition should have been effected by making Bengal and Assam one Province, and Behar, Chota Nagpur and Orissa another Province. The proposal is not altogether original, but there is a good deal to recommend it. It would certainly have produced less friction; it would probably have been the line of least resistence. We do not at all approve of the following quotation from the *Pioneer* :—"Behar has always been Behar, Bengal, Bengal. The people and the nobles of Behar are justly proud of their country and will doubtless rejoice to see it severed from a common rule with Bengal, with which in climate, in crops, in men, manners or morals, historic traditions or administrative problems, it has nothing in common." We regret that the writers of the pamphlet should have quoted such a passage with evident approval. It is merely the old game of playing one class of people against another, one Province against another, the Behari against the Bengali, the Muhammadan against the Hindu, the Deccani against the Madrasi, and the European against all. If this is the spirit in which the separation of Behar from Bengal is recommended, we must frankly condemn it. We are divided enough already, in all conscience. There are petty jealousies and provincial exclusiveness everywhere. For twenty-one years the Congress has been trying to efface this feeling and to teach us the advantages of solidarity and unity of purpose. The goal we have all in view is not a divided but a united India, for we have been long divided and have lost everything by it. Bengal, Behar, the United Provinces, the Punjab, Bombay and Madras are all united under one rule, and are now moved by a common aspiration. To say that one province has nothing in common with another is an offence against our highest ambition, for every true Indian hopes that the time will come when all India will have everything in common.

This is, however, by the way. The scheme itself is feasible and would have given rise to less keen resentment, though we have noticed a largely and influentially signed letter protesting against the separation of Behar from Bengal. For administrative purposes, the division proposed in the pamphlet under notice would have been preferable.

RAHBAR,
21st February,
1906.

A missionary's views on the present condition of India

23. The *Rahbar* (Moradabad), of the 21st February, making some quotations from a paper which one Revd. J. T. Sunderland lately read at the Canadian Institute, ascribing the poverty of India chiefly to the decadence of indigenous industries, the heavy taxation, and the large annual drain of wealth from the country, and pointing out certain measures for ameliorating the condition of the people, hopes that as the revd. gentleman is an independent man and has had a personal experience of the country, his views will carry weight with Government.

ADVOCATE,
22nd February,
1906.

Protest against the manufacture of articles, on a commercial scale, in jails.

24. The *Advocate* (Lucknow), of the 22nd February, says :—Almost every year while noticing the report on jail administration, we draw the attention of Government to the wrong that is done by them in encouraging manufactures of articles on a commercial scale in jails. Neither the Provincial Government nor the Supreme pay any heed to this cry. The latest information on the subject accentuates the need of united protest against the evil practice. Sanction has been, we are told by the *Sialkot Paper*, accorded to purchase, for the Montgomery Jail, at a cost of Rs. 60,000, of machinery for spinning wool. The proposal is open to serious objection on the ground that such projects are calculated to injure private concerns. It is highly undesirable that Government should use prisoners, on whom it has to spend very little, as labourers, and then compete in the market, thereby injuring trade. Prisoners cost Government only five pice a day per head, while private concerns pay a labourer 8 annas a day, and have to employ managing agents and a clerical

staff on large salaries. The newly started Punjab Chamber of Commerce cannot emphasise its existence better than by memorialising Government strongly against the growing custom. Other Chambers may well be asked to co-operate and move the Supreme Government in the matter.

ADVOCATE,
22nd February,
1906.

Need for saving minor girls from leading a life of infamy.

25. The *Advocate* (Lucknow), of the 22nd February, says :—A good step has been taken by the Government of Bombay, and an important decision given by the Chief Justice of the High Court that side, in order to save minor girls from a life of infamy. The *Indian Social Reformer* reports that a Magistrate acquitted two persons accused of buying a little girl for immoral purposes, on a technical ground. The case coming on appeal from Government, the High Court reversed the order of acquittal passed by the trying Magistrate and sentenced the accused to two years' rigorous imprisonment. This judgment of the High Court is important as bringing out the fact that the previous bad life of a girl is no defence against charges such as those which were brought against the accused. The learned Chief Justice, in disposing of the appeal, said that the first accused appeared to have bought the little girl, aged about ten or eleven, at Manmad, and brought her down to Bombay. She was undoubtedly in his possession when he came to Bombay. It was clear that she passed from his possession into the possession of the second accused. The Magistrate appeared to think that the fact of the girl having been employed in evil pursuits in Manmad, deprived her of the protection conferred by the sections of the Code. There was nothing in the words of the sections by which that protection was lost to her, because of her misfortune of having led an evil life previously. The acquittal by the Magistrate was, therefore, erroneous. The accused were convicted, and each was sentenced to two years' rigorous imprisonment. The judgment means an invitation to public-spirited men to take up the cases of minor girls leading a life of vice and misery.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

AL BASHIR,
20th February,
1906.

Need for all Indian Railways being provided with double lines to prevent collisions of trains.

26. *Al Bashír* (Etawah), of the 20th February, referring to the late collision on the East Indian Railway near the Sasni Railway Station, says that, while collisions (of trains) are of frequent occurrence on the railway lines where only a single line of rail has been laid, one never hears of such accidents on the railway between Howrah and Moghal Sarai which is provided with double lines, (one for down and the other for up trains). This evidently shows that if all other railways were provided with double lines, collisions between trains would become a thing of the past; and Government would therefore do well to insist on all railway systems in India having double lines of railway, and thus do away with the constant recurrence of collisions once and for all.

INDIAN PEOPLE,
22nd February,
1906.

The late railway collision near Sasni.

27. A correspondent of the *Indian People* (Allahabad), of the 22nd February, says :—In these days of growing scientific knowledge we are loth to believe in miracles. But then there are miracles and miracles. We may not believe an ecclesiastical miracle, but when it happens to be an official miracle, we must, willy nilly, believe it to be true. And such an one was this collision miracle or the miraculous collision. Out of the three third class carriages which were smashed, only two passengers were officially killed and six injured. There were some gentlemen travelling in that very train and their estimate of casualties far exceeds the official number. But although they saw the collision with their own eyes, still their statement must not be believed because it is non-official. With due deference to the official statements, we are inclined to disagree with them, and our own idea is that unless a man has taken leave of his senses he cannot believe that the miracle-monger had reserved his energies only to save the passengers, and not to prevent the collision itself.

EXPRESS,
22nd February, 1906.

Suggestion for issue of railway concession tickets during *Moharram* holidays.

28. The *Express* (Lucknow), of the 22nd February, publishes the following communication from a Hindu correspondent :—Last year some papers expressed their opinions for concession tickets to be issued during the *Moharram* holidays, but as it was too late, the matter did not come to the notice of the Oudh and Rohilkhand Railway authorities.

Everyone knows that as the Christians have concession in Christmas, the Hindus in Durga Puja, so the Muhammadans are also entitled to have concession in Moharram, though these concessions are not confined to the interest of any particular class or creed, but for all classes combined.

As the public is enjoying a great boon from the hands of the Oudh and Rohilkhand Railway authorities, and especially from the popular Traffic Superintendent, it is earnestly hoped that the desire will be fulfilled, and the concession granted for one and all.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

MUSAFIR,
15th February, 1906.

An attack on the legitimacy of the birth of Jesus Christ.

29. The *Musáfir* (Agra), of the 15th February, publishes a letter, purporting to have been addressed by Satan to Jesus Christ, in which the former challenges the latter to prove that he was the son of God. Satan doubted the legitimacy of Christ's birth at the time the latter was born and continues to do so now. The people of the world too have grave suspicions as to the true origin of Christ's birth, and tease his followers a good deal on that subject. The fact of the matter is that Christ's birth was a source of great shame and disgrace to the whole family of the poor carpenter, Joseph, to whom his mother had just been betrothed only when he was born. If a person born under such detestable circumstances were to consider his birth a miracle, and himself a son of God on that account, then every person born of an unmarried girl might claim himself to be a Christ. Christ has been on earth, and he knows that the people here consider it very reprehensible that a girl should conceive a child by any one but her own husband; and he would do well to tell his Father in heaven that he had better cease begetting sons from unmarried girls. Properly speaking, both those who conceive and beget children in this way, should be held punishable under law; and Christ should thank (his stars), that he was born in a dark age when people could hardly distinguish between good and evil.

AL BASHIR,
20th February, 1906.

Sacrifice of cows by Muhammadans on the *Bakar-id* day, and the Hindus.

30. *Al Bashír* (Etawah), of the 20th February, regretting that hardly a year passes without serious riots taking place somewhere or other, between the Hindus and Musalmans, on the occasion of the *Bakar-id* festival, tauntingly asks why Hindus allow a very large number of cows to be slaughtered in cantonments for supplying food to the (British) army, and in slaughter-houses elsewhere every day, with equanimity, while they will not let a Musalman peacefully take a cow for the purpose of sacrifice on the *Bakar-id* day. Again, if the cow is really a very sacred animal in the eyes of Hindus, why do they allow numberless animals of the bovine species to die of starvation or to be sold, at say Rs. 3 per head, and be slaughtered for food and hide, during a famine, and take no steps to provide fodder, &c., for them, or to save them from the hands of butchers? What strikes one still more is that while Gwalior and other Hindu States would readily condemn a man to death who slaughtered a cow, they too have not ever taken any special steps to save the cows from starvation on the failure of fodder. Unless the Hindus prove by their practical deeds that they revere the cow as the most sacred animal, the editor cannot possibly give up his belief that they make so much fuss on the occasion of the *Bakar-id* festival, not because the idea of the slaughter of a cow really lacerates their hearts, but because they bear ill will towards the Musalmans. As regards the Musalmans, the editor urges that such of them who slaughter cows on the *Bakar-id* day, do so not to hurt the feelings of their Hindu fellow-countrymen, but because they cannot afford to sacrifice goats which are comparatively a more costly business; and sacrifice is a religious duty with them on the day in question.

IX.—MISCELLANEOUS.

HINDOSTHAN,
16th February,
1906.

The *Statesman*, and the Government of India.

31. The English *Hindosthán* (Kálákánkar), of the 16th February, referring to the *Statesman* and the Indian Government quarrel, says :—It is all very fine for the *Pioneer* to say that the Government of India and the *Statesman* newspaper have, by a process of mutual concession, arrived at an amicable settlement. But if we look at the arbitrary tone which Government adopted in the first instance we feel sure that they have eaten humble pie by so suddenly, and on the strong protest of the editor, having given in to the indignant member of the fourth estate.

INDIAN PEOPLE,
18th February,
1906.

Conviction and punishment of the editor of the Marathi paper *Bhala* of Poona for publishing a seditious article.

32. The *Indian People* (Allahabad), of the 18th February, says :—Not the slightest surprise will be felt anywhere at the conviction of Mr. Bhopatkar, Editor of the *Bhala* newspaper, on a charge of attempting to excite disaffection against the Government. There would have been considerable surprise had the result of the trial proved different. With the exception of the *Bangabasi* newspaper, no other newspaper prosecuted for sedition has escaped conviction. The case against the *Bangabasi* was tried by Sir Comer Petheram, then Chief Justice of Bengal. The jury were divided in the proportion of 7 to 2, the majority being for conviction; but the Chief Justice refused to accept a divided verdict and discharged the jury, and ordered a fresh trial. The British Indian Association interceded with the Bengal Government on behalf of the accused, who got off with an apology. There was no acquittal and it was a narrow escape. In the next case against Mr. Tilak the jury were divided in the proportion of 6 to 3, but Mr. Justice Strachey accepted the verdict of the majority without hesitation, and sentenced the accused to a long term of imprisonment with hard labour. Since then it has been all plain sailing, so far as the Government is concerned. A translation of the article complained of is put in, some formal evidence is called and a conviction follows. In the present case the defence pleaded that the original article looked more innocent than the translation, but the Judge and jury had to depend wholly on the translation. In returning a verdict of guilty the jury recommended the accused to mercy. How far the recommendation influenced the Judge may be judged by the sentence, which was simple imprisonment for six months and a fine of Rs. 1,000. It is only in the nature of the imprisonment that some leniency was shown. We had occasion to point out when the prosecution was first instituted that only vernacular papers have so far been prosecuted and convicted for sedition, and English papers have been let alone. There is not much apprehension that any paper conducted in English will be prosecuted for sedition in a hurry.

ALLAHABAD :
The 26th February 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
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I.—POLITICS.

(a).—*Foreign.*

European Powers, and Turkey.

SHAHNA-I-HIND,
24th February,
1906.

1. THE *Shahna-i-Hind* (Meerut), of the 24th February, referring to the war preparations that are continually going on in European countries, even in times of peace, and to the great jealousies and rivalries that exist among them, says that it goes without saying that an outbreak of war in Europe is a mere question of time. As regards the attitude of the Christian Powers towards Turkey, though all of them are casting and recasting plans to turn the Turks out of Turkey, yet none of them dare to measure swords with her. Turkey has of late made vast improvements in her army, and it would be no easy task for any European Power to overthrow her now.

(b).—*Home.*

The Prince of Wales' gift to the *Vishwanath* temple at Benares.

INDIAN
PEOPLE,
25th February,
1906.

2. The *Indian People* (Allahabad), of the 25th February, says :—Since the visit of His Royal Highness the Prince of Wales to Amritsar and his offering of Rs. 1,500 as a memento to the Golden Temple, we have steadily kept in view the similar offerings made by His Royal Highness. The same amount was presented to the *Jama Masjid* at Delhi, and a similar sum to the Cathedral in Calcutta. All these gifts display excellent judgment. But nothing whatever was till then offered to any Hindu temple or shrine. When the Prince did not visit the temple at Kalighat in Calcutta, we expected he would visit the *Viswanath* temple at Benares, but though the temple was not visited the memento has been sent.

* * * * * * *

We are very pleased that this presentation has been made. It is well known that Hinduism is the most ancient religion in India and has the largest following, and the 'mildness' and loyalty of the Hindu proceed chiefly from his religion. All the four principal religions in India, though Sikhism is only a part of Hinduism, have thus had equal consideration from the Prince of Wales.

The Prince of Wales' visit to the Central Hindu College at Benares.

INDIAN
PEOPLE,
25th February,
1906.

3. The *Indian People* (Allahabad), of the 25th February, says :—The Central Hindu College, Benares, has several grievances, large and small, against the Government, but it has distinctly scored by the visit of the Prince and Princess of Wales. The Royal visitors have honoured very few schools and colleges with a visit during their tour, other sights and other things occupying them. But the Central Hindu College undoubtedly stands apart as an educational institution, and the Prince and Princess of Wales readily responded to the invitation to visit the college and boarding house. What made the visit more important was its informal character. The Prince and Princess drove up in a motor car without ceremony, and they cordially shook hands with Mrs. Besant on arrival. The reception accorded to the Royal visitors was picturesque, simple and cordial. Mrs. Besant presented a golden brooch to the Princess of Wales, and she also read the address to the Prince, who expressed himself quite delighted with the visit. No other college in the United Provinces, except the Aligarh College, will receive this great honour, and Mrs. Besant and the Trustees of the Hindu College may be sincerely congratulated upon the Royal visit to that institution.

Omission of Allahabad from the tour programme of the Prince of Wales.

INDIAN
PEOPLE,
25th February,
1906.

4. The *Indian People* (Allahabad), of the 25th February, referring to the omission of Allahabad from the tour programme of the Prince of Wales, says :—Gwalior will be twice honoured by a visit from the Prince of Wales, but Allahabad has been given a wide berth, and the Queen's statue in Alfred Park will not be unveiled by the Queen's grandson. It is further announced that the Viceroy will visit Lucknow and Agra on his way to Simla at the end of March, but there is no suggestion or proposal that His Excellency will be invited to unveil the Queen's statue at Allahabad. Allahabad is the most central city in India, it has historical and religious associations of a most important nature, and it is at present the capital of the United Provinces. But to all intents and purposes, it is treated as an obscure, out-of-the-way village, not worth a visit by great dignitaries or distinguished tourists.

HINDOSTHAN,
26th February,
1906.

The Liberal Government, and its policy.

5. The English *Hindosthán* (Kalákánkar), of the 26th February, says:—

What does Sir H. Campbell-Bannerman, the Liberal Premier, mean by stigmatising Chinese indentured labour in the Transvaal mines as servile and cruel? What difference is there between it and Indian coolie labour in the Mauritius, Demarara, and the West Indies? They are both paid labourers, indentured to serve for a number of years, at a certain daily wages, and their passage home is paid when their time is up, the Indian coolies returning often with good sums of money and jewellery, which is probably also the case with the Chinese coolies. Owing to the stoppage of Chinese labour, the Káfir Mine shares have already depreciated in value to the amount of eighteen million pounds sterling.

Granting self-government to the Transvaal may perhaps answer; but not to the Orange River Colony, where the Boers by far outnumber the whites. It is certain to lead to trouble, perhaps even to another Boer war. Whenever a Radical Government comes into power, it generally leads to foreign complications. The Liberal Government, however, don't seem to have quite agreed on the matter as yet, so it may perhaps be hung up for the present. The next step may possibly be that the Cabinet will want to scuttle out of Egypt, which would be a great pity after all that has been effected there by means of British capital and enterprise, deserts having been turned into smiling fields of corn, cotton and beans.

ARYA MITRA,
1st March, 1906.

The King-Emperor's speech at the opening of Parliament, and the Indian famines.

6. The *Árya Mitra* (Agra), of the 1st March, referring to the King-Emperor's speech at the late opening of the new Parliament, regrets to say that His Majesty did not think fit to express his sorrow at the constant recurrence of famines in India which is his greatest dependency.

RIYAZ-UL-
AKHBAR,
24th February,
1906.

Mr. Gokhale's comparison of Lord Curzon's with Aurangzeb's reign in India, at he last Congress, and the Musalmans.

7. A Hindu correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th February, endeavours to assure the editor that when Mr. Gokhale instituted a comparison between Lord Curzon's rule and Aurangzeb's reign in India, in the course of his Presidential speech at the late Congress held at Benares, he never intended thereby to hurt the feelings of his Muhammadan fellow-countrymen in any way. Mr. Gokhale is too great a man to be animated by religious prejudices in his speeches or deeds against any community. His one mission in life is to promote the well-being of the *whole* of India without making any distinction between the Hindus and Musalmans or other communities. As regards the utility or otherwise of the Congress, the movement is an inevitable outcome of the Western education and Western form of Government the people have received; and even such statesmen as Lord Lansdowne, Sir William Hunter, &c., approved of the same. Why, even His Royal Highness the Prince of Wales most graciously accorded an interview to Mr. Gokhale (*sic.*), President of the last Congress, and made a kind reference to his Presidential address at that assemblage. And such being the case, what thoughtful man can still doubt the loyalty and good faith of the Congress leaders? Commenting upon the above communication, the *Riyáz-ul-Akhbár* says that Mr. Gokhale was thought to be a man animated by religious prejudices, not so much because he compared Lord Curzon's rule with that of Aurangzeb, but because in the speech he made at Manchester he represented the beneficial *Swadeshi* movement as an outcome of resentment against the Bengal partition scheme, thereby proving that he had gone to England to plead the cause of the dissatisfied Bengalis alone, and not that of the whole of India. In the matter of patriotism, surely Mr. Tilak is a man far superior to Mr. Gokhale. As regards the question of usefulness of the Congress movement, the editor holds it to be a premature one and calculated to do more harm than good to the country; and he does not therefore like that his co-religionists should have anything to do with it.

RIYAZ-UL-
AKHBAR,
24th February,
1906.

The Congress and the Musalmans.

8. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th February, says that in order to dupe unwary Musalmans into their political agitation, the leaders of the Indian National Congress have now taken upon themselves to assert that their movement was originally started at the suggestion of Lord Dufferin, though he afterwards turned against it. This assertion cannot possibly be believed; for had this been a fact, Lord Dufferin would not have thought fit to so completely condemn the

movement subsequently, as he did. Moreover, the late Sir Saiyid Ahmad Khan, who was strongly opposed to the Congress, would not, while condemning that movement in his speeches, have spared Lord Dufferin, if His Lordship had any sympathy with it. Again, the Congressists, referring to the reply which Lord Ampthill recently made to the address of the *Anjuman-i-Islamia*, Madras, contend that His Lordship, in advising the Muhammadans to bestir themselves, meant that they should take part in political agitation. This could hardly be the object of His Lordship's advice. The Musalmans have not, at any rate yet made sufficient progress to feel themselves justified in demanding political rights from Government. When they are divided even among themselves, they cannot be said to be qualified for joining other Indian communities in political agitation.

AGRA AKHBAR,
28th February,
1906.

The Congress, and the Musalmans.

9. A correspondent of the *Agra Akhbár* (Agra), of the 28th February, referring to the resolution passed by the late Congress at Benares *re* the quarantine imposed at Bombay on Muhammadan pilgrims bound for Mecca, says that it was only a dodge of the Congressists to wheedle the Musalmans into joining their movement.' The resolution in question was proposed by a Hindu and seconded by one Mulla Abdul Qayyúm who bore ill-will towards the British Government on account of his late dismissal from the service of the Nizam's Government for interfering with certain plague measures introduced in Hyderabad. None of the other Musalmans too who attended the late Congress could be called to be representatives of their community. The writer therefore warns the Musalmans in general to continue to give a wide berth to the Congress as they have hitherto done, or they will do themselves much harm if they joined that body. Their broad principle of conduct should be their implicit reliance on Government to do what is best for them.

RAHBAR,
28th February,
1906.

The British Government, and India.

10. The *Rahbar* (Moradabad), of the 28th February, observing that while the United States has already granted Local Self-Government to the Philippines and Cuba, (after a few years), joins the *Statesman* in regretting that the British Government, notwithstanding it has now ruled for more than a century in India, does not yet think her fit for a similar concession.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

ARYA MITRA,
1st March, 1906.

The Indian Chiefs, and the British Government.

11. The *Arya Mitra* (Agra), of the 1st March, says that though the British Government assures the Native Chiefs that it will not interfere with their independence so long as they do their duty by their subjects, it is impossible for the Chiefs to do this satisfactorily so long as they have to consult Residents and Political Agents before they can adopt any important measures. Besides, they have not even the power of either appointing or dismissing their own Ministers.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

CITIZEN,
26th February,
1906.

Conviction of a Bengali student at Alipore on the charge of assaulting a police officer on duty.

12. The *Citizen* (Allahabad), of the 26th February, says:—The decision arrived at by the District and Sessions Judge of Alipore, in the case which went before him on appeal, once more confirms the popular conviction that it is useless defending students when prosecuted by the police. Whether or not this conviction is conducive to the interests of justice or to the enhancement of its reputation, it is for the authorities to say. In this case, one Surath Kumar Bose was arrested on a charge of assaulting and obstructing a public officer in the discharge of his duties. Surath Kumar was clad in pants and *chapkan* when he was waiting for a tram car with a view to going to the town. This fact alone was sufficient to convince a man of average intelligence that the object which induced him to come to the place was quite innocent. The Police version, uncorroborated by independent and disinterested witnesses, was that on being asked by a constable

to move away, Surath gave him a slap, and then he was arrested. Man must be brought back to Darwin's primitive stage to give credence to such a strange phenomenon. Is it possible for an intelligent and fairly educated young man, while in the presence of a *posse* of constables, European Sergeants and a Police Inspector, to commit such a rash act without sufficient provocation, conscious fully of its inevitable result? If we have to pin our faith on the police version, we have to bid farewell to our past experiences. Ask any man, even the most illiterate conceivable, and he will tell you that it is a new and unheard-of experience. Common sense dictates credence in possibilities. Whether or not law influences the mind to incline towards improbabilities, we cannot say for certain. The possibilities for a judicial mind to credit the strange police version creates undoubtedly a new world of faith, beyond the comprehension of an ordinary man. The evidence adduced in support of the defence went to show that Surath received a push and remonstrated with the constable, and the result was that the former was assaulted and arrested by the police. Which of these two versions has on it the stamp of probability? Apart from the impossibility of the police version, and of accepting it as gospel truth, the punishment of a month's rigorous imprisonment and a fine of Rs. 150, passes our conception. On appeal the fine only has been reduced to Rs. 100.

INDIAN PEOPLE,
1st March,
1906.

A mixed case at Saharanpur.

13. The *Indian People* (Allahabad), of the 1st March, says:—When there is a case of assault between a European and an Indian, it is usually the latter that is the complainant and the European comes into court to answer the charge. In a recent case decided at Saharanpur, the particulars of which will be found in another place, the parts were reversed and it was the European who appeared as the complainant and the Indian appeared as the accused. That was the first peculiarity. But the case presented peculiarities of a still more remarkable character. The complainant is Mr. Leake, Superintendent of the Saharanpur Botanical Gardens, and the accused is Babu Amrit Lal, his Head Clerk. Mr. Leake complained that he had been assaulted in his own house by Babu Amrit Lal, who was further accused of cirminal house trespass. The provocation was that the complainant had reported the accused for embezzlement and a warrant was out against him, and the complainant refused to reconsider the matter when the accused prayed him to do so. The assault was very severe, but the consequences were amazing; for while Mr. Leake, who was assaulted, had not a scratch anywhere on his person, his assailant, Babu Amrit Lal, was found to have lost a tooth, he was bleeding from the mouth and also from the right eye and presented a shocking sight. We are told that it is an unwise man who, in a fit of anger, knocks his head against a wall, but an encounter with a rock could not be more disastrous than was this conflict between Babu Amrit Lal and Mr. Leake. It was stated in evidence that the injuries were self-inflicted, but no motive whatever was alleged for such frightful injuries. The accused made no attempt to implicate any one, or to insinuate that he was assaulted by Mr. Leake or any one else. He merely said he had become unconscious and did not remember what had happened. Seeing that Mr. Leake, his friend Mr. Fletcher and Mr. Leake's men were the only witnesses the accused could not have gained much by inventing a story. He was unconscious when he was removed from Mr. Leake's house. And the punishment that he received in the Sessions Court was imprisonment for 3 months and 4 weeks. We have our doubts as to whether the accused was quite sane at the time, or responsible for what he did, and the punishment appears to be disproportionately severe for what was only a technical assault and trespass. We take strong exception to the remark of the Magistrate that an insult "coming from a native to a European gentleman, and from a clerk to his own superior officer, was as contemptible, as intolerable and as criminal as any insult could possibly be." What was the occasion for the Magistrate to import the race element into the case? A magistrate who thinks and writes that an insult from a "Native" to a European is more serious than an insult from a European to a "Native" is hardly in a proper frame of mind to administer justice.

HINDUSTANI,
28th February,
1906.

Certain complaints against the officials of the Court of Wards in the United Provinces.

14. A correspondent of the *Hindustáni* (Lucknow), of the 28th February, complains that the owners of the estates under the management of the Court of Wards are generally illtreated by the *Sarbaráhkars* and *ziladars* appointed by the Court. The officials in question who get only small

salaries, live in great pomp and splendour, freely making use of the tents, carriages, horses, furniture, &c. of the owners of the estates. If an owner does not readily concede to the wishes of the *sarbaráhkar*, the latter intimidates him with the threat of speaking against him to the manager and getting his maintenance allowance stopped. The Government would therefore do well to either abolish the posts of *Sarbaráhkars* altogether or make such arrangements that the latter may have nothing to do with the owners of the estates. It would also be well if enquiries were made from the owners every year if they had any complaints to make against any officials of the Court of Wards, and the officials found guilty of any fault punished.

(b).—Police.

HINDUSTANI,
28th February, 1906.

Continual increase in the number of persons accused of being bad characters

15. A correspondent of the *Hindustáni* (Lucknow), of the 28th February, is at a loss to understand why, now that the British Government is firmly established in India, there should be a continual increase in the number of persons accused of being bad characters from year to year, and people of one class or faction should always be trying to make the Government suspect the loyalty of another class. It is much to be regretted that the police should not have the least scruple to represent any person, however respectable, with whom they are displeased, as a bad character, to the local authorities, and thereby pave the way of his being brought into disgrace at any moment.

TOHFA-I-HIND,
4th February, 1906.

A new class of swindlers in the Meerut district.

16. The *Tohfa-i-Hind* (Bijnor), of the 4th February, received on the 28th idem, regretting the increase in the forms of swindling practices in India, says that a new system of cheating by means of coupons has lately been devised. A swindler issues a coupon to a person at a certain price, and promises to give the purchaser some article or articles worth double the amount of the price paid, after a week or so. The result is that many thoughtless villagers are easily entrapped, and when the swindler has duped a number of simple people, he decamps to lay his snare elsewhere. This kind of practice has lately been carried on in the villages of the Meerut district by certain Panjabis who represented themselves to be the agents of some merchant in Umballa. Government ought to take steps to save unwary people from the frauds of such swindlers.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE,
24th February, 1906.

A suggestion for locating public prostitutes in some out-of-the-way place in the towns in the United Provinces.

17. The *Rohilkhand Gazette* (Bareilly), of the 24th February, says that the residence of public prostitutes in the midst of the people in large towns is one of the most potent causes of so much prevalence of venereal diseases. Many promising youths of respectable families readily fall victims to the seductive charms of bázár women who are generally diseased; and the various Municipal Boards in the United Provinces would do well to remove these pests of society to some out-of-the-way place in their respective towns, so that young men may not readily find access to them, without incurring ill name and disgrace among their relatives and others.

NASIM-I-AGRA,
28th February, 1906.

Coming revision of the assessment of the water-rate at Agra.

18. The *Nasím-i-Agra* (Agra) of the 28th February, says:—That as the time for the reassessment of the water-rate at Agra is drawing near the Municipal Board is going to ask Government for the services of an extra European official to revise the assessment. But the Municipal Secretary is a well paid official, and is said to be a good engineer, to boot, and there is no reason why he should not be required to perform this duty, and an extra man be deputed to do it, at an additional cost to the Board.

(*e*).—*Education.*

RIYAZ-UL-AKHBAR,
24th February, 1906.

Minimum age-limit for the Entrance Examination of the Indian Universities.

19. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th February, referring to the fixing of the minimum age-limit for candidates for the Entrance Examination by the several Indian Universities, says that this restriction was quite uncalled for. There will always be some exceptionally brilliant students who, if they receive education systematically, can go up for the Entrance Examination at the age of 14, so that the restriction in question will simply stand in their way, and compel them to wait two long years before they can move forward in their educational progress. The restriction of age is, therefore, calculated to bring the educational policy of Government into discredit, and will lead the people to contemplate it with distrust and misgivings.

CITIZEN,
26th February, 1906.

The Bombay University and the minimum-age limit of candidates for the Matriculation Examination.

20. The *Citizen* (Allahabad), of the 26th February, says :—The Senate of the Bombay University has after all treated as a mandate the Government recommendation to fix the age-limit at sixteen for the Matriculation Examination. We had, indeed, expected that the University would not go down on its knees, and make a somersault by rescinding its own resolution arrived at some time ago, fixing the age-limit at 15. The arguments employed by Government were hollow, though somewhat high-sounding, and consisted in vainglorious platitudes. Their main object was the uniformity of age in all India for the Matriculation students, which was surely a meaningless purpose. The fixing of the age-limit is ordinarily superfluous, would unnecessarily operate unjustly and harshly in exceptionally rare cases. Further, the University had decided to meet Government half way by deciding to maintain 15 as the age limit. The ludicrous exhibition of the change of mind of a few who had voted in favour of 15 years' age-limit is indeed pitiable. The Bombay University has shown a deplorable want of strength of mind.

INDIAN PEOPLE,
25th February, 1906.

Location of the Law College proposed to be established at Allahabad.

21. The *Indian People* (Allahabad), of the 25th February, says :—We hope there is no foundation for the report that a particular house and a particular place at a considerable distance from the Muir Central College have been fixed upon as the site for the proposed Law College. There should be no misunderstanding on the subject. The scheme for the foundation of a Law College at Allahabad has the heartiest support of the general public, but it would be a mistake to locate it away from the Muir College if a suitable site happen to be available close by. As we have pointed out there is a sufficiently large piece of land available for the purpose, adjoining the grounds of the Muir College, and we trust an inspection of the locality will be made if the idea has not been already entertained. To have the Law College side by side with the Muir College, with the MacDonnell Boarding House on one side and the Muhammadan Boarding House on the other, will be to create a great educational centre well worthy of the Provinces and the Local Government. If there were no land available near the Muir College, the case would be different, and the Government would have no option but to look out for another site for the Law College. Besides the open square to the north of the Muir College, all the houses on the west could be acquired, and the western wall of the Muir College could be extended along the City Road northwards down to the corner of the open ground. The entire range of buildings, with the splendid edifice nearing completion and which will be known as the MacDonnell Boarding House, will be one of the principal attractions of Allahabad, and a fitting monument to the interest of the present Government in the cause of education.

OUDH AKHBAR,
26th February, 1906.

Alleged bad influences of the Aligarh College upon the Muhammadan students.

22. A correspondent of the *Oudh Akhbár* (Lucknow), of the 26th February, in a long article, not only denies the greater usefulness of the Muhammadan College at Aligarh, in the matter of secular education, than other colleges in the United Provinces, but endeavours to show that boys in that college readily imbibe the religious ideas of the late Sir Saiyid Ahmad, as expressed in his commentary on the Qurán—which entirely upsets the established doctrines and beliefs of the Muhammadan faith—and adopt a costly mode of living which is generally beyond the means of their parents, and is likely to prove ruinous to them in their after-lives. The students of this college have also lately been taught to go about begging for

subscriptions for their *Alma Mater*, which is calculated to make them contract the bad habit of begging for their private purposes afterwards, without feeling shame.

OUDH AKHBAR,
26th February, 1906.

Certain educational complaints in the United Provinces.

23. A Musalmán correspondent of the *Oudh Akhbár* (Lucknow), of the 26th February, referring to the memorial recently submitted by certain residents of Sitapur to the Director of Public Instruction, United Provinces, urging certain modifications in the curricula of studies, especially in the Urdu courses prescribed for the Anglo-Vernacular schools, approves of the suggestions of the memorialists in general. But in order to prevent unsuitable books being prescribed for school boys in future, it is very necessary that the present constitution of the Provincial Text-book Committee should be changed. With the exception of only one man, there is hardly any other person on this Committee who can be said to be an authority on Urdu literature. Again, only the books compiled by the members of the Committee are generally prescribed as text books, to the exclusion of even better and more suitable works of others. The number of non-official members on the Committee is only about half of the official members, and the result is that the latter are able to do everything in their own way. The majority of the men appointed to select books for schools should, properly speaking, be teachers. The writer also protests against the study of Arabic having been made compulsory (along with Persian), the fixing of the minimum age-limit for the Entrance Examination, and the restrictions imposed on private candidates for that Examination, and suggests that a memorial complaining about these matters also should be prepared and submitted to Government.

ADVOCATE,
1st March, 1906.

Reforms proposed in the curricula of Anglo-Vernacular schools in the United Provinces.

24. The *Advocate* (Lucknow), of the 1st March, says:—The citizens of Sitapur are to be congratulated on the excellent memorial which they have submitted to the Director of Public Instruction praying for reform in our Anglo-Vernacular schools.

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We agree with the memorialists in thinking that drill and geography should be discontinued in the Primary Section, and that *shikasta* reading should be abolished altogether. "*Shikasta* writing," as the memorial states, "as an art is obsolete now," and the teaching of script reading serves no useful purpose whatsoever. We are however not in favour of the abolition of drawing. Drawing is one of the most interesting and most instructive subjects to which children may be introduced and the importance of the co-ordination of the hand and eye can hardly be over-rated. Only—and this proviso applies to all subjects of the school curriculum—the teacher must know how to teach it. The teacher who knows his business can, in teaching drawing, provide ample scope for the irrepressible manual activity of the children, and at the same time develope their mental and æsthetic faculties. The same may be said of Elementary Science, which in the lowest classes should take the form of object lessons.

As for the teaching of English in the Primary Classes, we think that it should be done by the most skilful teacher on the staff, preference being given to the Headmaster, if he be an Englishman. The old method of cram must be discarded in favour of the modern method of conversation. Concerning the text-books on English grammar, we are decidedly of opinion that the Grammatical Primer published by the Christian Literary Society of India (London and Madras) is the most suitable for the boys of our Primary Classes. The question of the suitability and unsuitability of Urdu text-books need not be discussed. We have reasons to believe that the new vernacular text books approved by Mr. Hardie's Committee are satisfactory.

The practical suggestions made by the memorialists for the redistribution of the Arithmetic course are very sound. The initial mistake in this connection was made by the Department when hankering after symmetry, it equalised the Vernacular Middle and Anglo-Vernacular Middle courses. The mistake was rectified to some extent by the Committee of 1899; but the distribution is still uneven and ought to be remedied. The tale of nineteen exercise books enumerated in the memorial also needs pruning. Much of the work for which copy-books are now required can be and ought to be done on slate, *e.g*, Arithmetical school-work, English and Vernacular dictation, &c. Some of the subjects for which two copies, one rough and the other fair, are demanded now ought always to be satisfied with only one.

To sum up, we think that the Department ought to go back to a considerable extent to the curriculum, which was in use prior to 1889; for it will not only lighten the burdens of the boys, but will also set free the energies of teachers to be applied to sounder and more rational modes of teaching: for as a correspondent truly remarks "the new methods of teaching which they (the trained teachers) have learnt at their college, are of little avail unless something towards reducing the bulk and number of subjects is done."

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ZAMANAH,
January, 1906.

An appeal to Indians to promote *Swadeshism.*

25. The *Zamánah* (Cawnpore), for January, congratulating the Bengalis on their starting the *Swadeshi* movement, even though in resentment against the partition of Bengal, and not from a pure sense of patriotism, is glad to notice that the movement is spreading fast throughout the whole country. So long as Indians continue to use foreign goods, it is absurd on their part to lament on the increasing poverty of their country. If they have the least regard for the well-being of their coming generations, or for the good name of their mother-land, they should take to using their indigenous articles, even though these be not so fine as, or be more costly than, foreign goods. They must be prepared to make some sacrifice if they sincerely desire to better the conditon of their country. They should start new factories to supply all their wants at home, send their youths for industrial education to foreign countries, and do every thing else that is calculated to promote *Swadeshism* in their midst.

SHAHNA-I-HIND,
16th February,
1906.

The *Swadeshi* movement, and the Government.

26. The *Shahna-i-Hind* (Meerut), of the 16th February, in an article headed "Government's misgivings at the *Swadeshi* movement," says that India is the only unfortunate country in the world, where every public movement, even though it be calculated not only to benefit the people, but the Government also, is looked upon by the authorities with grave suspicion, as if it were a prelude to revolt. The fact of the matter is that the British being foreign rulers of India, they are not sure of the stability of their Government in that country, threatened as she is by rival Powers on her different frontiers; and hence they are anxious to squeeze as much wealth out of her as they can possibly do during their rule. Such being the case, the British Government must always pay greater heed to the interests of English merchants and exploiters than to those of the children of the soil; so that one could not possibly expect the Government to sympathize with the *Swadeshi* movement of the Indians, even if it were not the immediate offspring of the Bengal Partition scheme. But the editor warns the Government that though it need not mind much the Musalmans, who are practically an apathetic and dull people, it should carefully consider the danger of giving deep offence to the 24 crores of Hindus by assuming a positive hostile attitude towards their *Swadeshi* movement.

OUDH PUNCH,
22nd February,
1906.

The cry of *Bande Mátaram,* and European officers in Bengal.

27. A correspondent of the *Oudh Punch* (Lucknow), of the 22nd February, referring to the various harsh measures which the Government of Eastern Bengal and Assam is reported to have hitherto adopted for preventing the Bengalis from shouting *Bande Mátaram,* and indulging in other objectionable forms of *Swadeshi* agitation, says that though the "faint-hearted" European officers of that province are extremely annoyed and vexed at the shout, the Bengalis do not yet give up "the heart-sickening" cry, notwithstanding that they have already suffered so much for it. The writer only heard from *Mullás* (Muhammadan theologians) that *la-haul** (lit. there is no power but in God) drives away the devil from one's vicinity, but he now actually finds many a *Sahib log* (European) writhe with pain and

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*This is an exclamation used by Muhammadans when they want to express aversion or contempt, and supposed to be especially efficacious in driving away Satan.

run away on hearing the cry of *Bande Mátaram.* The Sub-Divisional officer of Kishorganj in the Dacca Division being greatly put out at the students' cry of *Bande Mátaram,* lately asked the Divisional Inspector of Schools, Mr. Stapleton, to devise some means to stop the cry; and the latter has accordingly written to the Head-master of the Kishorganj School to make all the students in the first and second classes to write out neatly the charm "I will not waste my time in shouting *Bande-Mátaram,*" five hundred times each, and send the same to him. When an Indian baby cries much or wakes from sleep with a start or scream, his mother thinks that the child has been either frightened or affected with an evil eye, and she immediately tries to secure some amulet or charm from an expert in the matter, and ties it round his neck to cure him. Similarly, Mr. Stapleton has, it would seem, ordered a large supply of the special charm in question, and he might send one to every European officer in Bengal directing him to tie it round his neck with a view to protecting himself from the evil effects of *Bande Mátaram* on him, or, better still, to dissolve the charm in water and swallow it, to make himself perfectly secure from the terrors of the cry. [The *Dil Shád* (Meerut), of the 15th February, expresses the same humorous views, and, adding that in support of the Hindus' cry of *Bande Mátaram,* the Musalmans in Bengal have taken to shout out *Bande Mádaram,* (I am servant of my mother, *i.e.*, motherland) and *Alláhu Akbar* (God is great), says that *Bande Mátaram* has now come to be regarded by European officers as a war cry, some of whom dread it as much as one would a cannon-ball, while others take it to mean *bándho* (seize) and *máro* (beat)].

ARYA MITRA,
24th February, 1906.

An appeal to Indians to promote *Swadeshism.*

28. The *Árya Mitra* (Agra), of the 24th February, publishes an animated Hindi poem, received from a correspondent, in which he, pointing out that England, America, Germany, Australia and Japan have grown great and rich by patronizing their respective home manufactures, pathetically appeals to Indians to shake off their lethargy and indifference, and make a pledge to use India-made goods (exclusively) in future, this being the only well established means for ameliorating the condition of one's country. If the Indians have any spark of patriotism left in them, if they are anxious to recover the greatness of their illustrious ancestors such as Ram Chandra, Harish Chandra, &c., if they desire to rid themselves of the designation of semi-barbarians applied to them, if they want, in short, to be called *men*, then they should give up using foreign articles in favour of their indigenous goods, and, cultivating good will and amity among their fellow-countrymen, do their best to co-operate in bringing the vessel of their country sinking in the midst of the sea (of impoverishment) to the haven (of prosperity) with the help of true patriotism by promoting the cause of their own industries.

AWAZAH-I-KHALQ,
24th February, 1906.

The *Swadeshi* movement, and abuse of Lord Curzon.

29. The *Awázah-i-Khalq* (Benares), of the 24th February, publishes a number of Urdu verses from a correspondent, in which he briefly recounting some of the events of the last year, says that the *Swadeshi* movement, that took its birth in Bengal, has been welcomed by the whole of India, but that it is dreaded by the British members of the Civil Service as if it were death. The writer then referring to Lord Curzon, without mentioning his name, calls him a blasphemer of India, a deadly enemy of the Indians, a partitioner of provinces, a plunderer of the Indians' wealth and honour, a black serpent, a great oppressor of the people, and ends by observing that he had ultimately "to retire from" India, in disgrace, and praying that God may not allow his blackened face to be seen (again) in this country.

ADVOCATE,
25th February, 1906.

Officials and *Swadeshism* in Eastern Bengal.

30. The *Advocate* (Lucknow), of the 25th February, says:—If you hold any office under Government, paid or honorary, you cannot be a *Swadeshi,* rather should be a preacher of *bideshi,* if not *wilati,* goods—at least in Eastern Bengal and Assam. The *Bengálee* reports incidents of District and Sub-Divisional Officers in the new Province going out into the *bázár,* and not only enquiring into and recording the sales of goods of foreign and indigenous make—which is, by the way, a perfectly legitimate course— but *samjháoing* the shop-keepers in certain cases against the policy of boycott. On account of private instructions received by District Officers to keep an eye on the progress of the *Swadeshi* movement, and

more on the workers in the cause, many persons fight shy of endeavours made in several towns to open Indian stores. The *A. B. Patrika* gives a practical proof of the antipathy of Sir Bamfylde Fuller towards the good move for the encouragement of Indian arts and manufactures. The *Eastern Bengal* and *Assam Gazette* contained the following: "Notification :—The 9th February, 1906; No. 820J.C. —Babu Tara Nath Bal, Magistrate of the second class in the District of Mymensingh, is removed from his office under section 26 of the Code of Criminal Procedure, Act V of 1898.—(Sd.) P. C. LYON, Chief Secretary."

On the same day, Mr. Lyon sent the following memorandum to the Commissioner of the Dacca Division:—

"Memo. No. 82J.C., dated the 9th February, 1906. Copy forwarded to the Commissioner, Dacca, for information and favour of communication to the Honorary Magistrate who should be informed that it was passed after consideration of his letter to the District Magistrate, dated the 9th December, 1905.

By order, etc. (Sd.) P. C. LYON, Chief Secretary."

Now, the letter referred to above was in reply to the Magistrate of Mymensingh's memorandum to Mr. Bal, informing him of his suspension. Therein he writes further: "Thanking a gentleman for his noble and perfectly loyal conduct and taking part in the proceedings of such a public meeting, are perhaps not grounds for the suspension or dismissal of an Honorary Magistrate. Had it been so, Babu Surendra Nath Banerjea, a Presidency Honorary Magistrate, and Messrs. Bose, Chaudhuri and Mazumdar, Members of the Bengal Legislative Council, would have been removed from their respective public functions, as they are the most prominent leaders of the recent agitation. In conclusion, I regret to take exception to the term 'under suspension' in brackets in your aforesaid memorandum before the Local Government has decided or gazetted one way or the other." The District Magistrate in reply expressed his regret and withdrew his memorandum. The matter should have ended there as every sensible man thought it did. But no, it went further. Result—fall of Government in public estimation.

CITIZEN,
26th February,
1906.

Young Irishmen's congratulations to Indian students on their *Swadeshi* movement.

31. The *Citizen* (Allahabad), of the 26th February, says:—While the students of Bengal have devoted their heart and soul to the *Swadeshi* movement here, it is interesting to note what the younger generation in Ireland is doing with the new movement there, called *Sinn Fein* policy, which would seem to be only a Gaelic rendering of our own *Swadeshi* policy. They have ceased, we read, in a foreign exchange, to look to England. At a recent gathering of students in Dublin, "there was not a word about the great Oxford or Cambridge." They also decided to issue a manifesto to the general body of students in Ireland, pointing out the duty they owed to their country. And that they wanted to keep themselves in touch with national movements in other parts of the world, became very evident from a series of resolutions which they adopted, in regard to the student-movement in Bengal. We quote here these in full:—

Whereas, England is a manufacturing country and depends to a large extent on her colonies for a market; and

Whereas, England, by keeping as far as possible her subject races in ignorance, uses one to oppose the other;

Resolved—that we congratulate the students of India for taking their place in the van of the movement.

Resolved—that we invite them to co-operate with us that by concurrent action we may render more effective assistance in checking the power that has created periodic famines in India and Ireland; and it is further

Resolved—that copies of these resolutions be sent to the Davis News Agency and Indian press.

CITIZEN,
26th February,
1906.

Stoppage of the performances of a play at Mymensingh by the District Magistrate.

32. The *Citizen* (Allahabad), of the 26th February, says:—The District Magistrate of Mymensingh in the Eastern Province of Bengal has, we hear, in one case actually prohibited the performance of the drama of *Pratapaditya* which was to be given by a local dramatic company. The company had taken previous permission of the District Magistrate and announced the performance. But at about 10 o'clock at night the police, it is said, entered the theatre and stopped

the performance in the name of the District Magistrate, who, they said, had withdrawn his permission. Pratapaditya is a national hero and the drama in question was actually performed several times in Calcutta. One wonders, therefore, why the District Magistrate of Mymensingh should have behaved so strangely in the case of an innocent dramatic piece which, though performed in the capital, had not the effect of upsetting the Bengal Government. It is supposed that the object of the District Magistrate was to cut down one more opportunity for the people to shout out the shibboleth of *Bande Mátarum.* But assuming that it was so, we wonder in how many directions and to what unreasonable extent the District Magistrate may not have to extend his legal arm to bring about the result which is apparently so much at his heart.

The Muhammadan party at Aligarh, and the *Swadeshi* movement.

ALIGARH INSTITUTE GAZETTE,
28th February, 1906.

33. The *Aligarh Institute Gazette*, of the 28th February, referring to the allegation of the *Paisa Akhbar* of Lahore that Maulvi Muin-ud-din had been removed from the editorial staff of the former journal for writing, some time ago, an article in support of the *Swadeshi* movement, says that the allegation is not "quite" correct. The fact was that the journal was lately found to be a losing concern and bankrupt in spite of the annual aid of Rs. 1,200 received from the funds of the Muhammadan College at Aligarh, and Maulvi Mehdi Ali, the honorary editor, thought it proper to stop the publication in consequence. In the meantime a Director of Public Instruction was wanted in the Bhopal State, and the post being offered to Maulvi Muin-ud-din, he accepted it, and Maulví Wilayet Husain, who agreed to undertake to edit the journal without receiving any payment, was taken on the editorial staff. As regards the article on the *Swadeshi* movement by Maulvi Muin-ud-din referred to above, it did not mean that the Musalmans should join the movement, but that they, too, should turn their attention to promoting arts and industries or they would be left behind in this matter also in the same way as they were, by their indifference in the beginning, outstripped in the acquirement of Western education by their other fellow-countrymen. The Muhammadan party at Aligarh certainly desire to see special efforts being made to improve Indian industries, as does the Government itself, but they do not advocate holding out the threat of boycotting English goods with a view to gain any special object from Government.

Need for promoting indigenous industries in India.

OUDH AKHBAR,
28th February, 1906.

34. The *Oudh Akhbár* (Lucknow), of the 28th February, says that one of the most prominent causes of the impoverishment of the people of India is their neglect of their indigenous industries, and their fond desire to enter Government service, which entails the loss of one's liberty and self-respect, and, bringing a fixed and limited income, as it does, can never make one a rich man. Hence, in order to improve the financial condition of India, the Indians should promote their indigenous arts and industries and take their country's trade into their own hands by establishing their own trading firms in foreign countries.

Swadeshism and Musalmans at Agra.

ARYA MITRA,
1st March, 1906.

35. The *Árya Mitra* (Agra), of the 1st March, expatiating on the benefits of the encouragement of the use of *Swadeshi* articles in India and referring to the bazar which Babu Kedar Nath, Vakíl, has lately opened at Belanganj in Agra, for the exclusive sale of indigenous goods, regrets that Musalmans are very rarely seen either among the shopkeepers or customers in the said bazar.

Debate on the Partition of Bengal in Parliament.

INDIAN PEOPLE,
1st March, 1906.

36. The *Indian People* (Allahabad), of the 1st March, says:—The long expected and anxiously awaited debate in the House of Commons on the partition of Bengal is over, and the last hope of the question being reopened or reconsidered is at an end. Those who have followed the different stages of this question with dispassionate consideration will not feel surprised at what has happened, nor will look upon the result as quite unexpected.

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As regards the debate itself, the greatest interest attaches to the speech of Mr. John Morley who wound it up, and left the proposer and seconder of the amendment no other alternative but to withdraw it.

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Mr. John Morley frankly and fully admitted that the partition made wholly disregarded the wishes of the majority of the people of Bengal. This admission is of the very greatest importance, and the fact that the wishes of the majority of the people of Bengal can be disregarded with utter impunity is a clear proof of the helplessness of the people of this country. Sir Henry Cotton, in seconding the amendment, had suggested the inclusion of Assam in Bengal and the creation of a new province westward with its capital at Patna. Relying on this admission Mr. John Morley said that a redistribution was necessary, whereas the wishes of the people were apparently a negligible quantity. That is precisely the attitude of the Government in all matters relating to India. The thing has been done whether with the consent of the people or in utter disregard of their wishes is immaterial and it cannot be undone.

What jars on the ear is Mr. Morley's reference to Lord Curzon. He is reported to have said :—" India had had a period of energy in administration, and the time had not arrived to pass a verdict on the great administration of Lord Curzon. His fine powers, great gifts and supreme devotion to what he believed to be the public interest were undeniable, and he thought at the end of this great period India should be allowed to take breath." If there is any covert irony anywhere in Mr. Morley's speech it is here. Is that administration, or that energy great which drives a country out of breath, or is the public interest rightly served by disregarding the wishes of the majority of the people ? That part of the amendment which referred to the demands of the Indian people for a larger share in the administration and with which Mr. Morley also dealt is a separate question and must be separately treated. The people of Bengal, it seems to us, are chiefly concerned at present with one single expression of opinion by Mr. John Morley, and it is this : the partition of Bengal, said Mr. Morley, 'was a settled thing,' and it was unreasonable to ask Government to start afresh, especially as he was assured on the highest authority that the feeling regarding the same was subsiding ? We all know who the highest authority is. What can the people of Bengal do to bring home to the mind of Mr. John Morley the fact that the feeling regarding the partition is not subsiding ? Since the fact is admitted that the wishes of the people were disregarded when the partition was made, it should be possible to convince the Secretary of State that the wishes of the people of Bengal have not changed nor has the feeling subsided. Since the people of Bengal introduced a form of protest hitherto unknown in this country, the sympathy of the Government was lost from the outset. The partition will now stand, but will the *Swadeshi* movement and the boycott of English goods be abandoned ? It is for Bengal to answer this question and to hold demonstrations to prove that the feeling has not subsided. In East Bengal the Government has been employing force to put down the agitation, and this matter has not yet been brought forward in the House of Commons. If the agitation can be kept up in spite of persecution, then alone can Bengal discharge the duty that rests upon it more heavily than ever.

OUDH AKHBAR,
24th February,
1906.

A suggestion for memorializing the Government of India for an extension of the term of office of Sir James Digges LaTouche.

37. A correspondent of the *Oudh Akhbár* (Lucknow), of the 24th February, referring to the proposal made, in May last, by the late Shaikh Muhammad Raza Husain Khan, a taluqdar of Oudh, *re* the extension of the term of office of Sir James Digges LaTouche, as Lieutenant-Governor of the United Provinces, says that as His Honour will complete his five years' rule a few months hence, it is high time that the taluqdars and other leaders of the Oudh province memorialized the Government of India to move the Secretary of State to grant two years' extension of office to His Honour, to enable him to complete the various measures of sanitation, &c., he has already initiated in Lucknow. The writer hopes that the people, who appreciate and know well what Sir James has already done for their well-being and prosperity, will lose no time in taking up this suggestion, and doing all in their power to get the term of His Honour's Lieutenant-Governorship extended.

SIPAHI,
27th February,
1906.

Protection of India and native soldiers.

38. The *Sipáhi* (Cawnpore), of the 27th February, says that though the British Government may increase British troops in India, the protection of this country will mainly depend on the bravery and valour of the native soldiers themselves, who have always rendered most faithful and heroic services to the Government both here and in other countries.

SIPAHI,
27th February, 1906.

Need for increasing the pay of Indian sepoys.

39. The *Sipáhi* (Cawnpore), of the 27th February, regrets that though Indian sepoys and officers have always been loyal to the British Government, not hesitating even to fight against their own countrymen on behalf of that Government, yet they continue to receive very poor salaries with which they can hardly make both ends meet. An ordinary labourer in a mill earns Rs. 15 a month, whereas a native soldier is paid only Rs. 9 per mensem, and is liable to be dismissed at any moment he happens to displease his officer. The lot of the native sepoy is very hard indeed, and the authorities would do well to ameliorate it.

INDIAN PEOPLE,
1st March, 1906.

Supply of grass for cavalry horses, and zamindars.

40. The *Indian People* (Allahabad), of the 1st March, says :—Wherever cavalry is stationed, there is necessarily a large number of horses to be fed. The Commissariat Department arranges for the supply of gram and oats for the horses, but no arrangement is made for grass. Sometimes grass is purchased, but there is no regular supply of grass in that manner. The grasscutters have to go out and find grass for the horses.

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These men go out every morning and each one has to bring back a full load of grass. If there were a Government Reserve Forest at every station where a regiment of cavalry is quartered, the difficulty would be easily solved, but since there is no such convenience the grasscutters have to go and get grass wherever they get it. The roadside grass, whether belonging to the District Board, the Municipality or the Government, is sold, and there is not enough to provide fodder for four hundred horses. The practice of the grasscutters is this : they go in a body of fifty to a hundred strong in some field belonging to some zamindar and cut as much grass as they need. Remonstrations are useless, for the men come prepared to employ force, if necessary, and to fight if resisted. In case of a disturbance, or a breach of the peace, the zamindar and his men get the worst of it, and the police invariably side with the grasscutters. The result is that owners of fields and grass-lands submit to this form of exaction uncomplainingly in the same way as they have to provide *rasad* for officers on tour without expecting to receive any payment for what they supply. It is of course nobody's business to enquire how grass for cavalry horses is obtained, or who pays for them. There is, however, a definite and substantial grievance calling for redress and should be widely ventilated. The proper course to adopt would be for the zamindars to send a bill to the officer commanding the regiment for the grass taken from their fields, and to bring the matter to the notice of the police and the executive authorities. But land-owners have seldom the courage to adopt any of these courses and consequently no complaints are heard. If they had the slightest hope of redress or an assurance that they would not incur the displeasure of the authorities, they would be found ready enough to come forward with their complaints.

CAWNPORE GAZETTE,
1st March, 1906.

A suggestion to high Government Officers for going *incognito* among the people, to know their true condition.

41. The *Cawnpore Gazette* (Cawnpore), of the 1st March, observing that in former times high Government officials used to go (occasionally) *incognito* among the people to find out their true condition, and opinion *re* the conduct of subordinate officials towards the public, says that if the old practice were revived, it would prove of immense advantage to the administration of the country.

AL BASHIR,
27th February, 1906.

Al Bashír on the alleged efforts of the Arya Samajists to substitute Sanskrit for Arabic and Persian words that have become quite common in the Hindustani language.

42. The *Al Bashír* (Etawah), of the 27th February, complains that the Arya Samaj journals are now trying to use as many Sanskrit words as possible in *Hindustáni*, rejecting Arabic and Persian words which have now become quite common and are readily understood by the people.

DAYANAND PATRIKA,
February, 1906.

Gambling speculations in opium.

43. The *Dayánand Patrika* (Meerut), for February, regrets to say that the people have lately come to indulge very largely in opium speculations in many large towns, the consequences of which are as disastrous as those of regular gambling. It is high time that Government took steps to authoritatively put down these gambling speculations.

MOHINI,
23rd February, 1906.

Suggestion for preventing Indian lads from indulging in intoxicants.

44. The *Mohini* (Kanauj), of the 23rd February, observing that liquor, opium, hemp drugs and tobacco are extremely injurious to the health of man, says that Government would do well to prevent Indian youths from indulging in them, as it must shatter their constitutions.

INDIAN PEOPLE,
25th February,
1906.

Protest against the standardization of time in Bombay.

45. The *Indian People* (Allahabad), of the 25th February, says :—A public meeting of the Indian community was held in Bombay, on the 21st instant, to protest against the imposition of standard time on the city of Bombay. Sir Bhalchandra Krishna presided. In his opening speech the chairman said that, from the Indian point of view, standard time caused great hardship to their religious ceremonial observances and the casting of horoscopes. Being artificial time great difficulty was experienced in its use in these and cognate matters. A resolution bearing 15,000 signatures was afterwards adopted praying the Bombay Government and the Municipal Corporation to return to local Bombay time in the same way as was the case when Madras time was in vogue for railway purposes. To make standard time an official fad, and to impose it upon a large city like Bombay, seem to be the height of unwisdom. It not only involves an inaccuracy in the marking of time, but also serious inconvenience to the native population. What was wrong with the old arrangement by which Madras time was kept at all railway stations, and local time at large cities? The European mind has the reputation of being very accurate and precise, but when there is a hobby to ride no account is kept of time or anything else. We can understand that for railway purposes and working the telegraph a uniform standard of time may be desirable; but is that any reason why in a place like Bombay or Calcutta the clock should mark 12-30 when the sun-dial points to 12?

RIYAZ-I-FAIZ,
28th February,
1906.

Establishment of a cow-protection society in the Pilibhit District.

46. The *Riyáz-i-Faiz* (Pilibhit), of the 28th February, has heard that one Lala Ram Parshad, *rais* of Amrita, district Pilibhit, has established a cow-protection society in that village; and, expressing its approval thereof, urges upon the Indians in general to adopt similar measures (in other parts of the country) for the preservation of the bovine species upon which they depend so much for their agriculture, and supply of milk and ghi.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ROHILKHAND GAZETTE,
24th February,
1906.

A complaint regarding the shortage of goods wagons at the stations of the Allahabad-Fyzabad railway.

47. The *Rohilkhand Gazette* (Bareilly), of the 24th February, says that the supply of goods wagons at the stations on the Allahabad-Fyzabad Railway line is generally very short, which causes much inconvenience and loss to traders. Consignments received at the stations in question, especially at Mau Aima, cannot be despatched, at times for as long as two months, because the railway authorities at the headquarters at Lucknow do not readily comply with the requisitions of the station masters concerned. The popular Traffic Superintendent of the Oudh and Rohilkhand Railway would do well to see to the matter.

TOHFA-I-HIND,
25th February,
1906.

Suggestion for providing separate carriages for the accommodation of low classes on the Indian railways.

48. A correspondent of the *Tohfa-i-Hind* (Bijnor), of the 25th February, says that as no separate carriages are set apart for the accommodation of sweepers, *chamárs* and similar other low classes on the Indian Railways, higher classes feel greatly dissatisfied in having to travel with them in the same carriages. Both respectable Hindus and Musalmans consider sweepers, chamárs &c., as "untouchable;" and the railway authorities would do well to provide separate carriages for the latter classes.

RAHBAR,
28th February, 1906.

Certain complaints regarding the Oudh and Rohilkhand Railway.

49. The *Rahbar* (Moradabad), of the 28th February, complains that as only one or two Intermediate class carriages are generally attached to the mail trains running on the Oudh and Rohilkhand Railway, and as some of the compartments of even these few carriages are reserved for Europeans and Indian females, Indian gentlemen travelling intermediate class are much inconvenienced for want of sufficient accommodation. Again, invidious distinction is made between Europeans and Indians in the 1st and 2nd class carriages, those reserved for the former being more comfortable than those for the latter, while the fares charged are the same. Surely Mr. Pope, the popular Traffic Superintendent of the Oudh and Rohilkhand Railway, ought to be able to do away with the distinction of colour on the line.

INDIAN PEOPLE,
1st March, 1906.

Admission of Indian public to the platform of the railway station, Allahabad.

50. The *Indian People* (Allahabad), of the 1st March, says:—A letter, numerously and influentially signed, has been sent to the Traffic Manager, East Indian Railway, protesting against the present practice of permits for the platform of the Allahabad Railway Station. As we have pointed out several times no one, not an actual passenger with a railway ticket in his possession, is allowed to go on the platform without a permit from the Station Master, or one of his subordinates. This rule is enforced only in the case of Indians, Europeans being of course exempt from its operation. The signatories to the letter request the Traffic Manager either to do away with the present regulation, or if that is found impossible, to introduce a system of platform tickets as obtains on other railway systems and also at some stations of the East Indian Railway. In case the Traffic Manager does not see his way to comply with either of the two requests, the signatories are prepared to go up to the Railway Board or higher, if necessary. It is to be hoped, however, that the Traffic Manager will realise the invidiousness of the regulation and the inconvenience attendant on it as well as the reasonableness of the request made, and will either abolish the existing rule, or replace it by a system of platform tickets.

VII.—Post Office.

ROHILKHAND GAZETTE,
24th February, 1906.

Need for appointment of a professional letter-writer to fill up postal forms for illiterate persons and to sell postage stamps, etc., to the public at the Head Post Office, Bara Banki.

51. The *Rohilkhand Gazette* (Bareilly), of the 24th February, says that as no separate vendor of postage stamps is appointed at the Head Post Office at Bara Banki, and postage stamps, postcards, etc. are sold by the postal clerks themselves, the public have generally to wait a long time before they are supplied. Again, illiterate people are much inconvenienced in getting postal forms filled up for them for want of a professional letter writer at the office in question. The postal authorities would, therefore, do well to appoint a professional letter writer at the office both to sell the stamps, &c. and fill up forms for illiterate persons, as has already been done at Moradabad, Bareilly, and some other places.

SHAHNA-I-HIND,
24th February, 1906.

Certain complaints regarding the Postal Department.

52. The *Shahna-i-Hind* (Meerut), of the 24th February, complains that while the Postal Department is the most useful and hard-worked of all the public departments in India, it is most stingily worked. The officials of this Department are not only comparatively poorly paid, but obtain leave with much difficulty, however urgently they may require it. In another article, the editor referring to the very hard life which postal runners and postmen have to lead in the discharge of their duties, says that they receive very low pay, and strongly urges that suitable increments should be made in their salaries.

VIII.—Native Societies and Religious and Social Matters.

MUSAFIR,
23rd February, 1906.

Attack on Christ's birth.

53. The *Musáfir* (Agra), of the 23rd February, publishes a second letter purporting to have been addressed by Satan to Christ. In this letter, Satan ridicules the idea that God was the father of Christ and that his mother could have conceived by God appearing to her in the shape of a pigeon, as stated in the Bible.

MUSAFIR,
23rd February,
1906.

A religious controversy between the *Musáfir* and certain Muhammadan papers in the Punjab.

54. The ***Musáfir*** (Agra), of the 23rd February, publishes a long article in reply to some objections taken to the Vedic religion as advocated by the Árya Samajists by the *Tegh-i-Islám* and certain other Muhammadan papers published in the Punjáb. A religious controversy, it would appear, has long been going on between the editors of the *Musáfir* and the Muhammadan papers in question, in which both parties have been calling each other names, and attributing absurdities to each other's religion in objectionable language, which sometimes borders on indecency and vulgarism.

AN-NAJM,
23rd February,
1906.

Complaint against the vilifiers of the Muhammadan religion.

55. A correspondent writing in *An-Najm* (Lucknow), of the 28th *Zil Hijjah* (corresponding to 23rd February), calls those, who attack the Quran or prophet Muhammad, to be impudent, mischievous, ill-begotten, ill-bred and similar other names. He is especially very angry with one Pandit Bhoj Dat for his utterances against Islam, and regrets that the Musalmans should so entirely occupy themselves with performing such superficial religious duties as holding *milads* (meetings where the life of Muhammad is recited), mourning assemblies (*re* the deaths of Hasan and Husain) *tazias*, &c., without showing any resentment against the vilifiers of their sacred religion. [Two other correspondents of the same paper are very glad to inform the editor that during their six months' stay at Lárkana (in Sindh) they have been able to make as many as 1,962 new converts to Islam in the face of the most determined opposition of the Árya Samajists and others.

ADVOCATE,
25th February,
1906.

The casualties at the *Kumbh* fair at Allahabad.

56. The Allahabad correspondent of the *Advocate* (Lucknow), of the 25th February, says:—I am feeling rather curious to know if any member of the Local Legislative Council will have the pluck to interpellate the Government regarding the sad deaths that took place on the occasion of the last *Kumbha*. It is a very serious matter and I shall be sorry indeed if the popular feeling is not given expression to in the Council Chamber. These deaths are said to have been due to an unfortunate mistake; but what about those whose want of experience or lack of foresight brought about such a disastrous result?

But it is idle to expect our members to move in the matter. These good people fight shy of proper use of the right of interpellation. The one desire of their hearts is to be dubbed as 'moderates,' and they revel in their moderation. Moderation which is purchased by sacrificing the interests of one's own country or people is contemptible. We really want a few genuine "extremists" of the Bradlaugh type, who will never mince matters and will always speak out the real feelings and sentiments of the people in plain, unvarnished language. But let us wait and keep our souls in patience.

ADVOCATE,
25th February,
1906.

The late *Kumbh* fair, at Allahabad, and *Sádhús*.

57. The *Advocate* (Lucknow), of the 25th February, says:—The one great defect in the Police arrangement of the *Mágh Mela* was that all attention was centred round the convenience of *Sádhús* who were allowed to visit the bathing-ghát with all pomp and splendour, while little attention was paid to regulate the visit of the *Ghrista* population. The last *Kumbha* is full of lessons to the police, and we think the authorities will be fully justified in preventing the *Sádhús* from crushing the *Ghristas*, and in telling them not to discharge a religious function with pomp and splendour; and the action of the Government will be fully supported by public opinion.

ADVOCATE,
25th February,
1906.

Singing of obscene songs at the *Holi* festival by policemen and others.

58. The *Advocate* (Lucknow), of the 25th February, says:—Our correspondent from Allahabad draws prominent attention to one most objectionable aspect of *Holi*, and that is the singing of obscene songs. There is a great deal of force in what our correspondent writes. Though we do not know if the police force, as a body, can be entrusted with the task of arresting people found singing obscene songs on the public road: in this matter it is the people to whom the Government officers can look for help. Some prosecutions must be instituted at the instance of reform societies. The task is unpleasant, but shall have to be undertaken. The men who go mad during *Holi* and use foul language or sing obscene songs are not men who require a week's stay in jail to be rid of the very bad habit, but men who require warnings, and these warnings must be given at the instance of the people rather than at that of the police.

But without going to set the machinery of criminal laws of the country in motion, the Government can do a great deal. Its officers can use their moral influence in favour of the purity movement. There is no doubt that the police and the military, whenever they happen to come to the city, set a very bad example. They, days before the actual *Holi*, sing obscene songs at the near approach of women. Any man, even the policeman shorn of his uniform, cannot use foul language towards even the lowest woman on any day other than *Holi*; but vested with brief authority, many of them are not ashamed of bringing disgrace on the uniform they wear in publicly singing obscene songs. The people not knowing their powers coolly put up with these insults. Even without going to the length of punishing the police, the Inspector-General of Police can do a great deal by issuing orders to the effect that any policeman found using obscene language in any police post or his beat will be severely reprimanded and incur the displeasure of the higher officers. On *Dhulandi* the policemen generally form parties and go with a tomtom from house to house in their circle singing obscene songs and accepting such presents in cash as are given to them. This is surely degrading and ought to be put down. It is no part of his religion that a Hindu should go from house to house and smear his neighbour's face with powder, and certainly no policeman can raise the cry of religion in danger if he is prevented from degrading himself in the eyes of the people by doing things which are surely disgraceful and scandalous. We must say that there is much improvement in the popular attitude. There is now less of those frivolities which disgrace society. There is less of drinking publicly in respectable families of even drinking castes. There is a tendency to put a stop to the most deplorable features of *Holi*. The forces that are working for the purity of thought and action deserve encouragement from the State. The encouragement, to begin with, should take the form of a warning to the police, and through the police to the people. The leaders of public opinion can set an example by organizing literary entertainments or other amusements to keep away young men from bad company. The entertainments can in course of time become centres to attract people desirous of enjoying holidays in the best possible manner. [The *Hindustáni* (Lucknow), of the 28th February, expresses the same views.]

AL BASHIR,
27th February,
1906.

Al Bashír's comments on the late Bakar-id riot at Calcutta.

59. *Al Bashír* (Etawah), of the 27th February, referring to the late *Bakar-id* riot between the Hindus and the Musalmans at Calcutta, says that the Bengalis were only a short time before trying to induce the Musalmans to join their agitation against the partition of Bengal by professing much affection for them as their fellow countrymen, and regrets that the latter should so easily allow themselves to be duped by the "lip professions" of the former who on the very first opportunity were ready to interfere with the performance of a religious duty of theirs.

AL BASHIR,
27th February,
1906.

Al Bashír's suggestion to the Hindus not to leave their houses for three days during the _Bakarid_ festival to avoid falling out with the Musalmans.

60. *Al Bashír* (Etawah), of the 27th February, says that the *Indian People* (*sic.*) lately made a suggestion that in order to avoid Hindu-Musalman riots on the occasion of *Bakar-id*, the Musalmans should sacrifice cows in the local public slaughter-house of their residences, and not in their own dwelling-houses in future, sending the cows intended for the sacrifice to the slaughter-house a day before the festival. This plan would hardly be found feasible and satisfactory: the Hindus might still interfere with Muhammadans taking cows to the slaughter-house a day before the festival just as they do now when they see a cow being taken for the purpose on the festival day. Besides, why should the Musalmans be compelled to change their present custom of making their religious sacrifice? Again, illiterate members of the Musalman community can hardly be expected to agree to adopt the suggestion simply to please (over-sensitive) Hindus. The easiest solution of the whole matter would, in *Al Bashír's* opinion, be for the Hindus not to leave their houses at all for three days during *Bakar-id*, or if they go out at all, they might do so blindfolded.

OUDH AKHBAR,
16th February,
1906.

Muhammadan religious endowments, and uses to which they can legitimately be put.

61. A correspondent of the *Oudh Akhbár* (Lucknow), of the 1st March, while admitting that the incomes of the Muhammadan religious endowments existing in various parts of this country are not generally strictly applied to the purposes for which the donors intended them refuses to agree with those

educated Muhammadans who think that the greater portion of the endowments in question may rightly be appropriated to the use of the Muhammadan College at Aligarh. This will, so far as the writer can form an opinion on the subject, be a most reprehensible sacrilege, diverting, as it would, the proceeds of the endowments to purposes other than those for which the donors made them. It is not necessary to open here the question whether the Aligarh College is really the centre of education for the entire Musalman world in India or not; but the writer thinks that the Muhammadan theologians would do well to discuss the question fully as to whether a Muhammadan endowment can be diverted from its original specific purposes and appropriated, in part or whole, to any other object of any public utility whatever. A verdict of Muhammadan jurists on the question is urgently needed, especially because even the Government has thought it fit to interfere with the *proper use* of certain endowments, though it has done so in favour of objects of public good.

IX.—MISCELLANEOUS.

UNION GAZETTE,
21st February,
1906.

Conviction and punishment of the *Bhala* of Poona for publishing a seditious article.

62. The *Union Gazette* (Bareilly), of the 21st February, referring to the conviction and punishment of the editor of the *Maráthi* newspaper, *Bhala* of Poona, for publishing a seditious article, regrets that, in spite of the recommendation of the Indian Press for dealing leniently with the offending editor, he has been relegated to jail. This shows how risky journalism is in India, and how greatly the position of editors in this country differs from that of their *confrères* in England.

ALLAHABAD:
The 5th March, 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
FROM THE
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I.—Politics.

(a).—Foreign.

A suggestion to the editor of the *Riyaz-ul-Akhbar* to call upon its readers to contribute to the funds of the Hedjaz railway under construction.

RIYAZ-UL-AKHBAR,
4th March, 1906.

1. A Muhammadan correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th March, in recounting the advantages that are likely to accrue to the Musalman world from the completion of the *Hedjáz* railway which has been under construction for some years, says that it will not only greatly facilitate the pilgrimage of pious Muhammadans to Mecca and Medina from India, and all other parts of the world, but will introduce education and civilization among the Bedouins and other Arabs, and, what is of still greater importance, enable the Sultan to readily despatch military reinforcements to protect Arabia from the possible invasion of the European Powers who have long being designing to wrest that country from His Majesty and thereby weaken his power and influence on the followers of Islam. Such being the prospective importance of the Hedjaz railway, the sooner it is completed the better. And to promote this object the writer urges the editor to keep the subject well before the minds of his readers, and induce them to freely contribute their mite to the funds of the railway in question. The editor had better open a fund for the purpose, as the *Watan* and *Vakil* have already done in the Panjab, and remit what subscriptions he is able to collect for the purpose to the proper authorities.

Famine in Japan and India.

ADVOCATE,
8th March, 1906.

2. The *Advocate* (Lucknow), of the 8th March, says:—The Ally of the Mikado has opened a Mansion House Fund for the relief of the famine stricken in Japan. More than eleven thousand pounds sterling have already been subscribed. Of the Colonies, Australia has come forward with help in kind; the Victorian Government is forwarding fifty tons of flour. It is a pity the Fund opened in this country does not show much progress. Is it because of another widespread famine that has the people in its grip? Be it what it may, the smallness of the amount is to be regretted, considering the promptness with which Japan came forward to our rescue both in the last famine and the severe earthquake.

(b).—Home.

Condition of Indians in the Transvaal.

ADVOCATE,
4th March, 1906.

3. The *Advocate* (Lucknow), of the 4th March, says:—In view of the probable grant of responsible government to the Colonies of the Transvaal and Orangia, the fear has been expressed that Indians would then fare worse than at present. This impression has affected some members of the Commons also. Hence a question was put on the subject. Mr. Wilston Churchill in reply said that the Government would allow no opportunity to slip away without trying to secure the satisfactory status of Indians in the Transvaal. Well and good. But what is the satisfactory status? So long as the status is not defined and the assent of the Colonies got on it, we may as well take the assurance to mean next to nothing, if not merely a play upon words.

Indians in the Transvaal.

NAIYAR-I-AZAM,
5th March, 1906.

4. The *Naiyar-i-Azam* (Moradabad), of the 5th March, referring to the deputation which the Indians in the Transvaal propose to send to England for redress of their grievances in the former country, does not think it will produce any good result. Who has ever heard the complaint of a slave, against one's own flesh and blood?

The Liberal Ministry and its predicted fall at the next General Election.

HINDOSTHAN,
2nd March, 1906.

5. The English *Hindosthán* (Kálákánkar), of the 2nd March, says:—It is probable that at the next General Election Mr. Chamberlain and his followers will come again to the front. In the first place the public will soon become disgusted with the Radical Government, as their policy in South Africa is likely to reduce that country to a state of bankruptcy, and perhaps cause a panic among banking and commercial circles in London. They also want to disendow the established church in Wales, and reduce the number of public-houses, which will render them extremely unpopular among the church and liquor parties. Then again, the British public have not as yet had time to decide upon the merits of protection over free trade, as it is said a large number of British manufacturers favour it, though others oppose it, but will probably in time alter their views. The return of Mr. Balfour by a majority of over 161,000 *(sic.)* votes shows the Unionists are gaining ground.

INDIAN PEOPLE,
4th March, 1906.

Mr. Morley on the question of giving the Indian people a larger share in the administration of their country.

6. The *Indian People* (Allahabad), of the 4th March, says :—In the amendment moved by Mr. Herbert Roberts relating to the Partition of Bengal, the second part of the proposition referred to the demands of the Indian people for a larger share in the administration of their country. Mr. Roberts alluded to the deep impression the rise of Japan had made on Indians. The continuance of the present policy would, he added, result in the loss of India. This is a contingency that neither the Government here nor the Ministry in England ever contemplates. With the infinite resources of the Government and the immense strength at its back the loss of India is deemed to be impossible. The indifference of the Government to the feelings of the people, the calm determination with which the most unpopular measures are carried in the teeth of the most bitter opposition show that the possibility of the loss of India never occurs to the Government. And there is no Government in the world which has sufficient foresight to provide against such a contingency. India, of course, is in no immediate danger of being lost, because the people themselves are clinging to the British rule; but even when America was actually lost the British Government had no idea of what was about to happen. Mr. Morley did not deny the justice of the claims of Indians to a larger share in the administration. He said he 'was not likely to depart from the general principles of Liberalism and those knowing India declared the people were admirable material on which a system might be built up in which they would have a far greater share in the administration, but it was folly to pretend that immediate action in that direction was possible.' This is very cold comfort indeed, and they are not wrong who hold that, so far as India is concerned, there is nothing to choose between a Tory and a Liberal Ministry. If immediate action cannot be taken, when is action to be taken, if at all, and the claims of the people of this country recognised? If the people of India are admirable material, when is that material to be worked upon? The one conclusion to which we are driven is that the less we depend upon the Government the better for our future. Every step that we advance without the help of the Government will be a sure advance, and it will be only when we have made certain advancement that the Government will entertain our claims seriously.

HINDOSTHAN,
5th March, 1906.

Mr. Herbert Roberts' apprehension from the present policy of British Government in India.

7. The English *Hindosthán* (Kálákánkar), of the 5th March, says :—Mr. Herbert Roberts in moving his amendment in connection with the Partition of Bengal, also alluded ambiguously to what he termed "the deep impression that the rise of Japan had made on Indians," adding "the continuance of the Government's present policy would end in the loss of India." We have frequently heard such silly nonsense being expressed both inside and outside of the House of Commons. If any impression whatever, that is intended to mean, has been made in Bengal, it certainly does not go outside of Bengal proper. Of course there are many Bengalis scattered over India, throughout the three Presidencies, who have vainly tried to enlist followers in the cause of opposition to the Partition question, but have ignominiously failed.

CITIZEN,
5th March, 1906.

Expression of delight at the prospect of the grant of Home Rule to Ireland.

8. The *Citizen* (Allahabad), of the 5th March, says :—There is a strong bond of partially latent but deeply felt sympathy between Ireland and India. Politically they sail in the same boat. They have the same master, and both are equally looked down upon by him. For these and other reasons, it is no wonder that both will sympathize with each other. Indian newspapers have always evinced a special interest in the vital Irish questions, and many of the Irish papers have always written sympathetically on questions of Indian grievance, as they have cropped up from time to time. When Lord Ripon was vehemently opposed by Anglo-Indians in carrying out his liberal measures of Self-Government, and of granting to Indian magistrates the right to try natives of Europe, such leading organs of the Irish people, as the *United Ireland* and *Irish Times* lent their hearty support to Lord Ripon and to the people of India. About the same time when the Russians occupied Panjdeh near the Afghan frontier, and the Russian bugbear was causing much uneasiness to Englishmen, one of the then members of the British Cabinet, Mr. Goschen, publicly condemned the

sympathy of Ireland for Indians and took educated Indians to task for reciprocating the friendship of the Irish. This betrayed the fear that the British Government felt of an active combination between Irish Home Rulers and Indian political bodies for the united furtherance of their political designs. The fear was, however, born of guilty conscience, and what they feared was never actualized. There is another fact which shows that the Irish heart feels the Indian's woes, and it is this that among the white champions for the cause of just and progressive Government in India there have been not a few Irishmen, most prominent among them being the two O'Donnels who wrote respectively the famous "Black Pamphlet" some quarter of a century ago, and "India under Lord Curzon" quite recently. The American Irish, too, are most eager to express their sympathy for their Indian brethren in distress, as is evident from the fearless and candid writings that appear regularly in the columns of such papers of weight and respectability as the *Gaelic American*.

It is with particular delight that all India has noticed the change that has recently come over the spirit of England's dream in regard to Ireland. It is about twenty years ago that the late Mr. Gladstone launched his scheme for Irish Home Rule. It was a scheme which, though not meeting with the full approval of extremists among the Irish Home Rulers, was yet accepted by them as a partial solution of their national political problem. But it came as a surprise, nay as a thunderbolt, upon the majority of the British public, who had already been suffering from what was then called Jingoism and is now known as Imperialism. Mr. Gladstone's scheme of Home Rule was rejected by Parliament, and a definite outcome of it was the formation of a strong party of politicians, the chief plank of whose platform was the maintenance of the Union between Ireland and England as between a slave and master or an oppressor and oppressed. But twenty years have worked a transformation, and now the party of Unionists has been reduced to a pitiable minority. The change in this respect is remarkable, and a most hopeful feature in the present reformed political life of the British people. Every one of the 460 Liberal members of the present House of Commons is a supporter of the proposal for granting Home Rule to Ireland.

* * * * * * *

There is no longer any manner of doubt that the new Liberal Ministry is determined to introduce Home Rule in Ireland, although its scheme about it may not be as radical and perfect as the most forward of the Irish Home Rulers in the House of Commons may desire. For our part, we fervently hope that the Home Rule to which such true Liberals as Mr. John Morley, Lord Ripon and Sir Henry Campbell-Bannerman will subscribe will be as faithfully Gladstonian as the present circumstances will permit.

* * * * * * *

The granting of Home Rule to Ireland will be hailed throughout India, and that for two reasons—first because a nation equally circumstanced as we are will have obtained much of that political emancipation for which they have fought so long, so bravely and so perseveringly, and secondly because it will have instilled into us the hope that India will one day attain a similar result in her efforts to obtain for herself a system of self-Government or Home Rule suited to her and her aspirations.

Ireland teaches us the great truth of political patience and perseverance, and India must lay it to heart and profit by it. Nothing, we must say, would encourage us more in our constitutional struggle for self-Government than to see the Irish triumph in their long-continued, patient and heroic effort to obtain Home Rule. Our fervent prayer is for the triumph of the Irish.

AWAZAH-I-KHALQ,
16th February, 1906.

Prohibition of Government servants from making any contribution towards a political object.

9. The *Awázah-i-Khalq* (Benares), of the 16th February, regrets that, while Government servants have already been debarred from taking part in political meetings, they are now ordered not to give any subscription for a political object. But this restriction will practically be ineffectual. A person desiring to contribute towards a political object, might do so in ***the name of another person.***

ADVOCATE,
4th March, 1906.

Prohibition of Government servants from subscribing in aid of any political meeting.

10. The *Advocate* (Lucknow), of the 4th March, says :—The *Panjábi* learns that, in connection with the forthcoming session of the Khatri Conference at Rawalpindi, a question has arisen whether the Khatri Government servants, in view of the recent orders of the Government, can take a direct or indirect part in the Conference, since, among other resolutions, the Conference every year appeals to the Government to throw open the doors of the military service to the community, and remove the ban to which it was never subjected in the pre-British days, though the members professing the Sikh religion are not subjected to any such disability. We agree with our contemporary in thinking that merely for asking a boon from the Government, no Caste Association can become a political body, and every faithful Government official who is so inclined can join such a movement and contribute towards its funds. But the doubt created in the minds of the Panjab Government officials is not meaningless; they have a good ground for fear inasmuch as the new amended rules have in a manner further encroached upon the independence of Government officials and have created an artificial barrier between the Government officials and the people, and alienated their sympathies with affairs of their own country. The rule, as it stood before 1904, was sufficiently strict, the amendment makes it still more strict as it objects to the Government officials not only joining any political movement, but also to their subscribing in aid of it. As the definition of the word political has been left to the discretion of officials, its meaning can be twisted and conclusions drawn which may not be altogether fair. Rule 20 for the conduct of Government servants before 1904 stood as follows :—

"A Government servant may not take part in any political agitation or meeting or attend any political meeting his presence at which is likely to be misconstrued or impair his public usefulness."

The rule as now amended has got, we are told, the addition of two phrases, namely, *or subscribe in aid of* and *in India or relating to Indian affairs.*

These rules have been stiffened as far as Government officials, who are Indians, are concerned. They are not allowed even to send their humble mite to any movement which is considered political. But Anglo-Indian officials appear to be at liberty to take any interest in the affairs of their own country. The words "in India or relating to Indian affairs" have been apparently added to allow Anglo-Indians to take part in their Home politics. So it is only Indian affairs which are not to be touched by an official. He may, if he chooses, take interest in the affairs of any country, whether it be England, Turkey, Afghanistan or even Japan, but not India. It is in the public interest that a Government official should not be allowed to take active part in any political movement. Their presence in any political meeting is not participating in it. But to prevent him from subscribing to a movement or an association which aims at the political advancement of the people is very hard, specially so when it is too difficult to define what is meant by a political movement. If in the Punjab doubt can arise whether a Caste Conference can be regarded as a political movement, if in Eastern Bengal Government officials can take part in Anti-partition meetings without being called upon to explain why they joined a political meeting, if Anglo-Indian officials can join the Chamber of Commerce and criticise the Government policy, surely the amendment introduced requires revision, and the ban should be removed, which affects the private conduct of public servants.

AL BASHIR,
6th March, 1906.

The Congress and the Musalmans.

11. *Al Bashír* (Etawah), of the 6th March, quotes a passage from the *Arya Gazette* (a Panjab paper), of the 16th February, according to which it is lost labour on the part of Hindus to seek unity with Musalmans when the latter are found so frequently ready to wound the feelings of the former by going to the length of even destroying their temples, &c.; and asks that when such views are expressed by a paper whose chief editor is Lala Lajpat Rai, one of the prominent Congress men, how the Musalmans can expect to derive any benefit from joining the Congress movement led by men holding such views.

II.—AFGHANISTAN AND TRANS-FRONTIER.

ZUL QARNAIN,
28th February,
1906.

The Amir of Kabul and the *Mullás* of the North-West frontier of India.

12. The *Zul Qarnain* (Budaun), of the 28th February, says that the Amir of Kabul has wisely sought to enlist the sympathy of influential *Mullás* into his service by giving out

that such of them as will acknowledge fealty to him and infuse loyalty in the minds of his people will be rewarded with handsome presents from time to time. The *Mullás* among the tribes occupying the north-west frontier of India have been the first to accept the offer of the Amir, and some of them have already received the promised reward from His Highness.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

AWAZAH-I-KHALQ,
16th February, 1906.

A suggestion for the Government to take notice of the conduct of the Gorakhpur Tahsildar in connection with the late Gorakhpur defamation case.

13. The *Awázah-i-Khalq* (Benares), of the 16th February, referring to the late Gorakhpur defamation case of Munshi Achal Behari, Subordinate Judge, *versus* Mr. Alfred Nundy, asks if Mr. Nundy's letter which gave rise to the suit was of such a nature that the High Court should have made an enquiry into the character of the complainant. Government should, at any rate, take notice of the conduct of the Tahsildar of Gorakhpur in the matter.

ZUL QARNAIN,
28th February, 1906.

The late contempt of court case at Agra.

14. The *Zul Qarnain* (Budaun), of the 28th February, referring to the particulars of the case in which two military officers were lately guilty of contempt to the Small Causes Court at Agra presided over by a native Judge, says that it would seem that the punishments prescribed for contempt of court are all for native and not European offenders as well; otherwise the accused would not have dared to leave the premises of the Court in defiance of the Judge's order for their arrest with impunity. The case has created a great sensation among the native community; and it remains to be seen how the offending members of a civilized nation are ultimately dealt with in the matter.

UNION GAZETTE,
28th February, 1906.

A native beaten to death by certain British soldiers at Lahore.

15. The *Union Gazette* (Bareilly), of the 28th February, stating that a native was recently beaten to death by certain British soldiers at the house of a prostitute at Lahore, regrets to say that in spite of the great efforts made, and stringent orders issued, by the Government of India to prevent European soldiers doing violence to natives, such unfortunate accidents are still not uncommon. The reason is not far to seek. Owing to race feeling and undue regard for colour, European offenders in such cases are generally let off by the courts that try them; and hence their (nominal) trials have no deterrent effect on their fellow countrymen. If the Judicial authorities (before whom the offenders in this case will be placed for trial) would duly punish the accused, sentencing them to a sufficiently long term of rigorous imprisonment, if not to death, it would remove the stain of miscarriage of justice that generally exists in the trial of mixed cases.

ADVOCATE,
4th March, 1906.

District Judges' Courts' *Munsarims* in the United Provinces.

16. A correspondent of the *Advocate* (Lucknow), of the 4th March, says:—The *Pioneer* has already announced that the scheme of reorganisation of the ministerial establishment of the Judicial Department in these Provinces, which had been under consideration for over three years, has been sanctioned by the Secretary of State for India. The details are, it is said, now being worked out in the High Court's office, and may take some time to be completed and communicated to District Judges. It is impossible to say how far the prospects of District Judges' Courts' Munsarims will be improved. But it is an open secret that the pay of a few (four or five) of them will be raised. While the increase will be a trifle, it is rumoured that the proposed pittance will be given in the shape of a *local allowance*, and not as *pay*, in certain selected judgeships—an arrangement the unfairness of which will be self-evident. A local or personal allowance does not count for pension. And yet even this small increase may not fall to the lot of the most senior men or the men of most meritorious service. Under the law, as it stands, District Judges appoint their ministerial officers; but the Local Government can, at the instance of the High Court or of a District Judge, transfer a ministerial officer from any Civil Court under the Act (XII of 1887) to any other such court. A District Judge, who is

not dissatisfied with his Munsarim, is not likely to recommend his transfer in order to make room for a senior official from another judgeship. On what principle then will the selection be made? It will not be on that of *favouritism*, it is certain, inasmuch as the Hon'ble High Court have not been known to show, within a decade or so at any rate, any particular bias in favour of any District Court Munsarim. If anything, the case has been the other way. The impression is that District Judges' Courts' Munsarims as a class are not in the good books of the High Court. Standing orders of Government have been set at nought, and qualified Munsarims have had to seek the patronage of the Judicial Commissioner for appointment as Munsifs in Oudh, as the High Court did not deem them deserving of such promotion in their own province. In the good old days ministerial officers of the Judicial Department, meritorious District Judges' Courts' Munsarims and translators were advanced to the positions of Deputy Collectors and Munsifs. But times have changed: other gods, other ways. In these days once a clerk, always a clerk; he cannot aspire to anything better or higher. A writer in the service of the East India Company could rise to the highest appointment in their gift; but a writer in the service of an Imperial Government is debarred from holding any appointment in the Provincial Service. Is a District Judge's Court Munsarim less fitted to be a Deputy Collector than a Tahsildar, a Police Inspector, or an Assistant in the Government Secretariat, the High Court, the Accountant-General's or the Board's office? Is an experienced Munsarim less qualified to be a Munsif than a briefless pleader who has marked time for three years.

AWAZAH-I-KHALQ,
8th March, 1906.

The District Judge of Ahmedabad, and native shoes.

17. The *Awázah-i-Khalq* (Benares), of the 8th March, in an article headed "Nangon-ka-darbar" (a darbar of the naked), referring to the circular said to have been issued by the District Magistrate (Judge), Ahmedabad, forbidding people to enter the local courts with *native* shoes on, on the ground of its being contempt of court, observes that the wearing of native shoes in court could hardly be said to constitute any such thing, but that the officer in question cannot, probably, tolerate them because they are *native*. If the circular is then intended to check the *Swadeshi* movement, the officer had better enjoin people to put off also their native coats, turbans, &c., before they entered his court, so as to make his order more effective.

INDIAN PEOPLE
8th March, 1906.

Hard lot of copyists in the courts in the United Provinces.

18. The *Indian People* (Allahabad), of the 8th March, says:—The smallest wheel in the machinery of administration is that which is turned by the humble copyist, and yet he is absolutely necessary, for without him almost all work would come to a standstill. He is not, however, particularly well treated. Even the *chaprasi* earns his pension, but the service of the copyist is non-pensionable. The one hope left to him was that in the event of his giving satisfaction, there was a chance of his being brought on the permanent and pensionable ministerial establishment. If a correspondent, whose letter appears to-day is to be believed, the copyist is to be deprived even of this hope. An order has been issued that no copyist is to be appointed to a pensionable appointment without the sanction of the Local Government. Once a copyist always a copyist, and no matter how satisfactorily he does his work, and gives promise of doing equally well in more responsible positions, there is no chance of his getting a pensionable appointment. On the other hand, another man with no better qualifications than the humble copyist may get a pensionable appointment if he has some one to back him. These are very hard lines indeed, and we do not know how this order has originated. Copyists are eligible for permanent pensionable appointments in other provinces, and the practice has hitherto been the same in these Provinces. On what grounds has it been now decided to abolish this practice and deprive a humble but deserving class of public servants of a chance of rising in life? No disqualification is so depressing as an unjustifiable disqualification, and no Government should introduce an innovation unknown elsewhere.

SAHIFA,
5th March, 1906.

Suggestion for extension of the Oudh Settled Estates Act of 1900 to the Province of Agra.

19. The *Sahifa* (Bijnor), of the 5th March, observing that the Panjab and the Bundelkhand Land Alienation Acts have proved highly beneficial to the agricultural classes affected thereby, expresses its complete approval of the intention of the Government to make the provisions of the Bundelkhand Act

applicable to other parts of the province also. The Hon'ble Sir Faiyáz Ali Khan lately held a meeting at Aligarh regarding another matter of similar importance, at which it was decided to hold another meeting early in March, and resolve to request the Government to extend the provisions of the Oudh Settled Estates Act to the Province of Agra, and thereby enable big landholders of the latter province to preserve their estates to their families, if they choose, in the same way as their *confrères* have been enabled to do in Oudh. The editor hopes that the Government would readily comply with the request when it is formally laid before it. [*The Zamindár-wa-Káshtkár* (Bijnor), for February expresses the same views.]

Suggestion for transfer of the officials of the Court of Wards from one district to another after every five years.

SAHIFA,
5th March, 1906.

20. A correspondent of the *Sahifa* (Bijnor), of the 5th March, complains that while officials of all the other departments of Government are transferred from one district to another, from time to time, no such transfers ever take place among the officials of the Court of Wards. It would tend to the interests of the estates if ziladars and other subordinates of the Court of Wards were transferred every five years, and not allowed to remain in one place permanently.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

A complaint regarding conservancy carts at Allahabad.

KAVINDRA BATIKA,
February and March 1906.

21. The *Kavindra Bátika* (Allahabad), in its joint number for February and March, complains that while formerly conservancy carts (containing night-soil) passed out of the inhabited parts of the town at Allahabad by 6 A. M., they are now seen plying on the public roads at all hours of the day. This is a very objectionable practice, and might lead to the outbreak of a dangerous disease.

(*e*).—*Education.*

The proposed establishment of a Hindu University.

ZUL QARNAIN,
28th February, 1906.

22. The *Zul Qarnain* (Budaun), of the 28th February, refers to the explanation which Pandit Madan Mohan Malaviya has published in certain papers, stating that his Hindu University scheme has had nothing to do either with the Congress or the Bengal boycott movement, and, refusing to accept this explanation, adds that the statement is as true as the other according to which the *Swadeshi* movement is independent of the anti-Bengal partition agitation.

Appointment of a paid agent by the Muhammadan Educational Conference to establish local Committees for promoting its objects in the various parts of the country.

ZUL QARNAIN,
28th February, 1906.

23. The *Zul Qarnain* (Budaun), of the 28th February, states that the Central Standing Committee of the Aligarh Muhammadan Educational Conference has appointed one Munshi Anwár Ahmad as paid agent to move about the country and induce the Muhammadans to establish Local Committees to promote the objects of the Conference. The Munshi has begun with the United Provinces, and it is to be hoped that enlightened Musalmans will render him what assistance they can in his mission wherever he goes.

A suggestion for conferring a suitable title on Mohsin-ul-Mulk on the occasion of the Prince of Wales' visit to the Muhammadan College, at Aligarh.

RIYAZ-UL-AKHBAR,
1st March, 1906.

24. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st March, says that though Mohsin-ul-Mulk (Secretary to the Muhammadan College, at Aligarh), does not stand in need of any title from Government (to raise his social position), yet as a matter of conventionality the Muhammadan community strongly desire that Government should take advantage of the present happy occasion (of Their Royal Highnesses' visit to the Aligarh College) to confer a suitable title on him (in recognition of his services to the cause of Muhammadan education).

RIYAZ-UL-AKHBAR,
1st March, 1906.

Suggestion for increase in the educational grant to the United Provinces.

25. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st March, referring to the last year's Educational Report of the United Provinces, is glad to notice that education is making fair progress in these Provinces. But it is a matter for great regret that Government expenditure on education in these Provinces should be the lowest of all other provinces. This is certainly not a fair treatment, and the Government of India would do well to increase its grant for educational purposes in these provinces.

INDIAN PEOPLE,
8th March, 1906.

The Local Government on Female Education in the United Provinces.

26. The *Indian People* (Allahabad), of the 8th March, referring to the correspondence between the Director of Public Instruction and Government lately published in the local official gazette *re* the Report of the Committee on Female Education in the United Provinces, says:—In the letter of the Government to the Director of Public Instruction it is distinctly stated that 'His Honour regrets that the Government has no funds to make any further allotment during the year 1906-07.' Neither is it suggested that any allotment on a suitable scale may be made in future. The reticence may be due to the fact that there will be a change in the Administration when the next year has to be dealt with. In the opinion of His Honour, the Lieutenant-Governor, aided schools and classes should be relied on for the expansion of female education, and the work should be done entirely through district boards. Nevertheless, during the official year that will begin next month, the appointment of an Indian Educational Service Inspectress is to be made. This is reform at the wrong end. When there will be no addition to the number of schools and girls, no direct expenditure by Government for expanding female education, where, in the name of common sense, is the need of the appointment of a highly paid Inspectress of Schools? It is the appointment of the head of a department without the creation of the department itself! The salary that will be paid to the Inspectress could be much better and far more properly utilised in the establishment of a new school, or the expansion of existing schools under the existing supervision. The second proposal to be carried out during the year is the enlargement of the Normal School at Lucknow for larger accommodation. The third scheme, and which can be unhesitatingly commended, is the establishment of a second Normal School at a suitable centre, Meerut, Aligarh and Allahabad being named. The choice of one of these places is apparently a matter of indifference, the only recommendation in favour of Allahabad being that "there is a nucleus to start from in the Crosthwaite Girls' School." Since there is a Normal School at Lucknow and a nucleus for another exists at Allahabad, this city should have been fixed upon for the second school; but in the estimation of the Local Government, Meerut, and Aligarh are just as good as Allahabad. If, after this, people say that the Local Government is inclined to neglect Allahabad, the Government ought not to resent such a grievance. Of the two Normal Schools, one should teach exclusively in Nagri and the other exclusively in Persian. If Aligarh is fixed upon for the location of the second Normal School, how is the division of languages to be made? Will the Aligarh School teach exclusively in Persian, and Lucknow in Nagri? Between Allahabad and Lucknow the problem would be easier of solution. What perplexes us more than anything else was the appointment of the Committee. If there were no funds to carry out any of the suggestions of the Committee, why was it at all appointed? Surely the appointment of an Inspectress on a high salary and the establishment of a Normal School could have been easily made without the labours of the Committee.

ADVOCATE,
8th March, 1906.

Local Government on Female Education in the United Provinces.

27. The *Advocate* (Lucknow), of the 8th March, says:—The correspondence between the Director of Public Instruction and the Local Government on the report of the Female Education Committee will be read, we must confess, with a feeling of not a little disappointment.

When the Committee was appointed in 1904, when its Report was published with the Government Resolution last year and public opinion invited, the impression was created that there would be no lack of funds and that mere financial considerations would not prevent Government from carrying out the recommendations which would be considered "valuable" for the progress of female education in these Provinces. But it appears that the Local Government, much against its wish, is unable to carry out the suggestions of the Committee in their entirety or even partially adopt such of them as were supported by Mr. Lewis. Thus, for the present the labour of the Committee has practically come to nothing beyond placing on record some suggestions which the successor of Sir James Digges LaTouche may or may not carry out. It will depend entirely on his interest in the cause of female education. The step in advance which the Government is going to take might have been taken without the labours of the Committee. The Local Government might plead poverty owing to famine operations in the Bundelkhand : but surely the Government of India ought not to have treated these Provinces in this matter so shabbily. Money should have been found to make a decent start. It is this sort of treatment and handling of important questions which impresses on the people the feeling that the taxes realised from the people are not to be spent for them, and that the Government which is always crying for female education is unwilling to give back to the people from whom it realises over nine crores of rupees, even nine lakhs for female education, even when both the people and the Government agree about the line in which to work. Of course, private agency must do a great deal in the matter ; but private agency has to be encouraged not by mere pious good wishes, but by grants of money.

We are glad that the Government has sanctioned the appointment of an Inspectress for the Indian educational service. Some people may object to the appointment of a European lady, and even go to the length of saying that while Government could not find money for new schools, one more berth has been found for a European. But this is not our view. We have reason to believe that the Government is not getting work worth the money which is being spent for the spread of female education. The Director of Public Instruction and the Inspectors cannot have full control on the existing schools. We want an Inspectress who would be a central authority with a position almost equal to that of any Inspector in direct subordination to the Director, who will be able to do a great deal and to prevent abuses, stories of which now and then reach us. Much will of course depend on the selection of the first Inspectress. If she is enthusiastic in the cause of education and succeeds in interesting the Divisional Commissioners and the District Officers and the leaders of public opinion in every part of these Provinces, much can be done to get out good work from the present expenditure on female education. The extension of the Normal School at Lucknow would be a good thing, but it should not be only for day scholars. The boarding accommodation must be increased and more girls induced to get admission to receive the training of a teacher. We do not think it will be a wise policy to make the proposed Allahabad School or the Lucknow School one for teaching purely in Hindi or Urdu. At both places teachers for the two vernaculars ought to be prepared. Separation will be necessary only when we have secured a sufficient number of trained *Kistanees* (Native Christians) and *Panditas.*

The grant of four annas per girl to the village school teacher from the District Board Fund will be an inducement to open girls' classes in village schools. We hope that the District Boards will be in a position to give liberal grants to teachers, and that while the village school teacher will be enabled to add a couple of rupees to the pittance given him for his days' work, he will be able to create a thirst for education in the village girls. We hope the municipalities will also be asked to make similar grants to the teachers of primary schools in large towns. Private girls' schools are also springing up. There is an awakening which, let us hope, will be encouraged by proper grants.

(f).—Agriculture and questions affecting the land.

ZAMINDAR-WA-KASHTKAR,
February, 1906.

Certain complaints regarding the Eastern Jumna Canal.

28. The *Zamíndár-wa-Káshtkár* (Bijnor), for February, publishes a letter from four zamíndárs, in which they complain that while for some years past the yield of the soil has become very meagre, the authorities of the Eastern Jumna Canal continue to collect the water-rates to their full amounts from the agriculturists. The method of supplying canal water to the cultivators is also very unsatisfactory, and has lately caused some bloodshed among them in connection with the distribution of water. What is worse still is that though the supply of water is generally insufficient,

the rate continues to be increased from time to time. Both the zamíndárs and tenants have now become so very dissatisfied with the Canal Department that they are now seriously contemplating making the irrigation of their fields quite independent of the canal water; and with this object in view the old wells in Kandhla are already being repaired, and new ones are being sunk. If this idea spreads, it will necessarily lead to the falling off in the Government revenue from the canal.

RIYAZ-UL-AKHBAR,
1st March, 1906.

Famine relief measures in Bundelkhand.

29. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st March, referring to the Government famine relief measures in Bundelkhand, complains that the authorities have cut down the list of *pardanashin* ladies in Orai, to whom the local officials recommended relief. Again, respectable men seeking employment on the relief works are required to do as much digging as can be expected from regular labourers. Men who are young but emaciated are not admitted into the poor-houses. Brahmans are refused relief as a class on the ground that they can live on alms. Surely Government ought to adopt a more liberal policy in affording relief to the famine-stricken people. God visits a country with famine or similar other calamity to test, as it were, the liberality of Government and private rich people, and both should try to minimize the distress of the sufferers as much as it lies in their power to do.

ADVOCATE,
4th March, 1906.

Alleged want of discretion shown in the suspension and remission of land revenue in the Muttra District, on the ground of scarcity.

30. A correspondent of the *Advocate* (Lucknow), of the 4th March, says :— With reference to the recent remission and suspension of rent and revenue, consequent on famine condition prevailing in Muttra district, I beg to make the following remarks :—

Wholesale remission or suspension in *canal* or *well*-irrigated areas is extremely impolitic and unnecessary. So far as could be ascertained the crops on irrigated lands were normal in the last *Kharif*, and when we take into consideration the rise of prices of agricultural products, the tenant was so much the gainer for it. Notwithstanding, rents and revenue have either been remitted or suspended. May I suggest that this is hardly consistent with the Government Resolution and the recommendations of the Famine Commission ?

There is no denying the fact that an unprecedented scarcity of fodder still continues. But this by no means justifies the somewhat unusual display of sympathetic feelings, especially in view of the fact that the ryot has been allowed the free use of the trees—a supply of fodder which always stands the ryot in good stead.

The village which enjoys the benefits of canal irrigation can not only cope successfully with a scarcity like the present, but is looked upon to supply the wants of neighbouring villages. The crop is none the less normal for want of the monsoon : on the other hand the prices of foodstuffs rise so high, that in most irrigated areas lean years often make the ryot's fortune.

Muttra is not the only district affected by the scarcity—and one therefore would expect some sort of regularity in the measures taken to cope with it. Does Agra enjoy better means of irrigation, or was there any difference between the rainfall of the two districts ? Why is it then that for one village where revenue has been remitted or suspended in Agra, there are at least five in Muttra district ?

It is evident, therefore, that proper discretion was not exercised by the Revenue authorities and the rights of Zamindars were too often ignored. While persons who stood in no need have been given substantial help, the poor, who really wanted it, have been left in the back ground.

AWAZAH-I-KHALQ,
8th March, 1906.

Famine in Bundelkhand.

31. The *Awázah-i-Khalq* (Benares), of the 8th March, says that as famine has again occurred in Bundelkhand, and both men and cattle have begun to suffer from the distress, the Government would do well to organize relief measures sufficiently early, so as to prevent the repetition of the terrible loss of life which took place during the famine of 1900.

(g).—General.

Swadeshism.

AWAZAH-I-KHALQ, 16th February, 1906.

32. *Awazáh-i-Khalq* (Benares) of the 16th February, publishes some Urdu stanzas in which the writer, referring to the past grandeur and wealth of India in ancient days, is pained to see her reduced to poverty at the present time. But India owes her present condition mainly to the decadence of her indigenous industries and trade. It is, however, a happy sign that the *Swadeshi* movement has been started, so that if the Indians now only give up the use of foreign goods and promote their own industries and trade, they can recover their lost wealth and position in the world in a few short years. It is to be hoped that the Indians will not let the present opportunity slip, and acting jointly do all in their power to patronize and promote Indian manufactures if they love their country.

Suggestion to the Bengalis to renew their agitation against the Partition of Bengal.

HAFIZ-UL-MULK, February, 1906.

33. The *Háfiz-ul-Mulk* (Hapur), for February, referring to the reply lately given by Lord Minto to the address of the Indian Association of Calcutta, says that, as His Excellency has refused to interfere with the Partition of Bengal on the ground that it had been sanctioned by the late Secretary of State for India, and not disapproved of by the entire people concerned, the Bengalis should renew their agitation in every town and village, and take steps in England to have pressure brought to bear upon the Secretary of State to cancel the Partition.

The late editor of the *Aligarh Institute Gazette*, and the *Swadeshi* movement.

ADVOCATE, 4th March, 1906

34. The *Advocate* (Lucknow), of the 4th March, says:—Some time ago it was given out that the services of Mr. Moínuddin, editor of the *Aligarh Institute Gazette*, had been dispensed with, because his pro-Swadeshi article had caused dire offence in some quarters, and that the College authorities were not prepared to identify themselves with the view therein expressed. The *Gazette* contradicts the rumour, and says that Mr. Moínuddin's connection remained with the paper even after his article on the *Swadeshi* movement had appeared. The Aligarh party favours the movement, though it does not support the boycott of English goods or the use of the movement for intimidating England. This is a sound view and nobody can object to this attitude. The principal reason for the change in the editor has been that the paper does not pay its way. The College has to subsidize it to the extent of Rs. 1,200 a year, which cannot be spent any longer. The circulation of the paper has never increased beyond 250 copies including the exchange and complimentary list. This proves two things. One is that, whatever may be the pretensions of the Aligarh party, their political views are not shared by the majority of educated Muhammadans; it also proves what little progress Urdu journalism has made in these Provinces.

Bestowal of medals as marks of honour on certain Bengalis judicially punished in Bengal in connection with their *Swadeshi* agitation, and the Musalmans.

RIYAZ-UL-AKHBAR, 4th March, 1906.

35. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th March, referring to the medals which the Bengalis have conferred, as marks of honour, on those fellow countrymen of theirs, who were lately punished judicially in Bengal for their *Swadeshi* "madness," regrets that even some Musalmans should have thought fit to join in honouring the ex-convicts in question in this way. The submissive attitude which their religion requires the Musalmans to assume towards the powers-that-be did not permit them to treat the offenders of the Government in the manner they did. Surely it was not true patriotism but downright madness on the part of the Musalmans to misbehave in this way. One of these mad Musalmans went to the length of even averring that it was a pity that none of his own co-religionists too had become a martyr to *Swadeshism*: would that this desire of his heart were never fulfilled! The Musalmans are already guilty of very many follies, and there is no need that they should add one more to them.

Effect of the *Swadeshi* movement on the educated classes.

ADVOCATE, 4th March, 1906.

36. The *Advocate* (Lucknow), of the 4th March, says:—What protection does in a self-governing country, *Swadeshism* has to some extent achieved in India. The latter has done something more; it has infused into the educated classes the spirit of real patriotism.

INDIAN PEOPLE,
4th March, 1906.

The President of the Bengal Chamber of Commerce on the Partition of Bengal.

37. The *Indian People* (Allahabad), of the 4th March, quoting the remarks which the Hon'ble Mr. Apcar, the President, made at the last annual meeting of the Bengal Chamber of Commerce, *re* the partition of Bengal, says :—With reference to these remarks it has to be said that it is very doubtful whether Lord Curzon would have abandoned the partition scheme even if he had been perfectly aware of the animosity it would arouse. As a matter of fact, he was perfectly aware of it when he passed the measure at Simla. His settled policy was to take no notice whatever of public opinion or popular opposition, and this was repeatedly illustrated. Leaving out of consideration the partition of Bengal, what did he do when the Official Secrets Bill was passed ? The whole country and the whole community, European and Indian, opposed it most bitterly, and yet it was carried with a supreme disregard for public opinion. Then again, the Bengal Chamber of Commerce, with the one reservation about the jurisdiction of the High Court, openly and officially supported the partition, and the reason was not far to seek. The European firms of Calcutta expected a substantial increase of business by the creation of a new port at Chittagong. Finally, it is a clear exaggeration to say that the boycott offended against law and order or introduced mob and school-boys' rule. It was disagreeable to those against whom it was directed, but it was perfectly legitimate and constitutional, and the mob had nothing to do with it. The part that school-boys took was perfectly innocent, though it was frequently treated as criminal.

ADVOCATE,
4th March, 1906.

The Hon'ble Mr. Apcar on the anti-Bengal Partition agitation.

38. The *Advocate* (Lucknow), of the 4th March, says :—The Hon'ble Mr. Apcar's reference to the *Swadeshi* movement, in his speech as Chairman of the Bengal Chamber of Commerce, has been sympathetic. But his argument about Partition *vs.* Boycott is more plausible than real. It is simply no argument. If the people do not make a great noise, you refuse them your support, saying there is no agitation worth the name. But when their agitation, after exhausting all other courses, becomes effective in a way not to your taste, you say you have gone too far. Boycott may or may not be a right economic principle, but the unrest created by Lord Curzon's utter disregard of public feeling would not have drawn the attention, both in India and England, it did, were it not for the boycott movement. Why, even without the boycott, the agitation on the partition scheme had been as strong as it could be, yet the non-official Anglo-Indians kept quiet. Why did they do so? If they had then come to co-operate, the agitation would have gained in strength and boycott would have not been resorted to.

INDIAN PEOPLE,
4th March, 1906.

Mr. Morley on the Bengalis' agitation *re* the partition of Bengal

39. The *Indian People* (Allahabad), of the 4th March, says :– Mr. John Morley has said that he has been assured on the highest authority that the feeling regarding the Partition of Bengal is subsiding. In East Bengal public meetings have been dispersed by the police and other symptoms of public agitation have been put down by force. In Bengal itself, and even in Calcutta, leaders of Swadeshi and other processions have been warned, and certain public places have been closed to public meetings. If, in spite of all this, agitation can be revived and carried on with all the old vigour and zeal, it will no longer be open to Government to say that the feeling is subsiding. The whole country is anxious to learn when the leaders of Bengal and East Bengal are going to remove the impression that has been conveyed to the Secretary of State. If the agitation is revived, as it ought to be revived, there are friends of India in the House of Commons who will bring the fact to the notice of Mr. John Morley, who will then possibly make an inquiry whether the assurance given to him was not somewhat premature.

ADVOCATE,
4th March, 1906.

The Bengal Partition scheme in Parliament.

40. The *Advocate* (Lucknow), of the 4th March, says :—Many people feel that the motion about the Partition of Bengal, in reply to the Speech from the Throne, was brought forward rather too soon : a contemporary has even gone to the extent of characterising it as a tactical blunder. Mr. Morley was perhaps not well posted in order to reply to the Amendment. Hence the commonplace character of his speech, though enlivened by a few admissions. The need of some sort of relief to the over-burdened Lieutenant-Governor of United Bengal was repeated; the Partition as an accomplished fact held

up as a reason for no immediate change; the disregard of the wishes of the majority of the Bengali people admitted; and the subsiding character of the agitation against the Partition sought to be proved on the highest authority. The arguments are, to say the least, jejune; and from Mr. Morley more than this was expected. It may be that the raising of the question at this stage was meant for putting on record a needed protest more on principle than for any immediate action. When this is said, perhaps the best that could be said of the time chosen for moving the amendment has been given out. If the step be taken for a move made not at the psychological moment, the withdrawal must be characterised as a very wise course, leaving thus an opportunity for the question to be raised afresh. And for this we are not to wait long. The petition that it was resolved upon at the last Calcutta Town Hall meeting to submit to the Secretary of State, is in course of preparation. When this reaches England, an opportunity will come in the way of our friends to open the question again. Not only this. Mr. Morley's very speech is a direct invitation to continue the agitation. But what strikes us most in this connection is that the motion was perhaps not at all a Partition amendment; most probably it had for its subject the great unrest in India, particularly in Bengal. As the partition has been the main cause of this state of affairs, it naturally absorbed the greater part of the attention of the House.

CITIZEN,
5th March, 1906.

Mr. Morley on the Partition of Bengal.

41. The *Citizen* (Allahabad), of the 5th March, says:—The Home Government are, by their attitude and action, resolved, we are afraid, to make of us confirmed pessimists. Whether it is the Liberals or Conservatives that come into power, the case of us (Indians) seems to be as hopeless as ever. We expected much, and, at any rate, justice from Mr. John Morley; but with all his honesty of purpose and administrative ability, he has so far as Indian affairs are concerned, proved as unfeeling and austere as Mr. Brodrick himself. In reply to the demand of Mr. Roberts and others for a reconsideration of the partition question of Bengal, Mr. Morley seems to have taken a view thoroughly illiberal and unsympathetic. He does not discuss the merits of the reconstruction as actually carried through, but, fatalists as we are, he desires us resignedly to accept the accomplished fact. To add insult to injury, as a reason for non-interference, he says that he has it on the highest authority that the agitation against the partition is subsiding! Since this opinion of the Secretary of State reached the provinces of Bengal, there has been much weeping and gnashing of teeth.

HINDOSTHAN,
5th March, 1906.

Partition of Bengal in Parliament.

42. The English *Hindosthán* (Kálákánkar), of the 5th March, referring to the amendment to the address moved by Mr. Herbert Roberts in the House of Commons, *re* the Partition of Bengal, says:—How many members of the House viewed with concern the so-called widespread unrest in India connected with the partition? Surely a handful whose names are on the tips of our fingers; but no loyal Indians at all; and it was the outcome of the Bengali students and a few old agitators who only live to find fault, rightly or wrongly, with the Government. To talk of allaying discontent is absurd. Bengali agitators could never be contented unless the Government of that Province were handed over to them, for which they are not yet prepared. The Hon'ble mover has grossly confused the facts of the matter, when he said that "The demands of the Indian people for a larger share in the administration should receive the consideration of the Government." There is no demand whatsoever of the Indian people, but the supporters of the Partition agitation want, rightly or wrongly, to force the Government to yield to their wishes by keeping a large province under a single Lieutenant-Governor, instead of dividing the work between two Governors, and thereby lightening the administration so as to be carried on smoothly.

The seconding of Sir Henry Cotton was most absurd and impracticable; because Assam could not be amalgamated with Bengal, and no new province could be created westward with a capital at Patna as he proposes.

HINDOSTHAN,
7th March, 1906.

Anti-Partition agitation in Bengal.

43. The English *Hindosthán* (Kálákánkar), of the 7th March, says:—Some of our Bengali contemporaries are becoming positively ludicrous in the manner of their disappointment with regard to Mr. Morley's action on the Partition question. Some suggest, like Mr. Smeaton and Captain St. John, a Royal Commission of enquiry, some individual

enquiry from certain noblemen of Bengal, some one thing and some another. None of these things will ever occur. Months ago, we said that after mature consideration Government, in the interests of the community of Bengal, had decided not only to lessen the responsibilities of the Lieutenant-Governor of the Province, but for the better administration of its affairs, had created a second province, now known as Assam and East Bengal. We have always held, and still hold to the opinion that the Government acted wisely, and that when the course it has adopted is given a fair trial, and found wanting, Government without the aid of any hulla-balooing from Bengal, will adopt measures to correct or modify what seems to them defective.

Once more we invite our Bengali friends to be patient and listen to reason. Eschew such fanaticism as took place in College Square on the night of the 27th ultimo. Shun agitators and agitation in any form.

ADVOCATE,
8th March, 1906.

Mr. John Morley on the Partition of Bengal.

44. A correspondent of the *Advocate* (Lucknow), of the 8th March, says:—The Partition debate in the House of Commons ended in the withdrawal of the amendment by Mr. Herbert Roberts. It may be that the failure of the amendment was a foregone conclusion, but it would be idle to deny, to use the words of our eminent leader, that the heart hoped and yet it trembled, as it had never hoped and trembled before. It was not so much the ascendancy of the Liberal Party, as the personality of John Morley, which caused this hoping and trembling of heart. But he has disappointed us, though I am not one of those who are prepared to condemn either him or the Liberal Government for this one failure. I have more faith in the British people than to do this, and our judgment must be suspended till at least the end of the present Parliament. It is by the general tendency of their administrative and legislative work as regards India that we must judge the present Ministry, and it is too early yet to form any opinion on that basis.

But what should we say of the grounds on which Mr. Morley has arrived at his decision? He acknowledges that Partition was carried out against the wishes of the people of Bengal, but refuses to interfere, (1) because it is an accomplished fact, and (2) because the agitation is subsiding. Now let us analyse the meaning of these assertions. Does Mr. Morley mean that any injustice, howsoever gross, as soon as it becomes an accomplished fact, also becomes sacred and inviolable. I appeal to those very Liberal principles of which Mr. Morley is such a distinguished apostle against this demoralising doctrine. The *raison d'être* of Liberalism is progress and change, which must always go against the "accomplished fact." Mr. Morley is a Home Ruler, but is not Union an accomplished fact? The Liberal Government of the day repealed the Vernacular Press Act, which was an accomplished fact. The British nation abolished slavery which was an accomplished fact. But it is useless to multiply examples. The Congress movement would become a sham and a delusion if this principle of political action was recognised; for is not the whole system of bureaucratic rule against which it protests an accomplished fact? It was said and said truly of Mr. Gladstone that he had "Kept the soul alive in England:" but the most distinguished upholder of that glorious tradition comes forward and lays down a principle which eliminates conscience from the political arena! Surely this was not expected of the disciple of John Stuart Mill. And if unfortunately this principle is to become the guiding rule of the British Government in its dealings with India even under a Liberal Ministry of such progressive tendencies as we have at present, then the new school of thought presented by the *New India* and the *Punjabi* shall not only have considerable justification for the line they are pursuing, but a considerable section of the more sober-minded and moderate men of the Congress school shall have to reconsider their position as regards the utility of constitutional agitation.

But the second reason put forward by Mr. Morley for his non-interference has even a deeper meaning. The agitation is subsiding: but why? Because the people of Bengal had some faith in Mr. John Morley. He had disappointed these hopes, and now we hope and trust that the agitation will recommence with redoubled fury. But that is not all. Here Mr. Morley lays down another very important principle. He says that the people of India should not expect anything from him unless they make themselves uncomfortable; that their wrongs will not be righted unless they compel the attention of the British people by becoming a thorn in their side. This is the plain meaning of Mr. Morley. But we have no hesitation in saying that this is a most dangerous lesson for any Government to teach, and for a people to learn. It is for this reason, more than for any other, that we beg to protest against Mr. Morley's decision, for we do not want India to become a bigger and a more dangerous Ireland.

The *Swadeshi* movement, and the Bengal Government.

AWAZAH-I-KHALQ,
8th March, 1906.

45. The *Awázah-i-Khalq* (Benares), of the 8th March, observes that the *Swadeshi* movement has, it would seem, completely transformed the views of the Bengal Government. While certain young men were, according to the Bengal papers, returning from a meeting, held on the 1st February last, the police assaulted them with *lathis*, and thereby caused them such serious injuries as necessitated their removal to hospital. Has the British Government now changed its former policy and come to adopt Russian methods of administration? Is it any sin to sing a national song?

Renewal of the Anti-Partition agitation in Bengal.

INDIAN PEOPLE,
8th March, 1906.

46. The *Indian People* (Allahabad), of the 8th March, says:—Mr. John Morley having declared that he had been informed on the highest authority that the feeling in Bengal against the partition was subsiding, the leaders of that Province have quickly taken up the challenge. To-morrow twenty meetings will be held in Calcutta, and these will be followed by other meetings in the mofussil. Whether these meetings will convince the Secretary of State of the unabated excitement in Bengal will depend very much on the manner matters are represented to him by the Government of India.

Mr. John Morley is at a distance, and his only source of information is the Government of India. If it is represented to him that the renewal of the agitation is due to his remarks in the House of Commons, he may not be inclined to attach much importance to it. It will consequently behove the Bengal leaders not to spend the greater part of their energy on the agitation that has been renewed, and to keep the Swadeshi movement in the forefront of their programme.

Prostitutes at Benares.

AWAZAH-I-KHALQ,
16th February, 1906.

47. The *Awázah-i-Khalq* (Benares), of the 16th February, referring to the demoralization which prostitutes cause among people, strongly urges the authorities to turn the prostitutes out of the town at Benares.

Suggestion to establish sanitary associations in the United Provinces for improving the sanitation of the houses of the people.

HINDOSTHAN,
4th March, 1906.

48. The Hindi *Hindosthán* (Kálákánkar), of the 4th March, says that, as plague has been doing havoc in the United Provinces for several years past, steps should be taken to establish sanitary associations in these Provinces with a view to spread sanitary knowledge among the people, and improve the sanitation of their houses.

A suggestion to Government for enlisting Indians more largely into the Indian army.

NAIYAR-I-AZAM,
5th March, 1906.

49. The *Naiyar-i-Azam* (Moradabad), of the 5th March, referring to a rumour that Government contemplates reducing the British garrison in India on account of British recruits not coming forth in sufficient numbers to keep up the present strength of the British troops in this country, says that in these circumstances, Government had better place its reliance on the loyalty of its Indian subjects and freely enlist the valiant Rajputs and Pathans, thousands upon thousands of whom are available, and thereby raise their ambitions and aspirations.

Alleged effect of residence in India on the minds of Britishers.

NAIYAR-I-AZAM,
5th March, 1906.

50. The *Naiyar-i-Azam* (Moradabad), of the 5th March, states that a British soldier who lately went home from India and assaulted his mother was hauled up before a law court for the offence. The mother however recommended him to the court for mercy, urging that he had lived in India, and that a person who has done so loses his head. The old lady certainly told nothing but the truth. It is, however, not the climate of India but his absolute power over the poor Indians that turns the head of even an ordinary Britisher residing in that country.

INDIAN PEOPLE,
8th March, 1906.

Last Annual Administration Report of the United Provinces.

51. The *Indian People* (Allahabad), of the 8th March, in commenting upon the last Annual Adminstration Report of the United Provinces, says:—The Government thinks that 'under the new system of increased powers and responsibility which is being introduced, the business of local self-government will be more attractive.' The following remarks are more sententious than philosophic:—"How far efficiency should be sacrificed to the administrative education of the people is a question of the future. A good many experiments must be made before the best method of employing non-officials in the administration is discovered; some failures must be expected." It may be added that if the experiments are made with a whole heart there would be no question of sacrificing efficiency. Wherever the authorities have worked in the true spirit, self-government has proved a success, but the spirit is frequently wanting. No power, however small, is relinquished easily, and that is the reason why local self-government in India has remained a dead letter.

* * * * * * *

The excise revenue went up with the 'continuance of prosperity'; but has it been known to go down with scarcity, except in the area of actual famine?

* * * * * * *

The paragraph on the principal topics of the Native Press, probably compiled by the Reporter on the Press, is more entertaining than interesting reading, and might be well omitted in future Administration Reports. What good is it to any one in the world to know that Afghan affairs attracted little attention, or a number of protests appeared against the partition of Bengal? What were the Afghan affairs, by the way? And does the Reporter himself know them? If the Local Government will refer to the other Administration Reports, it will be found that topics of the Native Press never find a place in them. And the other Local Governments are wise. It is a difficult work and requires a particularly good man to do it well. Besides, it is absolutely unnecessary, and merely helps to emphasise the invidious distinction between the Native Press and the Anglo-Indian Press over which the Government has apparently no jurisdiction.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

HAFIZ-UL-MULK,
February, 1906.

Need for increasing the staffs at the small railway stations.

52. The *Háfiz-ul-Mulk* (Hápur,), for February, says that the late railway collision near Sásni on the East Indian Railway, in which some 300 lives are said to have been lost, occurred owing to the neglect of the overworked assistant station master at that station. The station masters at the small railway stations are generally given only one assistant, so that they have, between them, to attend to all sorts of work during the day and night and the result is that whenever they are unable to bear the strain of work accidents like the above take place. The higher railway authorities would therefore do well to make a suitable increase in the present undermanned staffs at the small stations.

VII.—POST OFFICE.

ZUL QARNAIN,
28th February, 1906.

Certain postal complaints at Budaun.

53. The *Zul Qarnain* (Budaun), of the 28th February, complains that, while before the construction of the railway to Budaun, letters, money-orders, &c., were delivered to the public of that town by 8 A. M., they are now delivered as late as 12 A. M. Again, a letter posted at Budaun after 9 A. M., reaches Sahaswan on the third day. All this is very unsatisfactory, and the higher postal authorities should see to the matter.

ADVOCATE,
4th March, 1906.

Hard lot of low paid subordinates in the Postal Department.

54. A correspondent of the *Advocate* (Lucknow), of the 4th March, says:—I have read with considerable interest but extreme disappointment, the two or three letters that have lately appeared in the *Pioneer* regarding the employés of the Postal Department. "Hopeless," "Hopeful" and "Truth," all appear to be Europeans or their Indian descendants. For had it not been so the letters would not have dealt exclusively with persons of the rank of Superintendents and Post Masters. There is certainly

too much of overwork and underpaying in the Post Office Department, but not in the direction to which these correspondents are pleased to call the attention of the public, nay of the Government. The Postal Department is, according to the rule laid down by the Government, meant exclusively for natives of this country and for them Rs. 200 to Rs. 600 per mensem is not only not "starvation wages" but is princely remuneration. When we remember that even in the best departments open to Indians, *i.e.*, Judicial and Executive, the ultimate prospects are but Rs. 600 to Rs. 800 per mensem, the controversy that the Superintendents are underpaid appears simply ridiculous. The thing is that our "white" brethren (if it be not impertinent to call them so), are desirous to make the higher ranks of the Post Office a preserve for themselves, and have well nigh succeeded in doing so. Hence the cry of more pay. They want only their "Bhai-band" on the top of the Department. Let the poor "white" element keep apart, and there will be no complaints of insufficient remuneration in the higher ranks of the Department.

The cry of Superintendents and others of their rank being over-worked is meant only to make a strong case for increase of pay. As a matter of fact, even the most industrious Superintendents have, at the most, barely 7 hours' ordinary work to do, and many glide on to the highest grades with but 2 hours' indifferent working. Compare with this the attainments, and the nature of work of a Munsif or a Deputy Collector.

The class of people in the Post Office who deserve not only sympathy but pity also, are officials below Rs. 100 grade. They have 8 and 9 hours of work prescribed, and, to the utter disgrace of the Postal Department and its supervising officers be it said, are made to work in many cases for 12 hours and more. As for the starting pay and prospects the former is Rs. 15 and the latter Rs. 50 to Rs. 100 after about 20 years' service. This for specially competent men; mortals of ordinary type die (or in a few cases retire) on less than Rs. 50 per month. Is there no *Pioneer* to voice the feelings of painful despair of these silent sufferers whose loyalty and industry form the groundwork of the Post Office structure. Mr. Editor, will you please take this duty on yourself? If the Government is anxious or desirous to do something for those who deserve it, or to improve the efficiency of the Department, let these receive the first attention. Let the Superintendents and higher ranks be recruited from qualified Indians as is done in the provincial line of the Judicial and Executive Departments, and there will come into existence a most efficient, industrious and contented supervising staff, and no cry of "more work and less pay" will be raised.

ADVOCATE,
4th March, 1906.

Hard lot of letter Sorters in the Postal Department.

55. A correspondent of the *Advocate* (Lucknow), of the 4th March, says:—The other day a correspondent of the *Pioneer* drew a horrible picture of the Railway Mail Service Van—in summer it is a "blast furnace, during winter it is a stony cave of Himalaya, and in rainy days a black hole, and a depôt for flying insects!" In addition to the hardships which the poor sorters in working there undergo, I beg to draw your attention to a dismal tale which makes one believe that neither mercy nor humanity nor civilization exists in the Department. Recently a sorter in the O. Division applied for leave from the deathbed of his loving son. The Superintendent did not see his way to grant him leave, and could not comply with the sorter's wishes to be allowed to attend his son during his last critical moments. Not because any arrangement could not be made at the time for his work—as his fellow workers were ready, under the circumstances, to proceed again on a tedious journey of hundreds of miles to do his duties, and not to allow the work to suffer—but simply because the will or the whim of the officer must be done and his orders must be obeyed and not interfered with on the penalty of being dismissed from the Department. Even submitting a petition without his previous sanction was an insult to the Superintendent, who consequently heavily fined the sorter for his impertinence in staying at home, whatever the circumstances might have been, without the *Sahib's* previous sanction. In other words, why did he not inform him a month before or so that his son was to be taken ill on a certain day, or why did he allow the disease to touch and grasp the child? To go on with the tale, the boy breathed his last. There is a funeral march. But where does the father go to? No explanation, however plausible it might be, can be accepted for such conduct.

VIII.—Native Societies and Religious and Social Matters.

AN-NAJM,
3rd March, 1906.

An appeal of Indian Musalmans for funds for propagating Muhammadanism in Japan by means of pamphlets.

56. *An-Najm* (Lucknow), of the 7th *Muharram* (corresponding to the 3rd March) announcing that the editor has opened a fund in his office for the purpose of propagating Islam in Japan, by means of pamphlets explaining the doctrines and excellence of the religion, appeals to Indian Musalmans to help forward the noble movement by making liberal contributions. The pamphlets which the editor intends to bring out for the purpose will be useful for Indians also.

INDIAN PEOPLE,
4th March, 1906.

Obscenities at the *Holi* festival.

57. A correspondent of the *Indian People* (Allahabad), of the 4th March, says :—As the festival of *Holi* is approaching, I venture to address these few lines to you in the hope that they will attract the notice of the authorities. It is notorious that this festival is celebrated by a number of people indulging in obscenities of various kinds. So long as these are done privately, however culpable they are in themselves, they do not come into notice ; but when these exhibitions are made in public, they are bound to become matter of public concern. As a matter of fact, things go on in such a manner that one feels inclined to ask whether the sections of the Indian Penal Code relating to such matters were intended to be dead letter.

Obscenities and indecencies are not matters of religion and find no justification in the Scriptures of the Hindus. The State, we have been taught to believe, is the custodian of public morals. And in the name of religion have we not then a right to ask that those offensive practices which at present pollute the celebrations may be done away with ? It is a gross libel upon religion even to think that the things witnessed on the day of the *Holi* are sanctioned by religion ; and it is a breach of the law to permit them. In my opinion the matter deserves the serious attention of the district authorities.

AL BASHIR,
6th March, 1906.

Alleged proposal of the Arya Samajists to celebrate the death anniversary of Pandit Lekhram, one of their late leaders.

58. *Al Bashir* (Etawah), of the 6th March, referring to the assassination of one Pandit Lekhram, an Arya Samajist, by some person, who was not identified some years ago, states that the Arya Samajists now propose to hold meetings on the 6th March, the day of his assassination in all those places where they have association of theirs. At these meetings, the editor is afraid speeches exciting ill-will towards Musalmans will be made.

IX.—Miscellaneous.

ADVOCATE,
8th March, 1906.

Boycott of a newspaper by the Government of Sir Bamfylde Fuller.

59. The *Advocate* (Lucknow), of the 8th March, says :—If an order takes time to reach the Local and Provincial Governments from the Imperial Secretariat, an idea is no less slow to filter down from Calcutta or Simla into the heads of Provincial Satraps. It seems the petty meanness of striking an editor in his back—realised and given up by the Supreme Government—has not yet made itself plain to Sir Bamfylde Fuller. Hence the latest fiat in the form of a communication from Mr. Lyon to an editor. The letter runs as follows :—" I am desired to acknowledge receipt of your letter, dated 13th February 1906, and to inform you that Government support has been withdrawn from your paper owing to your refusal to retract the untruthful report you published in the matter of the alleged assault upon a sweeper woman by a police sepoy at Barisal." The step is more serious than what was the matter in the case of the *Statesman*. The Anglo-Indian paper could be prosecuted under the Official Secrets Act for not doing which the Government came in for a good rating at the hands of the public. The *Chronicle* does not come under this Act, nor under the Sedition clause : at best its assertion may be said to have defamed the character of a sepoy more than of the *mehtár* woman. Why did not one of them put the editor in court ? No, that was not to be ; but Sir Bamfylde Fuller's entire administrative machinery (was) set in motion. Our contemporary has thus the unique distinction of being attended to by the Lieutenant-Governor's Chief Secretary.

Allahabad :
The 12th March, 1906.

KUNJ BIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
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I.—POLITICS.

(a).—Foreign.

European Powers, and Turkey.

SHAHNA-I-HIND,
8th March, 1906.

1. THE *Shahna-i-Hind* (Meerut), of the 8th March, referring to the various crusades that European Powers undertook in ancient times to wrest Palestine from Turkey, says that those Powers have ever since been anxious to dispossess Turkey of Armenia and Macedonia, and thereby save the Christians residing in those countries from the *disgrace* of the yoke of a Muhammadan Power; but they have hitherto failed to do so, because they are not able to act in concert with one object in view.

Germany, and the Musalman Powers in the Near East.

SHAHNA-I-HIND,
8th March, 1906.

2. The *Shahna-i-Hind* (Meerut), of the 8th March, says that the sympathy which Germany has, for some years past, affected for Turkey, and has recently shown for Morocco, cannot possibly be considered sincere. For, if the Kaiser were truly a friend of the Muhammadan Powers in the Near East, as he would let the world understand by his recent attitude towards them, he could not have looked calmly on the Russo-Turkish war, the bloodshed of thousands of Turks in Crete, or the rebellion of the disloyal people of Armenia and Macedonia, but must have extended a helping hand to the Sultan. A true friend's sympathy is what Japan has shown for China in fighting with a formidable Power like Russia for her sake, and delivering her from the latter's iron grip.

Alleged undbated greed of the European Powers for territorial aggrandisement.

SHAHNA-I-HIND,
8th March, 1906.

3. The *Shahna-i-Hind* (Meerut), of the 8th March, indignantly observes that Russia went about Central Asia and the Far East absorbing or occupying territories one after another, but has lately received a crushing defeat and check at the hands of the Japanese, from the effects of which she is not likely to recover for many years to come, the other European Powers continue to pursue undeterred their policy of territorial aggrandisement. They, for instance, still seek to wrest Macedonia from Turkey in the same way as they took some of her other provinces in the Near East before. But Turkey is no longer the "Sick Man" of the past. She has already made vast improvements in her army, and continues to strengthen both her naval and military prowess, and in the course of a few years she will become as strong or rather much stronger than Japan, and capable of measuring swords not with one but all the European Powers combined. The European Powers have also lately been interfering in the affairs of Morocco on flimsy grounds. Surely if these greedy Powers do not give up their present practice of thrusting their nose into the affairs of other Powers, it will produce not one but several Japans to stop their insatiable thirst for territorial acquisitions, and deliver the world from the constant aggressions of the piratical nations (of the West) for good.

The Sultan of Turkey, and the Indian Musalmans.

OUDH AKHBAR,
10th March, 1906.

4. The *Oudh Akhbár* (Lucknow), of the 10th March, deprecates the conduct of those educated Indian Musalmans, both in India and England, who express their sympathy with the Sultan of Turkey, in season and out of season, and would represent him to be the Khalifa of the entire Muhammadan world. It is quite a different thing for the Indian Musalmans to express their sympathy, on the ground of the communion of religion, with any Muhammadan country that is wronged by the European Powers, or to send subscriptions in aid of the Turkish wounded in a war, or of the Hedjaz railway funds, or even to inform the British Government that they would not approve of its participation in any combined action which the European Powers might take against Turkey; but to interfere in the international affairs of the European countries, or in the relations of the British Government with the Muhammadan Powers can hardly be said to be a safe or wise course for them. As regards the question of Caliphate of the Sultan, it bristles with many difficulties, and had better be let alone. It would, for instance, give rise to serious differences of opinion in the Muhammadan community itself, the *Shias* recognizing no such personage in the world, according to their religious faith.

RIYAZ-UL AKHBAR,
8th March, 1906.

Appeal to the Indian Musalmans to take shares in the company proposed to be established for providing funds for the construction of a railway line from Jeddah to Arafat.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th March, urging the need of the construction of a railway line from Jeddah to Mount Arafát as a branch of the Hedjaz railway, for the special benefit of pilgrims to Mecca, puts the cost of the construction of the line at Rs. 45 lakhs; and, publishing a scheme of a joint stock company to be started for raising the necessary funds for the purpose, calls upon the entire Musalman population of India to liberally buy shares of the proposed company.

(*b*).—*Home*.

TAFRIH,
7th March, 1906.

The King's Speech at the opening of Parliament, and India.

6. The *Tafrih* (Lucknow), of the 7th March, regrets that no announcement of a grant of any special concession to Indians was made in the King-Emperor's speech at the opening of Parliament, in honour of their Royal Highnesses' visit to India. The loyalty of the Indians is recognized on all hands, still no privileges are extended to them, while the turbulent Transvaalers have been promised self-Government in the near future. The visit of Their Royal Highnesses will no doubt strengthen the bonds of Indian loyalty to the British Crown, but it would do so still more, if it were marked by some special concession to the people. [The *Shahna-i-Hind* (Meerut), of the 8th March, expressing the same views, adds that this utter indifference to the claims of India shows that she can hope nothing either from a Conservative or a Liberal Ministry.]

ARYA MITRA,
8th March, 1906.

Alleged apprehension of the loss of India to the British Government on account of the present dissatisfaction and unrest among the Indians.

7. The *Arya Mitra* (Agra), of the 8th March, rejects, as absurd, the fear of the Hon'ble Mr. Herbert Roberts that the dissatisfaction and unrest existing in India at the present time might cause the loss of that country to the British Government. The Indians are a very pious and law-abiding people; so that it is sheer ignorance of their character on the part of anybody to entertain any serious apprehension of their revolt against the British Crown.

ADVOCATE,
11th March, 1906.

Question of appointment of some Indians to the Council of the Secretary of State for India.

8. The *Advocate* (Lucknow), of the 11th March, says:—Mr. Battersby sympathises with the Congress in its demand for the appointment of Indians on the Viceroy's Executive Council and the Secretary of State's India Council. The request has been pronounced important considering the good that would accrue. It is true that the Secretary of State himself can in many matters, representing the Cabinet and the House of Commons, overrule his Council, but he must always hear their advice, and in some matters he is by law precluded from ignoring the advice they give. If therefore Indians were appointed to the Council of the Secretary of State, they would exercise a real influence upon the Government of their country. Not only would their advice, as officially given, have legal weight, but, in addition it is certain they would be unofficially consulted both by the Secretary of State himself and by independent members of Parliament. The *Statesman* thinks this is a reform which should be specially pressed upon the attention of the present Government. With all his anxiety to proceed cautiously, Mr. Morley would not be revolutionising the administration by appointing an Indian to sit on his Council. The step would mean real participation of Indians in directing and controlling the policy.

ADVOCATE,
11th March, 1906.

Proposal for appointment of a Standing Committee of the House of Commons to control Indian affairs negatived by Mr. Morley.

9. The *Advocate* (Lucknow), of the 11th March, says:—Mr. Morley is developing into the friend of the *status quo* a little too fast. Sir Henry Campbell-Bannerman began his administration with the assertion that Indian affairs would be kept clear of party politics. This raised once again the question of having a Standing Committee of the House of Commons to control Indian matters on neutral lines. In reply to a question, the Secretary of State has refused to sanction such a course which is exceptional, not being known in any other Department. India is to remain outside the party question; at the same time a non-party Committee should not look into its affairs. How is then Parliament to take cognisance and shape the policy of the India Government? The position of this country in English politics seems to be indefinite and therefore unenviable.

Indians, and politics.

CITIZNE,
12th March, 1906.

10. The *Citizen* (Allahabad), of the 12th March, says:—There is a strong wave of reaction and reform everywhere. We want reform in many things, but we try to reform the Government first. This we should not do. We cite the instance of the Japanese, but we forget that they let politics alone at first. They first reformed their personal ways and manners, by teaching their men, women and even little children to be dutiful and truthful members of society, and to sacrifice everything for the good of their country. Their progress has been gradual and not by leaps and bounds, and their present position is the necessary outcome of an iron will and adamantine determination. But the Indians, more specially the Bengalis, will let other important things take care of themselves, and will first interfere with politics. If they look up to Japan as their guiding star or the embodiment of everything that is worthy of imitation, they should begin in right earnest as the Japanese have done.

The British Government, and India.

NAIYAR-I-AZAM,
12th March, 1906.

11. The *Naiyar-i-Azam* (Moradabad), of the 12th March, regrets that while the United States has already given Local Self-Government to the Philippines and Cuba, France contemplates making similar political concessions to her colonies, and even the British Government is going to grant political enfranchisement to the turbulent Transvaalers, the latter, notwithstanding it has now ruled for more than a century in India does not yet think her fit for receiving any form of Local Self-Government. What is worse still, fresh restrictions are being put every day in the way of the education of Indian youths.

The Congress, and the Musalmans.

SHAHNA-I-HIND,
8th March, 1906.

12. The *Shahna-i-Hind* (Meerut), of the 8th March, says that however much the leaders of the Indian National Congress may boast of their seeking to ameliorate the condition of all classes of Indians without any distinction of race or religion, they are not yet able to eradicate from their minds their religious prejudices against the Musalmans. The Urdu-Hindi controversy showed that although Urdu was a language born in India, the Congressists wanted to destroy it simply because the Musalmans were better masters of that language than the Hindus. The Congressists had better first cleanse their minds from prejudices before they strive to unite all the Indian communities into one nation, and get them to work unitedly for their common good and improvement.

The Congressists, and the Liberal Ministry.

RIYAZ-UL-AKHBAR,
8th March, 1906.

13. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th March, says that the leaders of the Indian National Congress who entertained high hopes from the Liberal Ministry must be sorely disappointed with the decision of Mr. Morley regarding the Partition of Bengal, &c. Until the people of India have made sufficient progress (in all directions) as a whole nation, they cannot expect to obtain any important right from Government, it being inexpedient on the part of the authorities to place the people at the sweet mercy of a few advanced individuals among them by granting them political privileges.

Alleged need for the establishment of a Provincial Political Association in the United Provinces.

INDIAN PEOPLE,
15th March, 1906.

14. The *Indian People* (Allahabad), of the 15th March, says:—Wisdom to a great extent consists in seeing things in their proper light, and that too, much in advance of other people; and the people of the United Provinces are certainly to be congratulated on their possessing the quality of wisdom in an extraordinary degree. It was in November, 1903,—though the question had been discussed previously—that it was decided to organise a United Provinces (Political) Association, and steps were actually taken here to bring that body into existence. Some months later, in April 1904, a meeting was held at Lucknow and a donation and subscription list was actually opened. Even rules were framed and printed, but nobody has ever since heard anything of the Association. Provinces which are considered to be more backward than the United Provinces—for instance, the Central Provinces and the Punjab—have shown greater political activity, although they have not displayed as much wisdom as the United Provinces. The people of the Central Provinces held their first provincial Conference last year at Nagpur, under the presidency of Mr. Khaparde, and this year again they are going to hold during the Easter holidays another Conference at Jubbulpore, at

which Mr. Chitnavis will preside. Even in the Punjab there is a proposal to hold their provincial Conference, and to revive the political work they had carried on during some past years: but our people here have seen the futility of political agitation and do not propose to stir in that direction. Great credit is certainly due for this to the Hon'ble Pandit Madan Mohan Malaviya and Dr. Satish Chandra Banerji, who, we believe, were nominated the first Secretaries of the United Provinces Association. Only we would like to suggest that it were best for all parties concerned if this superior wisdom were spurned for a while, and the people of these Provinces also acted in unison with—it may perhaps amount to joining them in their folly—the people of other provinces in respect of the adoption of methods of political agitation.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

UNION GAZETTE,
9th March, 1906.

Prosecution of Shaikh Ali Huisan, father of Shaikh Zia-ul-Haq, at Rampur.

15. The *Union Gazette* (Bareilly), of the 9th March, referring to the prosecution instituted at Rampur against Shaikh Ali Husain, father of the notorious Shiakh Zia-ul-Haq (*vide* article No. 6 on page 66 of the United Provinces "Selections" for 1906), observes that it is widely reported that this suit was instituted against the father with the object of attracting thereby the son to Rampur, and then punishing him for the publication of his pamphlets against that state or silencing him for good by conciliation. This plot has evidently failed, and the son not appearing on the scene, the father has been committed to the court of sessions for trial, so that the Rampur authorities seem determined to have the father punished for the offence of the son. As the case is *sub judice* the writer does not like to say anything about it at present. But when the Judge has given his decision, the writer will be able to discuss whether the accused was not assisting the party of the Rampur Minister in their efforts to conciliate his son Zia-ul-Haq. It would, however, be much better if the case were tried in a British court.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

ALIGARH INSTITUTE GAZETTE,
7th March, 1906.

Need for extension of the provisions of the Oudh Settled Estate Act of 1900 to the Agra Province.

16. The *Aligarh Institute Gazette* (Aligarh), of the 7th March, stating that a meeting was to be held at Aligarh on 9th idem to request the Local Government to extend the provisions of the Oudh Settled Estates Act (of 1900) to the Province of Agra, says that it is very desirable that this step should be taken for the preservation of big landed estates in the latter province, which are generally being ruined by the prodigality of their indiscreet owners; and expresses a hope that both Hindu and Muhammadan zamindars of the province will muster strong at the meeting to adopt a memorial to the Government on the subject.

SHAHNA-I-HIND,
8th March, 1906.

Approval of the Indian Government's intention to extend the provisions of the Punjab Land Alienation Act to other parts of the country.

17. The *Shahna-i-Hind* (Meerut), of the 8th March, says that the *zamíndárs*, who generally lead a very simple life, are extremely hospitable, obedient to Government authorities, and the very backbone of Government, contributing, as they do, the lion's share to the State treasury, are allowed to be freely fleeced by the money-lending class. The Indian Government passed a law some time ago which prevents *zamíndári* rights being sold up in satisfaction of money decrees in the Punjab. It is reported that the Government of India now contemplates extending the provisions of the said Act to other parts of the country; and the writer thinks the sooner this highly beneficial step is taken the better it will be for the interests of landholders.

NAIYAR-I-AZAM,
12th March, 1906.

Two British soldiers accused of causing the death of a native at Lahore.

18. The *Naiyar-i-Azam* (Moradabad), of the 12th March, referring to the arrest of two British soldiers on the charge of having caused the death of a native at the house of a prostitute at Lahore, says that it is useless to arrest a European for murdering a

native, as the courts generally either acquit them altogether, or, at the most, punish them only with a small fine of, say, Rs. 30, or with imprisonment for three months or so. Again, European convicts are supplied with all their requirements and comforts, so that they are hardly worse off in jail than when they are free; while, on the other hand, native prisoners are provided with the poorest and scantiest diet costing only six pice a day, and with the coarsest cloth to cover their nakedness. Imprisonment thus having no fear for Europeans in India, there is nothing to deter the latter from laying violent hands on natives (on the least provocation.)

NAIYAR-I-AZAM,
12th March, 1906.

The late contempt of court case at Agra.

19. The *Naiyar-i-Azam* (Moradabad), of the 12th March, observing that a native, however responsible and high a post he may hold under Government, does not enjoy even as much respect in the eyes of the authorities as a British soldier does, refers to the late contempt of court case at Agra, and says that the utmost reparation to his dignity that the Small Cause Court Judge might expect in the case would be an offer of apology by the offending British officers, which would be no amends worth the name.

INDIAN PEOPLE,
15th March, 1906.

The *Indian People* on the contempt of court case at Agra.

20. The *Indian People* (Allahabad), of the 15th March, says:—Verily the present time is full of surprises and sensations. We know not to-day what will happen to-morrow. As in the kaleidoscope, you are presented with varying views perhaps every moment. While our brethren in one part of the country are being badgered with mediæval barbarity, and life, rank, and dignity are being set at naught, matters are improved upon in these provinces by even the precincts of a court of justice being desecrated. 'Man is often a wolf to man.' This may be true in the relations of private life; but what in a court of law? Law, we are told, is no respecter of persons. The high and the low must equally bow to its authority. But how are things reversed! Perhaps we still have to read the history of law at the wrong end. The regrettable incident in the court at Agra is by this time too well-known and needs not further publicity. We have heard since that the offenders have made amends by tendering public apology. All's well that ends well: and we are not in the least desirous of opening up old sores. Let matters rest where they are. The action of the District Judge, however, in letting the offenders go before any orders had been passed in the case of contempt, cannot pass without a word of comment. The least that can be said of it is that it betrays an absolute lack of the sense of dignity, if not grave ignorance of the law; and what is more, it may even lead some people to doubt his impartiality. The fact cannot be blinked that the matter involved very serious issues.

INDIAN PEOPLE,
15th March, 1906.

Partial observance of the *Muharram* holidays in the Allahabad High Court.

21. The *Indian People* (Allahabad), of the 15th March, says:—Our readers are aware that the North-Western Provinces High Court is not closed for a part of the *Muharram* holidays for non-Muhammadans. A grievance seems to be made of this fact by almost all parties concerned, for in the public press a short while ago letters appeared on the subject which purported to emanate from the practitioners in the Hon'ble Court as also from the *Amlas* employed therein. These public protests were, however, not heeded, and the High Court remained open as usual up to the 3rd March 1906, for non-Muhammadans. The Hon'ble Judges of the Allahabad High Court deserve to be congratulated upon the untiring industry and the zealous devotion to duty which seems to characterise them in so marked a degree. But it is to be apprehended that their lordships in their zeal sometimes run the risk of forgetting the homely but time-honoured adage, *viz.*, "All work and no play makes Jack a dull boy."

(b).—Police.

Nil.

(c).—Finance and Taxation.

ADVOCATE,
11th March, 1906.

Abkari administration.

22. The *Advocate* (Lucknow), of the 11th March, says:—Mr. Sunder Singh Bhatia, B.A., LL.B., Editor, *Daily Times*, Lahore, has submitted an interesting paper on behalf of the Amritsar Temperance Society, of which he is an active member, to the Excise Committee, in which he has made certain valuable suggestions about the liquor

sold, illicit distillation and supervision. The complaint is one and the same all over the country, namely, there is much room for improvement in the administration of the Ábkári laws. The remedies suggested point to the fact that the Government without sacrifice of revenue can confine the evil to a limited number of men and take away the temptation from the way of those who do not regularly drink, and remove the shops from amongst those who do not desire to be near them.

TOHFA-I-HIND,
11th March, 1906.

Need for reducing the number of liquor shops in India to check increase in the habit of drinking.

23. The *Tohfa-i-Hind* (Bijnor), of the 11th March, regrets that in spite of the great efforts made by various temperance societies and religious institutions to reduce the consumption of liquor, the habit of drinking continues to increase in India, as may be gathered from the continued rise in the Government revenue derived from excise, and in the number of liquor shops spread all over the country. The Government of Madras has lately issued orders forbidding the sale of liquor to boys below 14 years of age, and enhancing the tax thereon. This is a step in the right direction. But so long as the number of liquor shops is not considerably reduced, a marked check in the vice of drinking can hardly be expected, and the Excise Committee now sitting would do well to give serious consideration to this point.

(d).—*Municipal and Cantonment Affairs.*

ADVOCATE,
11th March, 1906.

Municipal elections in the United Provinces.

24. The *Advocate* (Lucknow), of the 11th March, says:—In the United Provinces the rules for Municipal elections are almost a quarter of a century old and require amendment to get rid of the abuses which are attendant on them. We do not know whether it will not be to the general advantage to discontinue the annual system of elections and thus prevent excitement every year.

Then the system of registering voters also requires some change. The qualification of the voters, now that all incomes below one thousand are not taxed, require to be revised, and it should no more be left to the caprices of the Municipal members or Municipal employés to put in the names of the persons whom they choose. It is the interest of the State to see the men whose names appear on the list are men really qualified to vote, and are not men of straw whose votes have no value. The present system of registration of the voters is most defective, and has been tried in different ways and found to be open to serious objections. It is not enough to say that people do not object to the existing rules; people have to be trained to take interest in civic affairs. Whether they take any interest in the Municipal elections or not is beside the point in the matter of making the rules up to date.

Then the mode of voting is open to serious objection. The sending of ballot papers by post to the elector is undesirable. The voter does not unoften lose the paper. Days before the election his paper is snatched away from his hands and mutilated, and he is asked to vote according to the wishes of the man who can influence him. The life of an elector who is not strong enough, becomes unbearable. He is not unoften intimidated by some over-zealous distributors in the police force, not unoften given unpleasant hints, and thus finds himself between two fires. One of the objects of election by ballot is to keep the voting secret. This is not done. The voter is often made to vote even against his will. He not unoften becomes a mere signing tool. The result of the voting is known on each side long before the hour and date of election. This defeats the object of election. We think this system should be changed. Every registered voter should be informed by a post-card of the place, date, time of election and the names of candidates. He should come to the polling place furnished with the voting paper containing the names of the candidates and asked to vote for whomsoever he pleases. Illiterate persons can ask the returning officer to help them by witnessing the persons for whom they desire to vote. We would even go to the length of disenfranchising people who do not know one of the principal vernaculars of the district rather than allow the whole system of election to become a huge sham. The spectacle of the agents of rival candidates following the postmen, even attempting to bribe them, that of constables interesting themselves in the votes of the poorer class of voters and snatching away papers at the police station and not unoften creating rows is sickening and disgraceful. It is in the interest of the Government and the people alike that these abuses should be removed and the vice of corruption in connection with Municipal elections checked.

NASIM-I-AGRA,
15th March, 1906.

Suggestion for providing the town at Agra with electric light.

25. A correspondent of the *Nasím-i-Agra* (Agra), of the 15th March, complaining that the present arrangement of the Municipal Board for lighting the streets at Agra is very defective and unsatisfactory, suggests that the Board might put its water-works engines to the further use of providing the town with electric light, at a small additional cost.

MUKHBIR-I-ALAM,
16th March, 1906.

A suggestion to prevent people from affected areas taking up their residence at Moradabad.

26. The *Mukhbir-i-Álam* (Moradabad), of the 16th March, stating that the residents of Chandausi where plague is raging again this year, are fleeing for safety to the town at Moradabad, says that as this is calculated to infect the latter place also with the disease, the local authorities would do well to prevent people from affected areas taking up their abode there.

(e).—Education.

CITIZEN,
12th March, 1906.

Abolition of the system of imposition of fines on boys in schools in the United Provinces.

27. A correspondent of the *Citizen* (Allahabad), of the 12th March, says:—Hitherto according to the Code of Punishment for Anglo-Vernacular Schools any boy, who committed an offence, could have been punished by the class teacher with fine. But the educational authorities, who, as a general rule, have not to come in contact with the boys and hence do not realise the teacher's difficulty in controlling them, theorise a thing without considering the practicability of it. Thus they have abolished the punishment of fine which according to the Code could have been imposed by the class teacher for all offences except inattention to study. This has resulted in such a confusion and laxity of discipline that he finds it difficult to do his work properly. Now-a-days a boy can absent himself from the school or do some other offence without any fear of even the headmaster, not to speak of the class teachers.

The schoolmaster has lost all control over the boys who are sometimes a hindrance to his work. To remedy this state of things, either the punishment of fine should be replaced or some other form should be substituted as soon as possible. The punishment of fine is an effective one if used judiciously, because the boys are thereby punished, *not* at school, but rather *at home*—the most suitable place for punishment.

OUDH AKHBAR,
16th March, 1906.

Suggestion for providing some poor students with text books free of charge and granting them scholarships for their maintenance in the Medical College to be established at Lucknow.

28. A correspondent of the *Oudh Akhbár*, (Lucknow), of the 16th March, approving of the proposed establishment of a Medical College at Lucknow, from every point of view, suggests that provision should be made in the college for providing some poor students with medical text-books free of charge, and granting them scholarships.

(f).—Agriculture and questions affecting the land.

ZUL QARNAIN,
14th March, 1906.

Famine in the United Provinces.

29. The *Zul Qarnain* (Budaun), of the 14th March, referring to the famine relief measures started by Government in Bundelkhand, complains that the respectable poor cannot profit by those measures, because they are required to do as much work as a regular labourer can. Young men who are too weak to work are not admitted to the poorhouses. Petty zamindars are trying to tide over the bad times either by mortgaging or selling off their estates. During the famine of 1896-1897 Government ordered such transfers of property to be held invalid, except in special cases. It is to be hoped that the Government of Sir James Digges LaTouche will issue similar orders this year also if necessary. Hard is also the lot of poorly paid clerks and menials, and Government would do well to give a temporary increment in their salaries to enable them to get over the present hard times.

(g).—General.

RAHBAR,
7th March, 1906.

Punishment of four Muhammadan advocates of the *Swadeshi* movement at Barisal.

30. The *Rahbar* (Moradabad), of the 7th March, says that some people have been under the impression that Sir Bampfylde Fuller was showing special favours to the Muhammadans to put down the Hindus in East Bengal. But this impression hardly seems to have been well founded. On the 12th February last four Muhammadans were judicially punished on the charge of having

wrongfully thrown some British salt from a boat into the river. Let this awaken from their (fond) dream "those Muhammadan brethren of ours who have been exulting at their having become the 'dear wives' of Sir Bampfylde Fuller." His Honour is the enemy of *Swadeshi* agitators, whether they be Hindus or Musalmans, his professions of special love for Muhammadans being all sham.

RAHBAR,
7th March, 1906.

Alleged slackness in the *Swadeshi* movement in the United Provinces.

31. The *Rahbar* (Moradabad), of the 7th March, is sorry to notice that though the people of the United Provinces may be foremost in giving subscriptions (for this or that movement initiated under the auspices of the authorities), they have been most backward in providing the means for supplying their daily wants in their own province. While all the other provinces have been taking practical steps to promote *Swadeshism* in right earnest, the United Provinces have so far remained inert, no new factories or *Swadeshi* shops having yet been opened in them. Again, an educated young man can learn weaving in three months, and, buying a hand-loom for Rs. 30, can easily earn Rs. 15 a month by it. But no, he would still prefer to dance attendance upon ten persons to secure an appointment of Rs. 10 a month, rather than take to the independent profession of weaving and earn more. O God! when will the Indians get rid of this indifference (short-sightedness)? In another place, the editor urges that so long as the Indians do not curtail their wants and thereby give up the use of such foreign articles as cigarettes, collars, neck ties, &c., they cannot expect to derive any (immediate) benefit from their *Swadeshi* movement.

RAHBAR,
7th March, 1906.

The *Swadeshi* movement, and the Muhammadan party at Aligarh.

32. The *Rahbar* (Moradabad), of the 7th March, regrets that, while every educated Indian ought to be a supporter of the *Swadeshi* movement, the Muhammadan party at Aligarh have thought fit to dismiss Munshi Muín-ud-din, M.A., from the editorship of the *Aligarh Institute Gazette*, simply because he was in favour of the movement.

RAHBAR,
7th March, 1906.

A Muhammadan preaching *Swadeshism* in the streets at Calcutta.

33. The *Rahbar* (Moradabad), of the 7th March, stating that one Maulvi Liákat Husain has got together about a hundred graduates and under-graduates at Calcutta, at whose head he appears every day in the evening without fail in a certain public street in that town, preaching the benefits of the *Swadeshi* movement and singing patriotic songs, says that all advocates of the movement ought to be most thankful to the Maulvi for what he is doing so earnestly in support of the cause.

AL BASHIR,
13th March, 1906.

The *Swadeshi* movement.

34. A correspondent of *Al Bashír* (Etáwah), of the 13th March, calling the *Swadeshi* movement a suicidal measure, says that until and unless the Indians improve their arts and industries to such an extent that their products can successfully compete with foreign goods in the open market, it is sheer folly on their part to seek to boycott the latter. They do not possess enough factories to supply all their wants at present. They could no doubt start new factories to turn out a larger amount of goods, but what, if Europe refused to supply them with the engines and other machinery needed for the purpose? As regards the Partition of Bengal, the writer fails to see how it can be injurious to the interests of the Bengalis, seeing that all of them are still under the same benign Government that has made them so "arrogant" by its over indulgence. The Bengalis had better give up their useless agitation, or it will do more harm than good to India.

INDIAN PEOPLE,
15th March, 1906.

Mrs. Besant on the *Swadeshi* movement.

35. A correspondent of the *Indian People* (Allahabad), of the 15th March, says:—On the occasion of the anniversary of the Boarders' Union, Central Hindu College, Benares, Mrs. Besant made an earnest appeal in support of the *Swadeshi* movement. She said the movement was very necessary on account of the changed conditions of India, and that every Indian ought heartily to support such a movement. It was also necessary to guard the movement from all possible dangers and to distinguish between the right and the wrong method of work. The present period through which India was passing was a period of transition. Under the present condition, India was suffering from want of food. Previously there used to be at least one year's supply of food in every household, and it was also the duty of the State to keep in the State granaries a store of food which would suffice to feed the people for

at least one year in times of drought or flood. The people could, therefore, fight against famine for at least one year, and sometimes even more with the help of the State granary. But the introduction of steam and electricity and facility of locomotion and communication resulting in large exports of grain had changed the economic situation. Now not only the surplus produce but rather more went to foreign countries and thus the people always lived on the verge of famine. The import of foreign grain into India in times of famine did not help much. In the famine of 1898 American wheat was imported into India, but was neither suited for cultivation nor for ordinary consumption, because the people were not used to it. The Government of India ought to prohibit the export of grain when there was famine in the country. There was not only want of food but also the want of money in the end. It was therefore very necessary that the people should not depend on agriculture alone, but ought also to devote themselves to manufactures. What was required was to keep a balance by directing national energy both to agriculture and to manufactures. Hence the necessity of the *Swadeshi* movement, which aimed at the encouragement and development of home industry and manufactures. England had gone quite to the other extreme and had become almost solely a manufacturing country. It was partly natural for England to be a free trading and a manufacturing country, because it had abundance of coal and iron.

Among other causes, one of the chief cause of the decline of Indian art and manufactures was the negligence of the Indians themselves, particularly the richer classes. The poorer classes did still consume to a large extent the commodities manufactured at home and were not mad after foreign goods. If they used any foreign goods it was because they got them cheaper. But with the richer classes the case was quite different. They were mad after foreign goods, because it was more fashionable to use them. The *Swadeshi* movement was not a new movement. It had been doing some good work in other parts of the country but it lacked life and vitality. Bengal used to pay no attention to it and the Bengal Zamindars, some of whom were very rich, were the largest consumers of foreign goods. It was therefore in the fitness of things that the movement received such an impetus in Bengal on account of the Partition affair which had now urged the Bengal Zamindars to help the *Swadeshi* movement in two ways: firstly by using home-made goods in preference to foreign goods, and secondly by providing capital which was absolutely essential for industrial development. With the determination to use home-made goods and the provision of capital with the object of producing commodities it was also essential to acquire the skill necessary for producing such commodities. It was good to send young men to foreign countries in order to make themselves proficient in sciences and arts. Such young men when they came back should teach others in turn and give to their country the benefit of the knowledge they had derived in foreign countries. But this would take a long time. In the meantime it was necessary to employ Europeans to train young men in India. This could only be succesfully done when the Indians gave up the mania for Government service and the bar. The Government servants and the lawyers were necessary and useful, but the whole nation could not enter Government service and join the legal profession. For example, short-hand and typewriting were very useful. A commercial class was opened in the Central Hindu College where shorthand and typewriting were taught. It was deplorable that in the whole of Benares only three have availed themselves of such an opportunity. Reasonable young men should try to acquire those things and enter into those lines which were paying, and had for the time being what they called scarcity value.

NASIM-I-AGRA,
15th March, 1906.

Swadeshism, and the Bengalis.

36. The *Nasim-i-Agra* (Agra), of the 15th March, referring to the *Swadeshi* movement, says that, as Lord Minto has already given out, his Government is not opposed to *Swadeshism*, but that His Excellency rightly deprecates the useless agitation and fuss that the Bengalis are making about it. Indians are free to use foreign or home-made goods, as they please; but there is no need for them to make noisy demonstrations in the public streets as to what they intend to do. Many of these so-called *Swadeshi* advocates make excited speeches on public platforms in favour of *Swadeshism*, but if one were to look into their private rooms, he would find them full of foreign furniture and other articles. This is not true *Swadeshism* indeed.

ARYA MITRA,
8th March, 1906.

Question of the constitution of Behar into a separate province.

37. The *Arya Mitra* (Agra), of the 8th March, expresses approval of the suggestion made in Parliament, by Sir Henry Cotton, to the effect that instead of the recent division of Bengal into East and West Bengal, it would be well if Assam were amalgamated with the whole of Bengal proper, and Behar separated and raised into a new Lieutenant-Governorship. The language, manners, customs, &c. of the Beharis are entirely different from those of the Bengalis; and hence the separation of Behar would not be open to the objections which have been taken to that of East Bengal. Some of the Hindi-speaking districts of the Central Provinces might also be transferred to Behar if it came to be constituted into a separate province.

ADVOCATE,
11th March, 1906.

Renewal of the Anti-Partition agitation in Bengal.

38. The *Advocate* (Lucknow), of the 11th March, says:—Whether Mr. Morley be held responsible or not for it, the agitation against the Partition has received a new lease of life. On Saturday last Calcutta had no less than twenty meetings in different parts of the town. The meetings were attended by the leaders from all sections of the community. Identical resolutions were passed against the Partition and a vow was taken to keep up the agitation.

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Meetings at Calcutta have been followed by meetings in the mofussil, and the Calcutta papers are now full of the account of these meetings. These prove one thing that Bengal has made up its mind to keep the fire of agitation alive undaunted by the failures to get a hearing from the Secretary of State. People are eagerly looking to the Provincial Conference to be held in Barisal, which will appoint a deputation to go to England to interest the English public in the partition question. The meetings in England will be followed by agitation in India. The question is, how long will the Government allow the public feelings to continue to be excited? How long will this bitterness of feeling be allowed to continue? Sir Bampfylde Fuller has tried repressive measures, but he has not been successful in removing the passive resistance which is growing in strength. The tone of the Press has become still more strong and from all appearance it seems that the agitation instead of subsiding is ever on the increase.

TOHFA-I-HIND,
11th March, 1906.

Mr. Morley on the Partition of Bengal.

39. The *Tohfa-i-Hind* (Bijnor), of the 11th March, fails to see any justification in Mr. Morley's refusal to cancel the Partition of Bengal, because it was an accomplished fact. Even most important schemes and measures are liable to be dropped (when they are found inexpedient); whereas the Bengal Partition scheme was only a petty measure, which was not completely carried out in all its details, nor was much money spent in its execution so far, so that it could easily be withdrawn. Mr. Morley's action has, at any rate, sorely disappointed the Bengalis, and they have renewed their agitation against the measure with redoubled energy and indignation, holding large meetings, boycotting British goods, &c.

NASIM-I-AGRA,
11th March, 1906.

Bengalis' sore disappointment at Mr. Morley's refusal to cancel the Partition of Bengal.

40. The *Nasim-i-Agra* (Agra), of the 11th March, referring to the Bengalis' great jubilation at the appointment of Mr. John Morley as Secretary of State for India at first, as if he would at once change their entire destiny, and then to their sore disappointment on receipt of the news flashed from London, on the 26th February last, (that he had refused to interfere with the Partition of Bengal on the ground of its being an accomplished fact), says that it was a serious mistake on the part of the Bengalis to entertain any high hopes from a Liberal Ministry. Conservative and Liberal Ministries have from a long time been succeeding each other in England at intervals; but where is the precedent in which one party, on coming into power, reversed an internal measure once sanctioned (in India?) by the other party? The Liberal and Conservative parties of England are not like the Hindu and Muhammadan parties of India, whose "inside" (real character or motives) and "outside" (outward deeds or assertions) do not differ.

INDIAN PEOPLE,
15th March, 1906.

Comments on Mr. Morley's refusal to reopen the Bengal Partition question.

41. The *Indian People* (Allahabad), of the 15th March, says:—Mr. Morley's reply to the amendment to the address in respect of the Partition of Bengal lends itself to some very serious reflections as to the future of constitutional agitation in India. It was admitted by the Secretary of State that the Partition disregarded the wishes

of the majority of the people, but it was "a settled thing" and therefore it was unnecessary to re-open the question. We fail to understand the wisdom of the policy adopted. In the first place the partition has not become a "settled thing," for who does not know that many matters of detail *have yet to be settled*; besides, if the two Bengali-speaking divisions retained in the old province, were also transferred to the new province, as was contended, no possible harm could have been done, nor any administrative dislocation taken place. Even if it were a "settled thing," the broader principles of justice and good Government required that the question should be re-opened. It otherwise tantamounts to telling the people in so many words that however strong their opposition, however just their claims, however great the wrong perpetrated on them by the Government of India, the people's voice was nothing in comparison to the wishes of the Indian bureaucracy. It is a bad lesson for any Government to teach, and for any people to learn. Statesmanship requires and the interests of good Government demand that the wishes of the majority of the people should be respected, the more so when the methods of protest and agitation adopted by the people are of the most peaceful nature. It is nothing short of folly to teach the people that lawful and constitutional agitation is at a discount and will avail nothing.

MUKHBIR-I-ALAM,
16th March, 1906.

Renewed Anti-Partition and *Swadeshi* agitation in Bengal.

42. The *Mukhbir-i-Alam* (Moradabad), of the 16th March, referring to the meetings recently held in Calcutta and other places in Bengal, expressing resentment against Mr. Morley's decision regarding the partition of Bengal, and advocating *Swadeshim* enforced with fresh pledges, fears lest this exhibition of inordinate passion might lead the authorities to take up a hostile attitude towards the *Swadeshi* movement, to which they have been favourable so far. The Bengalis had better give up their foolish thought to coerce the Government.

OUDH AKHBAR,
9th March, 1906.

Question of a larger employment of Indians in the administration of their country.

43. The *Oudh Akhbár* (Lucknow), of the 9th March, referring to the discussion latetly raised in Parliament for giving the Indians a larger share in the administration of their country, regrets that the Secretary of State should not have thought them yet fit to hold higher posts under Government. The British people have been ruling over India for more than a century, and it is a matter for surprise that there should not be found a few Indians capable of filling such high posts now as were given to their ancestors under the late Moghal rule, even in the Civil Service, the commissioned ranks in the army being practically closed to them.

ADVOCATE,
11th March, 1906.

Mr Morison on the question of a larger employment of Indians in the administration of their country.

44. The *Advocate* (Lucknow), of the 11th March, says:—Though not a friend of the Indian who asks for representative institutions for his country, Mr. Morison, late of Aligarh, thinks some more share in the administration of India should be given to him. In order to know what posts educated Indians may fill with honour to themselves, profit to the country and to the satisfaction of the British rulers, his suggestion is that one small Province or Chief Commissionership should be administered from top to bottom by Indians. It would then turn the Magna Charta into a living spirit of fulfilment. "The first Empress of India," writes Mr. Morison, "told her people that no one of her subjects would be debarred on account of race or religion from service under the Crown, and, as Mr. Battersby has very well pointed out, the present ill-will in India is largely due to a sense of injustice, to a sense that the generous promises of the Queen's Proclamation have not been kept." Very much as we would wish the suggestion to be acted upon, it sounds too Utopian for the rulers to listen to. There is, however, much on record to show that as District Officers and Divisional Commissioners, Indians have generally proved their capacity to the satisfaction of all parties concerned. In other spheres of activity the scope is as much limited as it is quite otherwise in that of a Magistrate or Commissioner. Hence our special reference to these posts.

HINDOSTHAN,
12th March, 1906.

Appointment of Indians as Chief Justice and Ordinary Member of the Viceroy's Council.

45. The English *Hindosthán* (Kálákánkar), of the 12th March, says:—Sir John Jardine is said to have advised Government to extend the principle of associating natives of intellect and proved character with the Government of India.

This we do not clearly understand, but it could not mean the association of the natives with the Civilians; because if we rightly remember Indian Civilians could occupy one-sixth of the number; but with all their high education and improvements they have not yet received even 100 posts in the Civil Service, though the cadre of the Civil Service of India amounts to about 1,000 or more. As for the Provincial Service we have no reason to grumble, but we still can aspire for two appointments—one the Chief Justiceship of some of the High Courts, which has been given to Indians many times temporarily but not permanently; and the other position we hope to receive is that of the Ordinary Membership of the Supreme Council. It may be an honorary post without pay or with pay as the Government pleases. But where there are six European Members, we do not see why there should not be one Indian also. By doing this, our Liberal Government will greatly distinguish itself, and lay Indian subjects under everlasting gratitude. It is high time that Indian soldiers were treated like British soldiers. When we have received the privilege of belonging to the Cadet Corps, and when our Rajas and Maharajas are allowed to maintain the Imperial Service Troops, it is quite time that we were appointed as Chief Justices and get one Ordinary Membership at least in the Supreme Council.

ADVOCATE,
11th March, 1906.

Military expenditure in India.

46. The *Advocate* (Lucknow), of the 11th March, says :—While India stands little or no chance of retrenchment in the military expenditure, the new Government in England has shown some decrease—however small—in the army estimates of England.

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The pity is that while India is said to require rest after Lord Curzon's strenuous administration of seven years, her military affairs have to be more and more attended to.

CITIZEN,
12th March, 1906.

Appointment of a Committee to inquire into the question of the purchase of Government stores in India.

47. The *Citizen* (Allahabad), of the 12th March, says : —Only the other day Lord Minto declared that he was in favour of *Swadeshism* as an economic movement, and, as a practical demonstration of his sympathy, we now find his Government appointing a Committee to inquire into the problem of the purchase of Government stores locally.

* * * * * * * *

We regret to note that on the Committee there are no Indians, official or non-official. We hope it is not too late yet to remedy the evil.

OUDH AKHBAR,
28th February, 1906.

Suggestion for raising Masauli in the Bara Banki district to the status of a town.

48. A correspondent of the *Oudh Akhbár* (Lucknow), of the 28th February, writing in the name of the residents of Masauli, a village in the Bara Banki district, says that though Masauli is an important village, having a large population with a goodly number of well-to-do, educated and commercial men, grand buildings, &c., it has not yet been raised to a township, and provided with a town police, &c., while Saidanpur, a much smaller village in the neighbourhood, has lately been made a town. The district authorities would therefore do well to take the claims of Masauli into their consideration, and make it a town. The same paper in its issue of the 13th March publishes a letter from another correspondent in which he says that the people of Masauli want no such thing as town police, &c.

RIYAZ-UL-AKHBAR,
8th March, 1906.

A complaint regarding the weights used by shop-keepers at Gorakhpur.

49. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th March, states that special local weights are used at Gorakhpur. These weights are, however, generally made of stones or bricks by the users themselves, and bear no Government stamp; so that they are not quite reliable, and people are liable to be cheated by shop-keepers. The District Magistrate would, therefore, do well to have these weights made of iron with a Government stamp impressed on them.

COLONEL,
1st March, 1906.

Gambling in opium speculations.

50. A correspondent of the *Colonel* (Moradabad), of the 1st March, states that the practice of gambling in opium speculations is spreading fast even in small towns, and referring to its ruinous consequences, asks Government to prohibit it authoritatively.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

A postal complaint.

MUFID-I-AM,
10th March, 1906.

51. The *Mufid-i-Ám* (Agra), of the 10th March, says that under the present rules of the Postal Department a postage stamp of half an anna is to be affixed to a letter weighing up to half (*sic.*) a *tola*, but that if the letter weighs somewhat more, however slightly, an additional half anna postage stamp is to be affixed. This is not fair; and the writer agrees with the *Naiyar-i-Azam* in thinking that in such cases only a quarter anna postage stamp should be required to be added for every additional quarter of a *tola*.

A complaint on behalf of the clerks of the Dead Letter Office at Lucknow.

ADVOCATE,
11th March, 1906.

52. The *Advocate* (Lucknow), of the 11th March, says:—I beg to bring to the notice of the Postal authorities the sad state of the Dead Letter Office, Lucknow. One is generally surprised to see the clerks of that office working on Sundays and other holidays. On enquiry it appears that they are so hard pressed with work that even working after 5 or 6. p. m. daily they cannot finish their work without attending the office on holidays. So much so that even on the King's birthday many of the clerks were seen working in the office. This state of things surely tells upon the health of the clerks who can unfortunately very seldom obtain privilege or other kind of leave to recoup it. As this is, I believe, for want of men, the Postal authorities should increase the staff, for the sake of humanity, if not for efficiency of work.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Burial of *tázias* at two different places at the last *Muharram* celebration at Lucknow.

AN-NAJM,
10th March, 1906.

53. *An-Najm* (Lucknow), of the 14th *Muharram* (corresponding to the 10th March), stating that as the Sunnis and Hindus were highly dissatisfied with the proceedings of the Shias, who with the sanction of the Deputy Commissioner, required people visiting the *Karbala* (*tázia* burial-ground), at the *Muharram* celebration last year at Lucknow, to go bare-footed, bare-headed, &c., they applied this year to the Deputy Commissioner for permission to establish another *Karbala*, and, their request being promptly granted, they buried their *tázias* on the grounds near Musa Bagh; and thus a serious riot which was apprehended between the Shias and others was averted. The writer hopes that the Shias will be more careful in their doings in future, and try to avoid giving offence to the other communities in religious matters.

Burial of *tázias* at two different places at Lucknow during the last *Muharram* festival.

OUDH AKHBAR,
10th March, 1906.

54. The *Oudh Akhbár* (Lucknow), of the 10th March, states that during the last *Muharram* festival at Lucknow the Sunnis and Hindus buried their *tázias* on the grounds near the mosque known as that of *Jins* (genii), while the Shias buried theirs at the old *Karbala*, as usual. The Shias wanted the Sunnis and others to go to the *Karbala* bare-headed, bare-footed, and without chewing betel leaf; but the latter did not consent to do this, and hence the selection of a new site for burial of their *tázias* by the non-Shias. This has naturally strained the relations between the Shias and other classes, which must be regretted.

Need for taking steps to prevent the proceeds of Muhammadan religious endowments in India being put to illegitimate uses.

OUDH AKHBAR,
13th March, 1906.

55. The *Oudh Akhbár* (Lucknow), of the 13th March, approving of the views expressed by a correspondent in its issue of the 1st idem, regarding the strict application of the proceeds of Muhammadan religious endowments to the objects for which the donors made them (*vide* article No. 61 on page 111 of the United Provinces "Selections" for 1906), says that it would be well if one or two

Muhammadan theologians were associated with the management of every endowment with a view to see that its funds are applied only to legitimate purposes, and not allowed to be diverted to ulterior objects. For instance, with the income of the endowment of an *Imámbára* (a place where the Shias deposit the *tázia,* and where offerings are made to the dead) in Hugli, several educational institutions, where the majority of the students are non-Muhammadans, are supported. This is surely misappropriation of the money, and both Shias and Sunnis had better take steps to establish a joint committee of their respective theologians whose duty should be to lay down broad rules according to which the incomes of the various Muhammadan endowments in India should be used. If necessary, Government may also be moved to pass a law to prevent the misappropriation of the funds in question either by the trustees of the endowments or others.

IX.—MISCELLANEOUS.

NAIYAR-I-AZAM,
12th March, 1906.

Government, and native newspapers.

56. The *Naiyar-i-Azam* (Moradabad), of the 12th March, referring to the conviction and punishment of the *Bhala* of Poona for publishing a seditious article, says that, according to the Bombay *Times*, the fate of the *Bhala* should serve as warning to other similarly disaffected papers published at Poona. But so long as Government does not carry out the wishes of the King-Emperor and strictly observes the laws, and its officers do not cease to oppress the people, punishment of native papers, far from lessening disaffection among the people, would rather tend to increase it, and such disaffection is much more dangerous than that which finds expression in the press.

CITIZEN,
12th March, 1906.

Boycott of the *Sylhet Chronicle* by the Government of Sir Bampfylde Fuller.

57. The *Citizen* (Allahabad), of the 12th March, says:—Considering that the editor of the *Sylhet Chronicle* mentions the very parties to whom the allegation of assault was made by the woman, and gives other facts to show that whatever was written was written in good faith, we need not pause to judge whether the report made by the editor was untruthful, or the demand that Sir Bampfylde made for retraction and apology was unjust and mean. But we may well pause to consider the nature of the support that the Government at one time gave to the paper and now agreeably to its threat has withdrawn it. This support, so far as we are aware, mainly consisted of the grant of a copy of the Government Gazette free of cost, and occasional supply of dry and uninteresting items of news, known as *press communiques.* The withdrawal of the privilege of the Government Gazette being supplied *gratis* would not, we are sure, entail such an enormous loss as to cause the conductors of the *Chronicle* to break their heart. Indeed, from personal experience, we are in a position to say that a weekly or bi-weekly to which no such Government support is vouchsafed flourishes better than others receiving such support from Government. And, accordingly, the *Citizen* is grateful to the Government of Sir James Digges LaTouche.

ALLAHABAD :
The 19*th March* 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

Nil.

(b).—Home.

SIPAHI,
20th March, 1906.

The Prince of Wales' visit to India.

1. THE *Sipáhi* (Cawnpore), of the 20th March, expressing satisfaction at the Prince of Wales' visit to Baluchistan, where His Royal Highness should have seen something of the martial spirit still lingering among the people, says that his visit to India could hardly have enabled him to learn the true condition and feelings of the Indians. He was, throughout his stay in the country, surrounded by Government officials, and had little occasion to come in contact with the people or their non-official representatives. He would have learnt much about India if he had visited Benares during the session of the Indian National Congress and had talked with its leaders, but the British authorities here would not allow him to do so. The writer, however, hopes that His Royal Highness, who is India's future emperor, will not forget her.

INDIAN PEOPLE,
22nd March, 1906.

Conclusion of the Royal visit in India.

2. The *Indian People* (Allahabad), of the 22nd March, says:—The last station visited by their Royal Highnesses the Prince and Princess of Wales during their Indian tour was Karachi, the picturesque and pretty capital of the remote province of Sind. In some respects it is a fitting termination of the Royal tour. After the bustle and crowds of Bombay, the cities of Northern India and Calcutta, the quiet of Karachi was a welcome change, and the words of farewell were spoken in an atmosphere of calm and to an undemonstrative people. The Prince of Wales spoke feelingly and sincerely, and we have no doubt His Royal Highness has been equally impressed by the magnitude of the Indian Empire and the loyalty of the people. We respectfully and regretfully bid their Royal Highnesses farewell. Our regret is edged by a feeling of disappointment that it was not found possible to arrange that the Royal tourists, who visited so many places in the United Provinces, should honour the capital city with a visit. Almost every provincial capital, with the exception of Allahabad, has been visited. We have been told that the omission of Allahabad from the programme of the tour is not due to the neglect or omission of the Local Government. The Government did suggest that the capital should be visited, but the idea did not find favour with the higher authorities. That was still more unfortunate. Apart, however, from the local disappointment, we share fully the gratification which the Royal visit has caused to all Indians. It would be unreasonable to expect any tangible result from the Royal visit in the administration of the country, but it is by no means a small thing that the King-Emperor and his son and heir should feel a direct and a sympathetic interest in the affairs of this country and its people. The King-Emperor rules, though he does not govern, and the personal knowledge of the Royal family of the largest and most important dependency of the empire is a factor in the future of the country that cannot be overlooked.

INDIAN PEOPLE,
22nd March, 1906.

The *Indian People's* reflections on the late Royal visit to India.

3. The *Indian People* (Allahabad), of the 22nd March, says:—For four months the heir-apparent to the British Empire, with his Royal spouse, was a guest of India, travelling from place to place of these vast dominions, seeing men and manners, taking the leading part in a multitude of functions, some interesting, others merely formal, and making such observations as opportunities afforded. Since India became a direct appanage of the Crown in 1858, the relations between the Royal family and this country have tended to become more intimate. Several years, however, elapsed before it was found practicable to arrange that a member of the Royal family should pay a visit to this country. The late Queen Victoria, the Good, after the part that Her Majesty took in drafting the Royal Proclamation of 1858, felt more and more drawn towards India, and early in the seventies of the last century Her Majesty was in a position to sanction the visit of her second son, the late Duke of Edinburgh, to this country. This was followed in 1875-6 by the

visit of the Prince of Wales, now the King-Emperor. That was the crowning event of the connection between the Crown and India. The Prince was not accompanied by the Princess, but still his visit produced an enthusiatic outburst of loyalty, which has not been since equalled. The Prince of Wales returned to England charmed with his visit and the impression that he carried with him was so favourable that some years later, his brother the Duke of Connaught was actually sent out to serve in this country. That was the culmination of the relationship between India and the Crown. No member of the Royal family has yet served in any of the self-governing colonies, between whom and the parent country the relationship of race is far more intimate than between India and England. The Duke of Connaught served here for some years, mixed freely with the princes and the people, and carried with him the warmest sympathy for and attachment to this country. And it was this attachment that induced him to come out as the representative of his Royal brother, the King-Emperor, at the Delhi Coronation Darbar. The Duke of Connaught was followed by the Duke of Clarence, who would have been Prince of Wales had he been living to-day, and whose affianced bride is to-day Princess of Wales. And now the Prince of Wales, following the example of his father thirty years ago, has travelled through India and spent four months in the country, and has now set his face homeward, richer by the pleasant experiences he has gained in this country and impressed doubtless by the character of the people and their wonderful loyalty.

The present position of the connection between India and the Royal family is this : while every member of the Royal family, including the heir-apparent is free to visit India, the Sovereign may not personally honour this dependency with a visit. It must be remembered that every part of the Empire, excluding the United Kingdom, is in the same position as India so far as the visit of the Sovereign is concerned. The late Queen Victoria went on the Continent and to the south of Europe for the benefit of her health. His Majesty the King-Emperor also travels in Europe, but it has become the recognized practice that beyond Europe the King may not go. The Prince of Wales may travel over the whole world, but the King cannot go to Canada, Africa, Australia, or India. It is profitless to enquire into the why or wherefore of this custom. On the whole, it is wise, for it is difficult for the King to visit his worldwide Empire. But from nowhere is the response quicker or warmer than from India when some personal relations are established between the Royal family and this country. For instance, there is a widespread feeling in India, apart from the political aspect, that it would be a great advantage, if a member of the Royal family could come out to India as Viceroy in the same manner that the brothers and sons of the Moghal Emperor ruled the various provinces of India as Governors and Viceroys. We cannot conceive that any Royal Viceroy would drive the country so hard as Lord Curzon, because whereas that young politician tried to play the Great Moghal, a scion of the Royal family would be naturally above such a temptation. Had the Duke of Connaught been Viceroy of India for ten or twenty years we feel assured he would have done a great deal to raise the status of the people and earn their gratitude. This kind of speculation, however, does not help us very far, as there is not the remotest chance of members of the Royal family being associated in the work of Government in the present constitution. The people of England are loyal, respectful, and they maintain the Royal family in a position of dignity, but they will not give a jot of power in their hands. So far the change that came over the constitution long ago is irrevocable and the existing arrangement is, on the whole, for the best. But India has had such bad luck in the lottery of administration that it almost seems it would be change for the better if an exception could be made in the case of this country, and a member of the Royal family appointed Viceroy of India.

From the Indian point of view there is something more to be said, about the Royal visit. Is the visit undertaken from the purely English point of view, or are some concessions made to Indian notions as well ? In ceremonials the Prince conformed to Indian customs as far as possible, while in the cordiality of manners he was unaffectedly English. Everywhere he displayed a marked contrast to the insular frigidity of the English and was perfectly at ease wherever he appeared. We understand that the visit of the Prince of Wales has no political significance, just as the Prince himself has no share in politics. English publicists regard the Royal visit to India as nothing more than a gigantic hunting expedition, though in the present instance the most important hunting trip has had to be abandoned. But the people of India associate a Royal visit with more substantial blessing. The Prince has given four donations to four religious institutions, and a similar donation to the Aligarh College, which is the luckiest educational institution in this country. We know fully well that the visit of the Prince of Wales will make no difference in the administration of the country, but the people have a hereditary notion that when the king or his son appears among his people blessings follow the auspicious visit. Alas! those days are gone beyond recall. While the Prince of Wales was here every one spoke and wrote glibly about the loyalty of all classes of the people. But we know what such testimonials are worth. There will be the same tendency to characterise freedom of speech as disloyalty and to belittle every agitation, however earnest. Newspapers will be pounced down upon as soon as they slip ever so little, and there will be the same contemptuous disregard everywhere for the people of the country, specially the educated classes. In spite of all these discouraging facts, the Royal visit is certain to be productive of some good, for when the Prince of Wales and his wife hear the people of this country or their representatives abused they will be disposed to ask themselves whether the people who treated them so well are really so bad as they are represented.

RAHBAR,
14th March, 1906.

Higher classes of Indians under British rule.

4. The *Rahbar* (Moradabad), of the 14th March, observes that the respectable classes of Indians are fast declining and that unless the British Government take special steps to preserve them they will become altogether extinct in the course of a few years. It is a pity that while America is going to allow self-Government to the Philippines after a few years' rule, the British Government does not see its way to make a similar concession to Indians after a rule of 2 (*sic.*) centuries. The Indians enjoy no rights whatever—they are not given the power of appointing even a chaukidar! If the Government associate the Indians more largely with the administration of their country, this will bring about a large reduction in the home charges, provide suitable employment for the higher classes, &c., and, what is still more important, will enable England to keep a smaller force of British troops in India and cease to be always seeking the good will of Japan and Persia for the sake of her Eastern Dependency: the Indians themselves if trusted and given high posts in the army will be able to protect the country both from internal disturbances and foreign invasions. It is high time that the British Government made up its mind to give local self-government to India as it is now prepared to give to Ireland, and thereby prevent Indians being reduced to hewers of wood and drawers of water, to which condition they are fast gravitating under the present system of administration of this country.

CITIZEN,
19th March, 1906.

Mr. Battersby on the present political situation in India.

5. The *Citizen* (Allahabad), of the 19th March, says:—The passion and prejudice of party spirit cannot long obscure the real situation in a country. The clouds that are raised by the dust of sectional antagonism and rivalry are now and then suddenly dispelled by agencies whose welcome advent has not been anticipated before. We in India have just witnessed such a triumph of truth with reference to the political situation in this country. What we Indians have so long urged as the consequence and result of Lord Curzon's repressive rule has come to be owned by a prominent member of the party that has ever been the champion of the rank imperialism which was the very soul of Lord Curzon's policy.

Mr. Provost H. Battersby came to India with the Prince of Wales as the special correspondent of the *Morning Post*, an old leading London daily journal of rank conservatism. Mr. Battersby is no doubt a gentleman of the political school to which his employer belongs. But evidently he came here with a determination to see things for himself and not to be prejudiced by partisan cries. He assumed the attitude and temper of the judge, and his verdict on the political situation in this country bears on it an impress of impartiality, worthy of a thoroughly judicious and unbiased mind. Mr. Battersby fully admits the existence of dissatisfaction and unrest in India, and rightly and faithfully attributes it to the reactionary policy of the late Viceroy. The boycott in Bengal and the discontent in other parts of India have come, according to Mr. Battersby, "from those great agents of moral tension, a sense of repression, a consciousness of injustice, bred by hopes only to be discouraged." This sense, this consciousness, the writer points out, is believed by Indians to be the most significant product of Lord Curzon's administration. Lord Curzon aimed to make British rule in India strong by rendering that rule independent of assistance from the people. Mr. Battersby freely admits that he found this impression to be "exceedingly deep-seated" in the Indian mind, and to be the cause of every exhibition of popular feeling, and he believes that if it be nursed into assurance, it would lead to further and more serious outbursts. Now, this calm and impassioned view of the present situation is impossible to be grasped by our Anglo-Indian rulers, and why ? Is it not because they are infected with that peculiar temper, the Anglo-Indian imperialistic hauteur ? This is a morbid passion of the mind which only the Anglo-Indian is privileged to feel and enjoy.

Our rulers have perfect faith in brute force, and evidently on the ground that such force is wholly on their side, the people of India having been long disarmed, they think they can go on in their career of that selfish and reckless administration which tramples on the wishes of the people. Therefore, they are regardless of the effects of their act and cannot see what they are and what they will be. But these effects cannot be hidden from the discerning eyes of unprejudiced observers like Mr. Battersby. Of the effect of the repressive policy, he says : "It has created a mordant hostility to our rule which has a more considerable distribution and more uncompromising depths than have been made apparent, and it has converted what was once belief in our faith and admiration of our polity into distrust and despair." Here Mr. Battersby speaks the truth, the whole truth and nothing but the truth.

If our British rulers were wise they would never forget the historical truth that they never conquered India, but were willingly let in by the people to come and rule over them. It is not an Indian, but an Englishman, a historian of high order, the late Professor Seeley, who proved this fact in his work entitled "The Expansion of England." Mr. Battersby reminds our rulers of this great truth, and then says :—"Now, before considering the claims of the progressive party in India it may not be amiss to point out that our ascendancy here could not be maintained on its present insignificant basis—a hundred and fifty thousand to three hundred millions—were India not in a sense a consenting party to that ascendancy." And the keen-sighted Mr. Battersby follows up the above reminder with the following warning: "We must not forget that the telegraph and the railway are as potent factors in the spread of disaffection as the means for crushing it, and that we have had under present conditions no experience and have given probably no thought to the difficulties of ruling an even mildly disaffected India. To say that it would tax our resources is not to suggest the dimmest vision of the truth. It would require us fundamentally to reconstruct them."

The significance of Mr. Battersby's utterances should be apprehended and realized by the Government, both in India and in England. They should have the sense to see that if they can throw off the bias that is so apt to overcome them whenever called upon to consider the just claims of the people of the land, they would find nothing in Mr. Battersby's conclusions to which they can take exception. The bias at first in this matter of the representative of the *Morning Post*, an old conservative journal, was naturally the same as that of the Government, but Mr. Battersby is evidently a sincere lover of truth and when he saw how serious the state of matters was in this country, he did not scruple to tell the truth about it even though such outspokenness on his part went against the traditions of the very journal which he represented. The Viceroy and the Secretary of State ought to grasp the plain fact that Mr. Battersby, a *Morning Post* man, would have been the last person to say what he has said about the present political situation in India, if it were not the real truth, the undeniable fact. Lord Minto and Mr. John Morley are men who have heads over their shoulders, and we cannot persuade ourselves to think that Mr. Battersby's eminently true and wise representation of the situation in India will be without its effect on their thought and actions.

In conclusion, we must express our admiration of Mr. Battersby for his sincere love of truth, his admirable moral courage, and his keen political insight, and our deep obligations to him for the unquestionable service he has done to this country by his reasoned, bold and sympathetic writings on her present condition and on the duties of British rulers of the Indian people.

SIPAHI,
20th March, 1906.

Lament at the alleged decadence of martial spirit among the Indians under British rule.

6. The *Sipáhi* (Cawnpore), of the 20th March, bitterly deploring the alleged decadence of martial spirit among the Indians under British rule, observes that just as a man in his old age has to regret the indiscretions of his youth, so the British Government will rue in time of sore need and weakness the disarmament of the people of India it has effected in its days of power and glory. In the native states too, the warlike races, failing to obtain military employment, have mostly taken to peaceful pursuits just in the same way as they have done in British territories, with the result that if the British Government wanted at this time to enlist natives who may be able to fight at once without requiring any training, it would not find even thirty such men among the whole of the thirty crores of the people. Government is at present busy strengthening its military forces to protect India from the old dreaded invasion of Russia on her North-West frontier, and it ought to reconsider whether it would not be far better and less costly to qualify the Indians themselves to defend their own country than to provide for her defence by foreign men. [The *Bhárat Jiwan* (Benares), of the 20th March, says that though the Rajputs, and other martial races in India have been losing their military prowess during the last fifty years, a large number can still be found among them who are thoroughly fit for military service, and will readily enlist, if Government offer them liberal terms.]

ADVOCATE,
22nd March, 1906.

Suggestions for utilizing the balance at the disposal of the Queen Victoria Memorial Fund Committee, Agra Branch.

7. The *Advocate* (Lucknow), of the 22nd March, says:—We understand that there is a balance of not less than Rs. 48,000 in the hands of the Queen Victoria Memorial Fund Committee, and therefore its President, Sir George Edward Knox, has asked for suggestions as to how this sum should be utilized. In the letter addressed by him on the subject, Sir George says,—"It has been suggested that these balances could not be more suitably applied than by devoting them as the nucleus of a fund for the foundation of medical scholarships to be held by women in these provinces." Whatever may be the merits or demerits of this particular suggestion, nobody can quarrel with the President for having mentioned it in his letter. But we do strongly object to its having been put forward as a suggestion which has met with the approval of His Honour the Lieutenant-Governor. Sir George Knox knows it as well as we do, that many people will not be found in these Provinces who will have the courage to oppose a proposal which has emanated from high quarters, more especially when it has the approval of the head of the Government to add weight and authority to it. Such a proposal will unfortunately be regarded by many in the light of an order which has to be meekly carried out. If the real feelings and opinions of the gentlemen communicated with were to be obtained, they ought to have been left free to fully and frankly express them, without being hampered in any way. We may say that we approve of it, because we think that Queen Victoria's name cannot be connected with a better and more useful movement than the training of women in the art of medical relief to the distressed and miserable women. We know that the Dufferin Hospitals are doing an amount of good work and they require to be strengthened and their work extended, and this can be done by increasing the number of women fully trained in the art of healing. We are going to have a medical college for women, to which girls can be only attracted by the grant of scholarships, and we would be glad if money be devoted to this purpose. But as difference of opinion is possible there may be earnest men who may think that it will not meet with the wishes of the vast majority of those from whose pockets the money has come. In view of these differences of opinion we should direct our attention to other objects of equal, if not greater, importance. The utility of technical education is recognised by the Government and the people alike; why not devote this sum to the awarding of scholarships to those deserving students who may be willing to go to Japan or to any other foreign country for the purpose of receiving such education? Or

we may try to save some of those unfortunate children whom every famine or plague leaves as orphans to the tender mercies of the missionaries. A provincial orphanage may be founded at some central place ; and what other institution can with greater appropriateness be associated with the name of Victoria, the Good ? It is true that with the funds at our disposal only a small beginning is possible, but who does not know that many great things in this world have had small beginnings ? Another useful idea would be to build a University museum which would help students in the study of biology and geology, &c. The University of Allahabad is soon to have a library of its own, and it would be greatly increasing its usefulness if we could add a museum to it. Of late there has been a good deal of talk about reforming the Universities and the result of it has been the thrusting down our unwilling throats the Universities Act with the solemn assurance that it would purify and invigorate our entire educational system. We believe the cause of real education is advanced, among other things, by founding libraries and building museums and not by officialising the Universities. If none of the above suggestions be accepted, we venture to make one more. The poverty of our vernaculars is deplored by every one who has given any serious thought to the educational problem in this country. Look to Japan where the Universities teach their *alumni* all the subjects in the language of the country. There does not seem to be a chance within any measurable distance of time of English becoming the medium of instruction for the vast majority of the people. Perforce, they will have to be taught through the medium of the vernaculars. Is it not then our duty to make every possible effort to enrich our vernacular ? Let a few fellowships be given to graduates who may be required to translate scientific works in the vernacular of the Province. In the space of a few short years we are confident a valuable addition will be made to our literature.

We have made the above suggestions in the hope that they will receive the consideration of the Committee before any decision is arrived at. The decision will of course rest with the Committee. His Honour the Lieutenant-Governor will, we hope, be pleased to consider these and other proposals that will come up before him for consideration. The suggestion of the scholarships is excellent in itself, but if the desire be that the funds collected for the Queen Victoria Memorial be kept separate from the Medical College movement, then one of the few proposals hinted by us can be adopted, and thus besides the statue that will remind us of the great Sovereign, there will be, however humble it may be, some memorial of an utilitarian nature which will keep the memory of the deceased Queen ever green in our minds.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

RAHBAR,
14th March, 1906.

Alleged unjust sentence of imprisonment passed on a native clerk on the complaint of Mr. Leake, Superintendent, Saharanpur Botanical Gardens.

8. The *Rahbar* (Moradabad), of the 14th March, referring to the case in which one Babu Amrit Lal, Head Clerk in the office of the Saharanpur Botanical Gardens, was lately sentenced by the Magistrate to three months' imprisonment on the charge of assaulting Mr. Leake, Superintendent of the Gardens, says that without the least regard to the fact that the Babu himself had received a good beating resulting in the loss of a tooth and bleeding from the nose and eyes, the Magistrate punished the innocent native on the ground that a clerk's assaulting his superior officer was a serious offence. It was nothing but racial prejudice that prevented the Magistrate from dismissing the complaint preferred by Mr. Leake against his clerk. A more flagrant case of injustice can hardly be imagined. It is to be hoped that the High Court (on appeal or revision) will do justice in the case.

ROHILKHAND GAZETTE,
16th March, 1906.

Alleged assault, in a railway carriage, on a European gentleman by an Afghan.

9. The *Rohilkhand Gazatte* (Bareilly), of the 16th March, has heard that while an Afghan and a European gentleman were travelling together first class from Saharanpur, the European finding the Afghan asleep threw the latter's golden cap out of the carriage for fun. When the Afghan awoke and found his cap missing, he was much annoyed but kept quiet. Some time after when the European taking off his clothes went into the bath-room, the Afghan saw his opportunity and flung all his clothes, &c. out of the carriage. After taking his bath the European gentleman returned and inquired about his clothes from the Afghan, and he was told that they had gone in search of the latter's cap. The European was naturally very angry, but considering discretion the better part of valour, contented himself by wiring to the last station for his missing things. The Afghan thinking that the telegram despatched was a complaint against himself, threw the European gentleman bodily out of the carriage while the train was in motion. The ultimate result is not yet known.

INDIAN PEOPLE,
18th March, 1906.

An *ekka* driver beaten to death by some native sepoys at Allahabad.

10. The *Indian People* (Allahabad), of the 18th March, says:—About two weeks ago an *ekkawala* was so severely assaulted by some native sepoys in undress in Katra that the man died shortly afterwards. There was some altercation about the man's fare, and then a number of sepoys fell upon him and struck him repeatedly with fists and kicks till he fell down and became insensible. The whole affair was witnessed by a crowd of people, but no one ventured to interfere. The later stages of the case are shrouded in mystery. It is not known, for instance, whether the injured man was taken to the hospital, and, if so, whether a *post mortem* examination was held, and what was the verdict. It is tolerably certain that no arrests were made. It is not known whether the police made any report, and if so, what report. When it is remembered that the assault took place in broad daylight, in the presence of a number of people, the mildest man will own to a feeling of indignant surprise that no attempt has been made to bring the offenders to justice. Perhaps it was not a case of murder, and the assailants had no intention of doing the unfortunate *ekka* driver to death. But that is obviously a matter for a court of justice to determine. What we are concerned with are the glaring facts that have transpired. A man engaged in a peaceful and useful occupation is involved in a quarrel with some other men. He is assaulted so severely that he dies of his injuries. There were no marks of external violence, and in any case a *post mortem* examination should have been held. But the entire incident is allowed to pass as of no unusual consequence. If, as we are led to suppose, the affair has been allowed to pass without notice, there should be no difficulty in fixing the original responsibility. We are aware that the pulse of public opinion beats very feebly in our Provinces; but it appears monstrous that there should pass unnoticed such a grave dereliction of duty in the heart of the first city in the United Provinces, almost within sight of His Honour the Lieutenant-Governor himself.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

RAJPUT,
14th March, 1906.

Female Education in the United Provinces.

11. The *Rájput* (Agra), of the 14th March, referring to the letter of the Local Government recently published in reply to that of the Director of Public Instruction, submitting proposals for carrying out the suggestions of the Committee appointed last year to report on the steps to be taken for the advancement of female education, and approving of the Committee's suggestions, expresses a hope that the Government will carry them out (in their entirety) as soon as it finds means to do so. The smaller measures proposed to be carried out at once are not likely to prove popular, the teaching of girls in classes attached to boys' schools and the

employment of male teachers for the purpose being open to serious objection. Respectable classes will not be prepared to give education to their girls, until separate *zanana* schools with suitable *parda* arrangements are established, and high caste female teachers are engaged.

AL BASHIR,
20th March, 1906.

The memorial submitted by certain residents of Sitapur to the Director of Public Instruction suggesting certain reforms in the curricula for Anglo-Vernacular Schools in the United Provinces.

12. A correspondent of *Al Bashír* (Etáwah), of the 20th March, referring to the memorial which certain residents of Sitapur lately submitted to the Director of Public Instruction, suggesting the need of certain reforms in the curricula prescribed for Anglo-Vernacular Schools in the United Provinces, says that, seeing a considerable portion of the memorial is devoted to pointing out the unsuitability of the Urdu text books, this is a fresh attempt made in a disguised form to injure Urdu. The advocates of Hindi have continuously been doing all in their power to promote the cause of that language. They have already succeeded in driving Persian out of the schools, secured recognition of the Nagri character in the law courts along with the Persian, and their most recent action is to get the Urdu curriculum first reduced in, and then driven out of schools altogether in the end. It is to be greatly regretted that the Musalmans look on all these efforts of the Hindus, on behalf of Hindi, with equanimity and unconcern. What ails the writer, however, most in connection with the memorial is that it should have been signed by a Musalman barrister as well; and he strongly advises the Musalmans to give the matter a serious consideration and take speedy steps to counteract the efforts repeatedly made by the Hindus to undermine Urdu.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

AWAZAH-I-KHALQ,
16th March, 1906.

Alleged dismissal of the late editor of the *Aligarh Institute Gazette* for his advocacy of the *Swadeshi* movement.

13. The *Awázah-i-Khalq* (Benares), of the 16th March, referring to the alleged dismissal of the late editor of the *Aligarh Institute Gazette* for writing an article in support of the *Swadeshi* movement in that paper, says that this is the first instance of a man suffering for his advocacy of *Swadeshism* in these Provinces. This at least shows that the people in this part of the country also are prepared to cheerfully endure some loss or inconvenience in the cause of the movement.

SAHIFA,
19th March, 1906.

The *Swadeshi* agitation of the Bengalis.

14. A correspondent of the *Sahífa* (Bijnor), of the 19th March, while not disapproving of *Swadeshism*, urges that it is folly on the part of the Bengalis to assault the principal of a college, stop the carriage of a magistrate, blacken the face of a doctor, or do similar other objectionable things, in their excessive zeal of the advocacy of the *Swadeshi* movement. For all this is calculated to make the Government distrust the Bengalis, and adopt some stringent measures to put down their agitation carried to absurd limits.

NASIM-I-AGRA,
19th March, 1906.

An appeal to Indians to zealously promote the cause of the *Swadeshi* movement.

15. The *Nasím-i-Agra* (Agra), of the 19th March, says now that it is beyond doubt that Government is not only not opposed to the *Swadeshi* movement, but is also willing to patronize Indian arts and industries so as to be able to purchase all its needed stores in this country itself, Indians ought to show more zeal in the cause of the movement than they have hitherto done.

BHARAT JIWAN,
20th March, 1906.

Swadeshism.

16. The *Bhárat Jíwan* (Benares), of the 20th March, referring to the speech made by Mrs. Besant at the anniversary meeting of the Boarders' Union Club of the Central Hindu College, Benares, agrees with her in thinking that the best and easiest means for the Indians to ameliorate their present condition is to exclusively use *home-made* manufactures.

AWAZAH-I-KHALQ,
16th March, 1906.

The *Awázah-i-Khalq* on the renewal of the anti-Partition agitation in Bengal.

17. The *Awázah-i-Khalq* (Benares), of the 16th March, referring to the renewal of the anti-Partition agitation in Bengal on account of Mr. Morley's refusal to interfere with the Partition of that province, says that it was unwise on the part of the Bengalis

to build any high hopes on the appointment of the Liberal Ministry in England, Liberals and Conservatives being both alike so far as the Indian interests are concerned; and advises them to desist from further useless agitation, and strive to carry out those practical measures which they consider best for improving the condition of their country.

SHAHNA-I-HIND,
16th March, 1906.

Renewal of the anti-Partition agitation in Bengal.

18. The *Shahna-i-Hind* (Meerut), of the 16th March, says that the refusal of Mr. Morley to interfere with the Partition of Bengal on the ground of its being an accomplished fact, has given the anti-Partition agitation a fresh lease of life. A crowded meeting was recently held on the College Square at Calcutta, with Mr. Surendranath Banerji in the chair. Both Hindus and Musalmans, who attended the meeting, took fresh pledges not to use foreign articles and to carry on the agitation. A big fire was kindled and a lot of foreign articles were thrown into it and reduced to ashes.

NIZAM-UL-MULK,
16th March, 1906.

The *Nizám-ul-Mulk* on the attitude of Government towards the anti-Partition agitation in Bengal.

19. The *Nizám-ul-Mulk* (Moradabad), of the 16th March, disapproving of the harsh measures adopted by the Government of Bengal (for suppressing the anti-Partition agitation) as disclosed by the Bengal and the Punjab Press, observes that such measures can have the only effect of intensifying the feeling of disaffection among the people towards the Government. Lenient and sympathetic treatment would prove more successful in allaying the popular excitement; and the Government of India, which has hitherto looked upon the affair with singular indifference and unconcern, ought to interfere.

RAFIQ PUNCH,
20th March, 1906.

The anti-Partition meetings recently held at Calcutta, and the Musalmans.

20. The *Rafiq Punch* (Moradabad), of the 20th March, referring to the twenty meetings which were recently held simultaneously at Calcutta to protest against Mr. Morley's refusal to interfere with the Partition of Bengal, and to take fresh pledges to carry on the anti-Partition agitation and the *Swadeshi* movement, says that these meetings no doubt proved unity among the Bengalis, but that it was hardly wise on their part to burn a lot of foreign articles, as they did on the occasion, especially at this time when famine is causing so much distress among the people in other parts of the country. The writer is, however, glad to notice that though the names of some Musalmans appear among the speakers at some of the meetings in question, the Musalmans, as a body, kept aloof, and not a single recognized leader of their community took part in them.

INDIAN PEOPLE,
22nd March, 1906.

Comments on the *Pioneer's* remarks on Mr. Morley's speech at the debate on the Partition of Bengal in Parliament.

21. The *Indian People* (Allahabad), of the 22nd March, says:—To say that Reuter's telegraphic summary of Mr. Morley's speech on the debate on the Partition of Bengal was misleading would be to give a feeble idea of the shock of surprise with which the full text of his speech has been received in this country. To the people of the country the shock is of a pleasant kind; to others it is the reverse. Mr. John Morley did not offer to re-open the question, but he did not minimise the importance of the agitation either. He said emphatically that the partition "was and remains undoubtedly an administrative operation which went wholly and decisively against the wishes of the people most concerned."

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The *Pioneer* twits Mr. Morley with having derived his knowledge of India from the publications of the National Congress, and winds up by saying "any real and substantial grievance would have left a far more permanent impression." The entire paragraph in the *Pioneer* has a strong flavour of Lord Curzon's manner when he attempted to discredit the agitation while he went on the stump in East Bengal. Was the agitation shallow and artificial when all district officers in Bengal and East Bengal were frankly of opinion that the situation was a grave one and the people were excited beyond measure? Was not the boycott a real thing and did it not fail because it was economically unsound? What sort of permanent impression can any agitation leave unless there is a resort to violence, or to a constitutional upheaval which is not possible in this country? In England such an agitation would have driven the Government out of office; in India no agitation can do so, and there can be no question of violence where the possession of a penknife is an offence against the law of the land. Nevertheless, the agitation, "shallow and artificial" as it was, created such a panic that the Government let loose armed

Gurkhas among the population, the police harried public meetings, district authorities enrolled special constables, and boys were arrested for shouting *Bande Mataram.* As to knowing India the publications of the National Congress afford a better source of knowledge than the columns of the *Pioneer*, or the rhetorical diatribes of Lord Curzon, and Mr. John Morley is a student whose knowledge and judgment are both reliable.

INDIAN PEOPLE,
22nd March, 1906.

Adverse comments on Sir Bampfylde Fuller's administration of East Bengal.

22. The *Indian People* (Allahabad), of the 22nd March, says:—During the period Sir Bampfylde Fuller has been Lieutenant-Governor of East Bengal he has proved himself to be lacking in almost every quality that an administrator should possess, but in nothing so much as in the sense of dignity. He has been miscalling things and men in a most outrageous fashion, besides openly terrorising the people. If the partition of Bengal has been unfortunate, the choice of the first Lieutenant-Governor of the new province has been still more unfortunate. If he has taken Lord Curzon for an example he is only a sorry imitation. Things have gone very much worse in East Bengal chiefly on account of the Lieutenant-Governor himself. And it seems there is no end to his indiscretion. According to the latest reports he has been taking the Vice-President of the Serajganj Municipality to task for not giving him a fitting reception. It seems an evidence of such a small mind—all that one hears of this wonderful Lieutenant-Governor—that we wonder the Government of India does not put an end at least to the absurdities of which Sir Bampfylde Fuller permits himself to be guilty. The Serajganj Municipality is to be punished by being reduced to the status of a nominated body. The actual offenders, however, cannot be always punished by even the indignant Lieutenant-Governor. For the fault of the individual, however, he is prepared to punish the institution, and it may be well questioned whether a man with such a temperament is fit to be an administrator. While professing to put down the agitation in East Bengal with a high hand, the Lieutenant-Governor is covering himself with ridicule.

SIPAHI,
13th MARCH,
1906.

The Imperial Cadet Corps, and the Government.

23. The *Sipáhi* (Cawnpore), of the 13th March, says that the members of the Imperial Cadet Corps who have all descended from Rajput Royal families should not be employed only as escort of Viceroys or Royalty on grand occasions as they lately have been, but that their services should be utilized to nobler and more useful purposes for which they were originally intended. Again, during his late inspection of the Corps at Calcutta, Lord Minto shook hands with only four of the members of that body, who were *tilak dháris* (chiefs of states ?) and not with the rest: the impression produced on the minds of the people by the (invidious) distinction made by His Excellency could not have been, the writer is afraid, a good one. Government ought to be very careful in the treatment it accords to the Corps.

RAHBAR,
14th March, 1906.

Respectable classes, and the Arms Act.

24. The *Rahbar* (Moradabad), of the 14th March, says that the rigorous enforcement of the provisions of the Arms Act hardly tends to diminish the number of offences as is imagined by Government. The frequency of crimes like theft, robbery and murder, clearly shows that bad characters have arms in their possession in spite of the Arms Act. It is the well-behaved and respectable classes only who are practically deprived of the use of arms and are consequently unable to protect themselves against ruffians. Only a short time ago a daring *dakaiti* was perpetrated in muhalla *Qánungoyán* at Moradabad in which the *dakaits* used much violence in compelling the females to surrender their jewellery. A respectable resident of the above muhalla lately applied for a license to keep a revolver (or pistol) for self-defence,' but his request was refused.

ROHILKHAND GAZETTE,
16th March, 1906.

Alleged haughty and unsympathetic attitude of Anglo-Indians in general towards natives.

25. The *Rohilkhand Gazette* (Barielly), of the 16th March, states that European officers in India endowed with humane qualities and a strong sense of justice are few and far between. This miscroscopic minority commands the respect and willing obedience of the Indian public and is a potent factor in strengthening the foundation of the British Indian Empire. But unfortunately the vast majority of Anglo-Indians are haughty and unsympathetic. They are better adepts in kicking poor native coolies to death than in dealing gently with the people of

the country they are sent out to govern. A native witness some time ago was taken to task for omitting, in the course of his examination, in court to use the word "*sahib*" after the name of the District Superintendent of Police; but on the other hand the two European soldiers who behaved most insolently towards a native Judge sitting in court at Agra were let off quite easily. Matters like these are certainly not calculated to infuse a sense of loyalty and devotion to the British Government in the Indian minds.

NIZAM-UL-MULK,
16th March, 1906.

Alleged lack of patriotism and public spirit among the Indians.

26. The *Nizám-ul-Mulk* (Moradabad), of the 16th March, echoing the *Hindustáni* in deploring the decline of national spirit and patriotism among the natives of India, observes that while persons belonging to a nation wanting in patriotism and self-respect are liable to be insulted and even ill-treated with impunity by men of other nationalities, an individual of any of the advanced nations, whether of the East or of the West, is perfectly safe from any such treatment even in the remotest parts of the globe, because his whole nation is at his back ready and willing to take up his cause in case of need. So long as the Indians do not acquire knowledge and wealth, and possess the noble qualities of liberality, manliness and patriotism, they cannot expect to meet with becoming treatment at the hands of other peoples.

INDIAN PEOPLE,
18th March, 1906.

The *begár* system in the United Provinces.

27. The *Indian People* (Allahabad), of the 18th March, says:—The inconsiderable service that we have been able to render in connection with the *begár* system in Allahabad is not such as will be taken into account by our many disinterested friends, but we trust the public will bear in mind that the removal of a hardship, no matter how humble the class whom it affects, is only possible through such imperfect medium as a public newspaper affords. When we first took up the cause of the carpenters in Allahabad several influential friends advised us to give it up as agitation would do no good. *Begár*, they said, had been going on for all time and would be carried on in spite of all protests. They were wrong as the event has proved. Tahsil peons have ceased troubling the carpenters and have even paid them their back wages. The authorities must be thanked for the action they have taken. But we are perfectly aware that the *begár* system is rife in the mufassil. May we venture to appeal to our readers and the general public to bring all such cases to our notice, with full details? For one hardship that has been removed there are a hundred to which attention has not been directed, and we hope our readers and friends will help us in dealing with them. Our first duty is to our poorer countrymen, the men who toil and suffer and whose mouths are closed. Let every one of us do what we can to help them with voice and sympathy.

NASIM-I-AGRA,
19th March, 1906.

Gambling in opium speculations at Agra.

28. The *Nasím-i-Agra* (Agra), of the 19th March, urging that the gambling in opium speculations has ruined many, and led to a large increase in crime at Agra at present, suggests that the evil practice should be stopped by the District Magistrate.

BHARAT JIWAN,
19th March, 1906.

Comments on Lord Kitchener's Army Redistribution scheme.

29. The *Bhárat Jiwan* (Benares), of the 19th March, regrets that 16 crores of rupees are to be spent on Lord Kitchener's scheme for fortifying the North-Western frontier of India against the bugbear of a Russian invasion. It is difficult to conceive that Russia can even now, after her late serious defeat at the hands of the Japanese, be thinking of invading India. It is a great pity that such a large amount of hard-earned money taken from the poor Indians who have been suffering so much from plague, famine and other calamities, should be spent on a scheme founded on a false fear, and not in relieving the distress, and otherwise promoting the well-being of the people. The Indians are certainly an unfortunate people; and it is now quite clear that they can hope for no beneficial measure from Government, but must entirely depend upon their own exertions to improve their condition.

INDIAN PEOPLE,
22nd March, 1906.

Proposed establishment of a British Indian Association in the Province of Agra.

30. The *Indian People* (Allahabad), of the 22nd March, says:—We do not know whether public attention has been drawn to the proposal made by Raja Shivanath Sinha in the *Pioneer* for the formation of a British Indian Association of Agra on the same lines as the Oudh Association. He further suggests that the Maharaja of Benares and the Hon. Munshi Madho Lal should respectively be elected President and Vice-President of the Association. This

suggestion should serve as an eye-opener for the leaders of public opinion in these Provinces. The British Indian Association of Oudh was established on the lines of the public body of that name in Calcutta. As long as the late Raja Dakhina Ranjan Mukerji was living, the Oudh Association did some useful work, but at present its usefulness is chiefly confined to the presentation of addresses to eminent officials. Still, the existence of a public body is always a great advantage, for whenever an energetic leader of thought appears among the Oudh Talukdars he can make use of the British Indian Association to some purpose. Zamíndárs have a community of interest, and it is not difficult to get them to act in concert on emergency, or for a common object. If a Landholders' Association is formed in the Province of Agra the position of the middle classes, with a complete absence of solidarity, will be worse than at present. A serious and earnest effort should be made at this juncture to establish an association representative of the different interests in both Provinces, for there is no popular representation even in Oudh. People complain here of the dulness and flatness of things in general, but what is to blame when there is nothing doing, no organised public opinion, and no interest in public measures and affairs? Great ideas are in the air, and great schemes are on the *tapis*, but the first essential is associated effort and organised endeavour. The suggestion that has been thrown out in the interest of the landed class should be availed of first by the educated community, for their burden is a heavy one. How long are we to bear the reproach that lies upon us, that in these Provinces of all places in India there is an appalling indifference to the public interest, and an inertia which nothing seems to overcome.

ADVOCATE,
22nd March, 1906.

Adulteration of pure Indian cane sugar with foreign beet and other inferior sugars.

31. A correspondent of the *Advocate* (Lucknow), of the 22nd March, says:—We see and hear so much of *Swadeshism* from the newspapers and utterings of orators and politicians that I would fain draw the attention of real patriots to the many ways in which the movement designed for the benefit of our country is being used by unscrupulous merchants to enrich themselves.

I am a commercial traveller and sugar broker and travel all over India in the interest of my trade and my opinions are backed up by friends in the same calling. So I can prove my statements word for word.

Indian sugar more than any other Indian product has had for years and is still having a hard struggle for mere existence against bounty-supported and Government-aided foreign sugars made from beet and other deleterious substances refined by bone, charcoal and similar methods.

It is sufficiently disheartening to see 999 *halwais* out of every 1,000 using these foreign sugars because of their cheap price whereby larger profits can be made out of their ignorant customers. But when this selfsame charcoal-made beet sugar is openly ground up in ordinary stone mills, mixed with about one-tenth portion of its weight of native *putri* and molasses to make it rather sweeter and less whiter than the original charcoal-refined beet, and this ingenious concoction sold as pure country sugar, surely it is time to think of the consequences.

Is there no means, Sir, of stopping this swindle? for call it by any other name it is nothing else.

Let sugar merchants and dealers sell this foreign rubbish openly if they are to sell it at all, but not under the cloak of pure Indian-made sugar. Otherwise it will only be the question of a few years when our country sugar industry will be finally crushed out and thousands of crores of rupees will be paid every year to foreigners for sugar which used to be made in India.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ROHILKHAND GAZETTE,
16th March, 1906.

Certain complaints regarding the Oudh and Rohilkhand Railway.

32. The *Rohilkhand Gazette* (Bareilly), of the 16th March, states that from personal experience the editor has found that the licensed porters at the junctions of the Oudh and Rohilkhand Railway demand higher wages than the very fair

remuneration of six pies per bundle fixed by the railway authorities. The Brahmans who supply drinking water to passengers at the Lucknow Junction insist on the payment of one pice by every passenger to whom they supply water. If these men are in the employ of the railway they have no right to demand remuneration from the passengers, but if they are not, they ought not to be allowed to come on the platform. A voluntary tip of one pice to one who supplies water may not be burdensome on passengers, but the insistance on payment is vexatious. Another abuse at the Lucknow station is that every *ekka* driver who brings his ekka within the precincts of the station has to pay one pice per trip to the Railway jamadar employed to look after the *ekkas*. If this is a demand authorised by the Railway authorities, it is certainly unjust and ought to be discontinued ; if it is unauthorised, the railway authorities would do well to inquire into the matter and put a stop to it.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

RAHBAR,
14th March, 1906.

Objection taken to the proposed erection of a church in memory of the officers and soldiers killed in the Burmese War.

33. The *Rahbar* (Moradabad), of the 14th March, referring to the proposed erection by Government of a church at the cost of Rs. 1,03,000 in memory of the officers and soldiers killed in Burma (during the Burmese War ?) says that the scheme is not in accord with the professed attitude of Government's religious neutrality. Could not a form of memorial tending to benefit all classes of the community alike be more appropriately devised ?

ARYA MITRA,
16th March, 1906.

Complaint against the annual sacrifice of animals made by Hindus in certain public streets at Agra.

34. The *Arya Mitra* (Agra), of the 16th March, says, that while under the existing rules of the British Government sacrifices of animals can take place only in a temple or private house, and not in a public street, the Hindus are allowed to freely sacrifice young buffaloes, in honour of the Kiraoli goddess, in the open streets of Agra from the cross-road at Nái Mandi to Shahganj, and thence to the temple of Prithvi Nath Mahadeo, on the 11th of the dark fortnight of the Hindu month Chait, which falls this year on the 20th March. This practice is very offensive to non-flesh eating Hindus, and being against the rules, the authorities would do well to stop it.

INDIAN PEOPLE,
18th March, 1906.

The late *Muharram* at Allahabad.

35. The *Indian People* (Allahabad), of the 18th March, says :—On the night preceding the last day of the *Muharram*, known as *Katal ki rát*, it is the practice everywhere to carry the *tázias* in procession round the city to the accompaniment of music. Stick and sword play and other displays also accompany the processions, each one of which is kept in order by a number of policemen in charge. On the last day the *tázias* are immersed in the river, or some other place appointed for the purpose, and the *Muharram* comes to an end. During the last *Muharram* at Allahabad, we understand, the music on the *Katal ki rát* was forbidden by the Collector in Colonelganj and Katra. We do not yet know whether the order was absolute or qualified, whether the processions were forbidden, or whether only certain portions of the city were closed against the processionists. In any case, the upshot was that the Muhammadans residing in Colonelganj and Katra refused to lift or carry their *tázias*, which are all kept at the places where they were constructed. There has been no disturbance, or demonstration of any kind, but the *tázias* were not carried to their final resting-place, and consequently the matter cannot be regarded as having been closed. On the fortieth day after the *Muharram* there is another ceremony, when, if the present deadlock can be smoothed over, the *tázias* will be carried and thrown at the place appointed. We think it is absolutely necessary for the Local Government to make an enquiry into the whole matter in order to find out whether our Muhammadan fellow-citizens have any cause of complaint or not, and whether their grievance is a just one. It is to their credit that they have shown no disposition to display any violence, or to bring themselves into conflict with the authorities. We think this fact should be taken into consideration in coming to a final decision on the matter. The exact text of the

Collector's order must be ascertained. We are given to understand, however, that he gave permission for the music to be played up to 10 P. M., after which it was to be stopped. There are some stories current about the reasons that prompted this order, but we prefer making no reference to them pending further inquiry. What we are assured of is that there was no apprehension of a breach of the peace, no complaint from any section of the Muhammadans or their neighbours, and that no sufficient reason whatever was assigned for stopping the music. As a matter of fact, the processionists had no information of any kind till the Collector came up himself and ordered the music to be stopped at 10 P. M. No proceedings of any kind were instituted, they were not called upon to show cause, or given an opportunity of defending themselves. It was an executive order issued at about the time the *tázias* were about to be lifted and carried in procession. On the facts that are available up to the present we are persuaded that the right of worship has been interfered with, and without justification. We are as jealous of the right of worship of our Muhammadan fellow-subjects as of Hindus, and the Muhammadans of Allahabad will have our earnest co-operation in resorting to every constitutional means for redressing their grievance.

Disapproval of the Government of India's alleged intention to make it compulsory on Mecca pilgrims to buy return tickets.

SAHIFA,
19th March, 1906.

36. The *Sahifa* (Bijnor), of the 19th March, stating that the Government of India contemplates making it compulsory on all pilgrims bound for Mecca to buy return tickets before they embark from India, says that a number of pious Musalmans go to Mecca with the intention of permanently settling there, and many more die in the pilgrimage. The measure which Government intends to adopt can therefore hardly be said to be justified. Besides, the measure would be regarded by the Muhammadan masses as an interference with the performance of a religious duty.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 26th March, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 13 OF 1906.

SELECTIONS

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I.—POLITICS.

(a).—*Foreign.*

RIYAZ-UL-AKHBAR,
28th March, 1906.

Turkey, and the European Powers.

1. THE *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th March, referring to the attitude which the Porte adopted towards the late demands of the European Powers *re* Macedonian affairs, and that of the Belgium Government regarding the expatriation of a certain (Turkish) offender, says that the Sultan has evidently now changed his policy, and means no longer to yield to the European Powers in every matter. Recently England has asked Turkey to remove her troops from Akaba (in the Sinaitic Peninsula), on the ground of its being a part of the Egyptian dominion; but the Sultan has refused to comply, boldly asserting that Egypt is under his suzerainty, and no foreign Power has right to interfere.

(b).—*Home.*

BHARAT JIWAN,
26th March, 1906.

A prayer to the Prince of Wales to speak to the King-Emperor on behalf of India.

2. The *Bhárat Jiwan* (Benares), of the 26th March, referring to the speech which the Prince of Wales made at Karachi on the eve of his departure from India, says this speech would seem to show that His Royal Highness has learnt something of the true condition of the poor people of this country. If so, the editor would earnestly pray His Royal Highness to induce the King-Emperor, his father, to ask his new ministry to deal with India *justly* and *generously.*

NAIYAR-I-AZAM,
26th March, 1906.

Regret expressed at no special concession having been made to India in honour of the late visit of the Prince of Wales.

3. The *Naiyar-i-Azam* (Moradabad), of the 26th March, is greatly disappointed to find that no special concession has been made to the Indians in honour of the late visit of the Prince and Princess of Wales to this country. The Indians should, however, think themselves fortunate that the Prince of Wales has evidently carried with him a good impression of their loyalty and of the hearty reception they accorded to him everywhere.

CITIZEN,
26th March, 1906.

Contrast between the Royal visit paid to the Muhammadan College at Aligarh and that to the Central Hindu College at Benares.

4. The *Citizen* (Allahabad), of the 26th March, says:—There has been some heart-burning in certain quarters in the United Provinces by the greater importance given to the Aligarh College compared with the Central Hindu College of Benares in the Royal tour. The Prince paid only a flying visit to the latter and received the address of welcome in the quadrangle without leaving his motor. His Royal Highness could not spare time to look at the new handsome range of buildings, see class work, or inspect any of the special features of the institution. At the Aligarh College, however, His Royal Highness spent no less than four or five hours, and went minutely into everything. Of course, the Prince would have been only too glad to show the same amount of favour, so to say, to the Benares as he had done to the Aligarh institution. But those who had the ordering of the tour were tactless enough to make such an invidious distinction.

INDIAN PEOPLE,
29th March,
1906.

The Prince of Wales' farewell to India.

5. The *Indian People* (Allahabad), of the 29th March, says :—We earnestly hope the farewell letter addressed by the Prince of Wales to the Viceroy will be carefully read and pondered over. We think it is one of the most remarkable communications ever penned, and bears a stamp of earnestness and sincerity which there is no mistaking. A few extracts from this impressive letter are worth bearing in mind. Of his tour the Prince says, "the feature which most profoundly impressed us was the spontaneous and affectionate enthusiasm of the thousands and hundreds of thousands who have welcomed us and made us feel at home in our progress through India ...... We are both genuinely sorry that our visit to India has come to an end. We shall never forget the affectionate greetings of India and Burma. Everywhere we found the same loving regard for the late Queen-Empress, the same loyal devotion to my dear father and the same kind and enthusiastic welcome to ourselves. So long as we live we shall remember India with feelings of warm gratitude and sympathy ... We wish for the Indian people immunity from famine and pestilence, steady progress in agriculture and industries and a safe and natural advance in social conditions." This is very gratifying, but will

the sympathy of the Prince help the people of India in any way? The people will remain where they are so far as the Government is concerned, though they have the best wishes of the Prince.

ADVOCATE,
25th March, 1906.

Non-representation of the Central Provinces on the Viceroy's Council.

6. The *Advocate* (Lucknow), of the 25th March, says:—It has become a practice that the suggestions of non-official Members on the Financial Statement are taken into consideration in order to affect the Statement, if at all this is done, fully one year after they are made. But Mr. Gokhale's suggestion about the right of electing the non-official Member of the Supreme Council for the Central Provinces should be acted upon without much delay, if the Government really consults its own good name. We know for certain that the first Member was elected by the people and then nominated. This power of election was curtailed for reasons best known to the Government, and the system of nomination followed for the following terms. The Provincial Conference in its sittings last year at Nagpur seriously complained about this, and the Indian National Congress made reference to it. But the Government instead of giving the right of election to the people has from this term deprived them of what little remained with them, and the Hon'ble Mr. Richards takes away even the right of representation whether by election or nomination. Does it really mean that the Government of India, since Lord Curzon gave the impetus, is about to make a complete change in its attitude towards educated Indians, so as to kill the democratic tendency that is taking shape in their minds?

INDIAN PEOPLE,
29th March, 1906.

Question of the employment of Indian labour in the Transvaal.

7. The *Indian People* (Allahabad), of the 29th March, says:—As the employment of Chinese labour in the Rand and in the Transvaal is likely to be soon discontinued it has been proposed to substitute Indian labour for it. Some Indian experts have declared that Indian labour is not likely to be available for employment in South Africa, but independently of that fact we protest in the most emphatic manner against the emigration of Indian coolies to South Africa. The treatment of Indians in South Africa is such that no self-respecting Indian should stay a single day in that colony if he can help it. Merchants and Indian gentlemen are treated as pariahs and loafers in South Africa. Every Indian there is a cooly, nowise distinguishable from the aborigines of Africa. What will then the treatment meted out to real Indian coolies be like? We think the Government of India should resolutely set its face against the employment of Indian coolies in South Africa, and our own public bodies should take steps to acquaint the classes of people, likely to be tempted by such an offer, of the treatment that awaits them in that country. It has also been said that the climate will prove fatal to Indian labourers, and this is a fact to which due importance should be attached by the Government.

HINDUSTANI,
28th March, 1906.

Suggestions for utilizing the balance at the disposal of the Queen Victoria Memorial Fund Committee, Agra Branch.

8. The *Hindustáni* (Lucknow), of the 28th March, publishes an Urdu translation of the article published in the *Advocate* of the 22nd idem (*vide* article No. 7, on page 154, of the United Provinces "Selections" for 1906), making a number of suggestions for utilizing, in one way or another, the balance at the disposal of the Queen Victoria Memorial Fund Committee, Agra Branch.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

AGRA AKHBAR,
28th March, 1906.

Prosecution of Shaikh Ali Husain, father of Shaikh Zia-ul-Haq, at Rampur, and a suggestion for Government to appoint European Ministers in the Native States in future.

9. A correspondent of the *Agra Akhbár* (Agra), of the 28th March, attributing all sorts of high-handed practices, dishonesty, favouritism, &c., to Indian Ministers in the Native States, in general, strongly urges upon Government to see that Europeans are appointed Ministers in the States in future, and thereby safeguard the life, liberty, &c. of the people there. As an instance of an egregious act of high-handedness on the part of the Minister of Rampur, the writer refers to the late prosecution of Shaikh Ali Husain, father of the notorious Shaikh Zia-ul-Haq at Rampur (*vide* articles Nos. 6 and 15, on pages 66 and 138 respectively, of the United Provinces "Selections" for 1906), and says that as there is no hope of justice being done to the accused

even in the Session's Court, to which he has been committed to take his trial, the Government of Sir James Digges LaTouche should interfere, and have the case transferred to the Court of some European Magistrate in British territory.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

BHARAT JIWAN,
26th March, 1906.

Suggestion for providing a waiting-room for jurors and assessors in the new buildings to be constructed for the Civil Courts at Benares.

10. The *Bhárat Jiwan* (Benares), of the 26th March, expressing satisfaction that the proposal to erect new buildings for the civil courts at Benares, which has been hanging fire for some years past, is soon to be carried out, suggests that the opportunity should be taken to provide accommodation where jurors and assessors may wait.

HINDUSTANI,
28th March, 1906.

Certain suggestions regarding the appointment, &c. of assessors.

11. A correspondent of the *Hindustáni* (Lucknow), of the 28th March, while approving of the system of appointing assessors to assist the Judges in the trial of sessions cases, says that the present rules *re* the appointment, &c., of the assessors are open to several objections, and should be amended. Firstly, tahsíldárs enter the names of men in the list of assessors without first satisfying themselves in any way as to whether the men are both physically and intellectually fit for the appointment or not, and without hearing their objections thereto, in case they have any. This is not satisfactory at all. A tahsildar should send for a man whom he proposes to nominate as assessor, and satisfy himself as to his fitness, &c., before he sends up his name for the appointment. Secondly, a person appointed assessor should be free to file his objection against his appointment any time, and not only on one day that may be fixed by the Judge and District Magistrate during the year for the purpose of hearing such objections. Care should also be taken that the latter date is not fixed on a religious festival or a public holiday. Thirdly, the maximum fine of Rs. 100 which can be imposed on an assessor for failing to attend the Sessions Court on the day he is summoned to do so, is too heavy and should be considerably reduced. Fourthly, an assessor who is ill may be allowed to submit a certificate from a local *hakim* or even from the zamíndár testifying to his illness, and not necessarily from a doctor as he is required to do at present. Fifthly, an assessor should be paid his actual expenses, whenever he is summoned to court, whether he is taken in or not. In conclusion, the writer suggests that it would be well if assessors were selected from among those persons only who know law. They should be paid whenever they are called to attend the court.

ADVOCATE,
29th March, 1906.

Need for improving the prospects of promotion of the clerks employed in the Civil Courts in the United Provinces.

12. A correspondent of the *Advocate* (Lucknow), of the 29th March, says:—

The time has now arrived for the Hon'ble Judges of the High Court to attend to the inevitable necessity of reform in Civil Courts. The ministerial posts of a Civil Court quite unlike those of other Departments are not at all inviting. No good man would ever like to become a clerk or *muharrir* in Civil Courts. The simple and sole reason is that like other Departments there are no hard and fast rules protecting the interests and progress of the officials. A strange element can be introduced in any office at sweet will, there being no supervision. Merit is not appreciated, seniority in service is thrown to the winds when there is a protégé to be shown favour to. The field of Civil Court employés is restricted in one district only, *i.e.*, the one in which he is employed, the result being that his progress is likewise restricted to one field only. Still the poor fellows are not sure of their progress in that one field even, because a recommendation may overthrow all the hopes and expectations, which are too limited, of the poor fellows. Compare the fate of Civil Court officials with those of Revenue and Criminal courts. One Commissionership comprises several districts, and the gradation list of all the officials employed in one Commissionership comprising several districts is one and the same. This would show the vastness of their field. Then there are hard and fast rules for the protection of their interest; and the Commissioner and the Board of Revenue have to look after the strict observance of the same. No strange element can be introduced at sweet will, no claims can be overlooked at pleasure and no favouritism can be given effect to. The cardinal principle of administration is to protect the interest of each and all of their dependents. It is therefore time (the

Dupernex Scheme being on the *tapis*) the Hon'ble Judges should take the dispensation of the fate of their dependents into their own hands and order the maintenance of a gradation list of the officials in the regular line of all the districts in the High Court, and thereby let the Civil Court officials understand that they are not forlorn orphans and that somebody is watching over their interests. I doubt not the Hon'ble Judges would take the matter into consideration and make such rules as may seem proper to them and as may be sufficient to protect the interests of the poor Civil Court officials, and as may not allow their claims to be trampled down. The Judicial Commissioner has such control in Oudh.

(b).—Police.

CAWNPORE GAZETTE,
23rd March, 1906.

Bad characters at Cawnpore.

13. The *Cawnpore Gazette*, (Cawnpore), of the 23rd March, complains that there is a number of bad characters at Cawnpore who possess no ostensible means of subsistence, but live by theft, robbery and other similar criminal means. A few days ago a person was attacked with *lathis*, and robbed of his necklace; while another man, a servant of a *Mahajan*, was similarly assaulted and relieved of Rs. 700. The local authorities would do well to take some effective steps to put a stop to the reign of terror which the bad characters have established at Cawnpore.

ADVOCATE,
29th March, 1906.

Rules for the appointment of Deputy Superintendents of Police in the United Provinces.

14. The *Advocate* (Lucknow), of the 29th March, says :—The rules framed by the Government for the Deputy Superintendentship ensure one thing, namely, that the nominees will be well educated gentlemen coming from respectable families, who, as time goes on, will be able to prove good District Superintendents of Police. We hope that the Departmental examination to which the candidates will be subjected will insist on the candidates passing an examination in the Law of Evidence and Criminal Laws. The Naib-Tahsildars and the Tahsildars, along with Inspectors of Police, will offer a wide field for nomination, and the rules when finally approved of will give to Government officers who will be in every way worthy of the new office and who, when justice is done to Indian claims, will afford a good field for the selection of Indian District Superintendents of Police.

(c).—Finance and Taxation.

SURMA-I-ROZGAR,
24th March, 1906.

Circulation of counterfeit coins in India.

15. The *Surma-i-Rozgár* (Agra), of the 24th March, states that as the new (King's) coins are much simpler in the details and design than the old (Queen's) coins, and can very easily be counterfeited, a large number of false rupees are at present found in circulation throughout India. The unwary public can hardly know a false from a genuine coin; and Government would do well to make the details of the coins more elaborate with a view to render their counterfeiting more difficult.

INDIAN PEOPLE,
25th March, 1906.

The Financial Statement of the Government of India for 1906-1907.

16. The *Indian People* (Allahabad), of the 25th March, says :—In the Financial Statement of the Hon'ble Mr. Baker the following sentences referring to the revised estimate for 1905-1906 are worthy of note :—"There was an increase of £272,300 under 'Political' mainly due to payments aggregating £241,200 on account of the subsidy of the Amir of Afghanistan with arrears. At the time the Budget was under preparation the negotiations with the Amir were still proceeding, and it was considered expedient to make no reference to the matter in the estimates." Innocent as these sentences evidently appear, they conceal a little world of mystery. It should be noted, in passing, that the allowance paid to the Amir is officially called a subsidy. The Afghans call it by a more expressive name. Then, there is some uncertainty about the actual amount paid to the Amir as subsidy. The *Pioneer* says it is 15 lakhs, but we are under the impression that it is 18 lakhs. Originally, the subsidy paid to the late Amir Abdur Rahman Khan was 12 lakhs, at the rate of a lakh a month. After the Durand Mission, which went to Kabul in 1893, the subsidy was raised by 6 lakhs, or Rs. 50,000 a month. According to this calculation the figure mentioned in the Budget, which represents a sum over 36 lakhs of rupees, would be the Amir's subsidy for two years, with arrears, or a small interest. Why did the subsidy get into arrears? What were the negotiations proceeding with the Amir, and what bearing did they have on the subsidy? These questions are

calculated to excite curiosity, but there is no means of satisfying it, even if the dread of the Official Secrets Act did not hang over the curious and the enterprising. If previous Financial Statements are consulted, it will be found that no mention is anywhere made of the Amir's subsidy. It is always incorporated under the head of "Political" in the heads of expenditure. In the accounts of 1904-1905 Rs. 1,11,84,070 was the amount spent under this head by the Imperial Government, and Provincial and Local Governments spent Rs. 6,09,611. Details of this particular item of expenditure are neither given nor asked, though they would be more romantic than a sensational novel. Under the heads of revenue again, in the accounts of the same year, there is an item of Rs. 95,07,654 as tributes from Native States. Of this also no details are available, though there is no reason why the mystery that surrounds "political" expenditure should clothe this item of revenue. Will any venturesome Member of Council call for a statement giving the details of tributes from Native States?

ADVOCATE,
29th March, 1906.

The Indian Budget for 1906-07.

17. The *Advocate* (Lucknow), of the 29th March, in commenting upon the Indian Budget for 1906-07 observes:—For the year about to close it is a fact that the Local Governments have failed to spend in full the considerable sums assigned to them in the Budget. It means two things. The surprise kept in store for the public seems to affect the Local Governments as well who are thus unable to have schemes ready for the use of the grants made. The very fact that allotments are made shows that the need is great, but the Supreme Government takes the fact into consideration only when it is quite sure of its surplus. This is anything but a reasonable way of dealing with important problems, much less with a sympathetic attitude.

(d).—*Municipal and Cantonment Affairs.*

NASIM-I-AGRA,
23rd March, 1906.

Protest against the entire Municipal printing work being done in the Government Press in the United Provinces.

18. The *Nasim-i-Agra* (Agra), of the 23rd March, complains that, since the revised Municipal Account Code came into effect, the printing work of the municipalities in these Provinces has come to be done entirely in the Government Press, though it could be done much cheaper in the local presses. Surely the municipalities should be given the option to get their printing work done where they can have it done cheaper, and not necessarily in the Government Press. The Municipal money comes from the pockets of the people, and it should be spent as economically as possible.

INDIAN PEOPLE,
25th March, 1906.

Comments on a certain time-expired Municipal Commissioner not seeking re-election at the recent Municipal elections at Allahabad.

19. The *Indian People* (Allahabad), of the 25th March, says:—There was a time when Municipal elections produced some excitement, and the interest would have increased had the principles of Local Self-Government been really encouraged. In Calcutta it has been practically killed by the new Municipal Act, and no one of any distinction seeks a seat in the municipality. Hardly any ward was contested in the last election, which produced no interest. In Allahabad also there were some elections, but the best men usually keep out of the municipality, and a certain unpleasant incident last year ought to keep independent people away from the municipality. It was noticed, however, that at the last election a certain Municipal Commissioner did not offer himself for re-election, as he had incurred the intense displeasure of the rate-payers in connection with some committee work. That is something to record for a municipality like that of Allahabad, where elections are seldom contested. If this particular municipal Commissioner had come forward as a candidate he would have been stoutly opposed, and he prudently held aloof. It is now reported that he is likely to be nominated by the Government. A Municipal Commissioner who has been elected by the rate-payers should seek re-election if he wishes to keep his seat; if he is defeated, or does not seek re-election he should make way for others. If this late Municipal Commissioner is nominated by the Government simply because he succeeded in making himself particularly disagreeable to the rate-payers, the public will form its own opinion about the work of nominated Municipal Commissioners.

INDIAN PEOPLE,
25th March, 1906.

A case of alleged abuse of authority by the Cantonment Magistrate at Jullundar in the Punjab.

20. The *Indian People* (Allahabad), of the 25th March, says:—A case of gross, and almost inhuman, abuse of authority is reported from Jullundar in the Punjab. A grandson of Lala Sheokaran Dás, a wealthy and respectable banker residing within Cantonment limits, was suffering from small-pox. An

anonymous correspondent informed the Cantonment Magistrate of this fact. Thereupon that officer issued a notice that the child should be removed at once. Lala Sheokaran Dás appealed to the Cantonment Magistrate to give him 24 hours' time, and added that his house was clean and well kept and all possible precautions were being taken to prevent the danger of infection. He further invited the Sanitary Officer to come and inspect his house. The house was inspected and no fault was found with the sanitary arrangements. But the Cantonment Magistrate was obdurate and refused to accord Lala Sheokaran Das a hearing, or any extension of time. At night the police appeared at the house and threatened to remove the child forcibly unless he was taken away at once. The grandfather was thus compelled to remove the child to the house of a relation at night, and the patient died shortly afterwards. The powers within cantonment limits are more summary than within municipal limits, but we have seldom heard of a case in which they have been so inconsiderately and cruelly exercised. Even in cases of plague the order of removal has been done away with, and vaccination is believed to afford a reasonable immunity against small-pox. To remove a patient suffering from the disease is to expose him to almost certain death, and death did take place in this instance. Is there no one to call the Cantonment Magistrate to account for his inhuman severity and abuse of authority?

OUDH PUNCH,
29th March, 1906.

Certain Municipal complaints at Lucknow.

21. A correspondent of the *Oudh Punch* (Lucknow), of the 29th March, complains that muhalla Bhusa Mandi at Lucknow is generally very dirty, owing to the neglect of their duty by the sweepers concerned. The drain near the house of one Nawab Qaisar Mirza is very dangerous for carts and *ekkas* which, passing that way, as often as not fall into it, and are broken: the Municipal Board should put up a railing at the drain to prevent such accidents.

(e).—Education.

ADVOCATE,
25th March, 1906.

Need for spread of education in India.

22. A correspondent of the *Advocate* (Lucknow), of the 25th March, says:—I have just returned to this country of distances, distress and disappointments, after a six months' sojourn in temperate climes, and I find that within even this short period of absence, many changes have taken place. We have the "Swadeshi" and the "bureaucracy" very much in evidence, to say nothing of other movements in different directions, some decidedly backward, and others impulsively forward, without a defined aim or object.

To begin with, the "Swadeshi," which apparently means "made in India," is in principle an excellent move in the right direction; but should be free from any bitter feeling of revenge, such as one would imagine it to be in its inception. What the people in this country of hopeless inertia and idleness require is hard and constant work; and if that is undertaken by themselves, for their own advancement and benefit, they should receive every encouragement and help from their rulers.

By help, let it not be understood substantial money advances, but help in education.

Let there be more schools of a polytechnic character, where simple courses of technical education would be brought within the reach of the rich and poor alike.

Stunting education is likely to do harm of a serious character in the future, therefore to regain lost ground, some such expedient becomes more and more imperative.

Some interesting leaders which recently appeared in the *Pioneer* refute the idea of the term bureaucratic being applicable to the Indian Government.

They may be right or wrong in a general way of arguing; but it is exceedingly difficult to define the characteristics of the Government as established in India by any other expression but autocratic, and bureaucratic. And though the manner in which these powers are handled may give them a savouring of representative Government, yet the wide and vast distinction in plain English must undoubtedly remain unanswerable. The bureaucratic character of our Government is recognized by all those Englishmen who after years of hard honest work in this dependency under that system, have retired to their well earned rest at home.

If no other form of Government is at present suited to the country, why fight shy of the only term which can be applied to it ?

Representative Government, if introduced after years of a staunch educational policy, will have some chance of being understood.

In the meantime, some relief might be given to the people, and especially to the agricultural classes by saving them from the oppression of their own people.

The Congress leaders are ready to malign the bureaucratic form of Government, but they entirely ignore the fact that it is their own countrymen, who, from the village chaukidár, the village patwari, and upwards, with of course many honourable exceptions, make a point of assuming powers which no Government ever granted to them, and each underling looks upon himself not as a servant of the public but as a little centre of Government. Such being the case brought about through the absolute ignorance of the people, no reform can take deep root until their minds are gradually trained to their true position by education on broad liberal lines. It cannot be denied that good and evil are so commingled that anything humanly conceived cannot be wholly good or wholly evil.

We live in an age when life is all absorbed in a feverish anxiety for material advancement. Arts and sciences have received an impetus which they never had in earlier centuries of civilisation. Contact and communication with the advanced nations of the world are now having, and are bound to have still more, their full effect on the Eastern peoples.

The first great Christian rulers of India foresaw all that is taking place to-day when colleges and universities were opened to educate the people to make them understand their true position among the nations of the world. If with the good some evil has crept in, it was unavoidable. The evil of discontent, for instance, was bound to come and education alone cannot be blamed for it where there is so little of it. It is heart-rending to see the old and the young, even a few miles out of busy centres of education and business in this country, steeped in ignorance and living a life which their forefathers did centuries ago. The same cut of garments, or none at all ; the same miserable shelter of a mud hut with its yard full of dirt and filth, to be an apology for a manure later on. The same solace from a dirty " hookkah " round the reeking fire of cowdung and rubbish when the day's work is done. For food, a coarse cake with " dal " or only salt to nourish the body. A talk on money, corn, or oppression, then to sleep on a heap of straw or tattered " charpoy " devoid of bedding, with very scanty covering, if any. This scene has been enacted year in, year out, with remorseless regularity, for centuries. Hope there is none

Charity is still known to an extraordinary extent in their own way. Poor as they are, their little store of grain or corn is ever at the service of a poor brother in need of a meal.

They know that a day of want may come for them also, when their neighbour's help would be sought. So the exchange of help and kindness goes on without ceasing.

Education alone can effect a change for the better, and it should be brought within their reach. Government can do a good deal by giving the impetus, but nothing can be achieved without a whole-hearted co-operation of the people. Happily, signs of awakening of the educated classes to a sense of their responsibilities are faintly appearing on the horizon, and a public spirit has at last taken hold of the people. But the master mind is yet to arise to guide and focus that spirit into the right direction. A master mind again is useless unless it is mastered in its turn by overwhelming sympathies and accord from the ruling power. Most happily, signs of this too are not wanting, and one cannot fail to be touched by the sympathy expressed in His Honour the Lieutenant-Governor's Resolution of the 12th January, which forecasts the future policy of Government at least as far as these Provinces are concerned.

That extended primary education will go hand in hand with every day education on broad statesmanlike lines is a desideratum.

General education cannot, however, be attempted unless the natural leaders of the people prepare a scheme for it, and approach Government with the request to give it effect.

Compulsory education should follow when the time is ripe for it. India's great need at the present moment is a whole-hearted loyal sympathy with the country and its people.

CITIZEN,
26th March, 1906.

Proposed appointment of an Inspectress of Schools in the United Provinces.

23. The *Citizen* (Allahabad), of the 26th March, referring to the proposed appointment of an Indian Educational Service Inspectress in the United Provinces, says :—May we ask whether in submitting the necessary proposition statement for the appointment of an Inspectress, Mr. Lewis will recommend an Indian or a European ?

CITIZEN,
26th March, 1906.

Appointment of a Civilian as Director of Public Instruction in Bengal.

24. The *Citizen* (Allahabad), of the 26th March, says :—There is occasion for the following humorous display of the *Indian Daily News* : "The appointment of Mr. Earle to the head of the Education Department is, we understand, only the commencement of a series of changes under which the versatility of the members of the Civil Service of India will be more thoroughly utilised. It is probable that on the retirement of Bishop Coplestone, which event must come sooner or later, that office will in future be reserved for retired Lieutenant-Governors who may have during their career developed extraordinary aptitude for Church work. The post of Principal of the Medical College will also in future be reserved for those of the Service who have shown an interest in medical research, and who from their detached position are consequently able to take a wider view of medicine than can be obtained by a mere specialist in that profession. India, in fact, must be more self-contained, and it should be possible indeed to provide a Commander-in-Chief, if necessity arises, from the ranks of the Civil Service. Some one said the other day that the Napoleon of the future would probably be a paralytic chessplayer carried to the field on a water-bed, and if that is so, it would no doubt be easy to select some senior member of the Service who would, in case Lord Kitchener was called away, see that our little or big wars were properly handled. Sir Andrew Fraser, it is understood, will put these views shortly before Mr. Morley, personally. It is possible that these changes may cause injustice to the Services, who have hitherto supplied these posts, but 'efficiency' is after all the legacy left to India by Lord Curzon."

AL-AZIZ,
28th March, 1906.

Complaint regarding certain Urdu text books used in the schools of the United Provinces as produced by the Nawal Kishore Press, Lucknow.

25. *Al-Aziz* (Agra), of the 28th March, complains that ever since the first and second Urdu Readers by Maulvi Muhammad Ismail, that are used as text books in the primary classes of the schools in the United Provinces have been printed by the Nawal Kishore Press, (Lucknow), the production of the works has become worse and worse every time a new edition has been brought out. The Education Department would do well to see to the matter.

(*f*).—*Agriculture and questions affecting the land.*

AWAZA-I-KHALQ,
24th March, 1906.

Alleged causes of the constant recurrence of famines in India.

26. The *Awáza-i-Khalq* (Benares), of the 24th March, referring to the constant recurrence of famines in India, asks why it is that this dire calamity does not visit England—by no means an agricultural country—nor Ireland, nor even Afghanistan, the poorest country in the world. The reason is not far to seek. Let a continued drain of wealth that is carried on from India in various forms from year to year, be similarly carried on from England, say to Germany or America; let all the high and important appointments of the State in England be held, and the mines worked, by foreigners as is the case in India; and above all, let all the English arts and industries be destroyed as the Indian ones have been—let all this be done in England but for, say, 30 years, and then see if famine does not make its home in that country, as it has done in India.

ADVOCATE,
25th March 1906.

Famine relief measures in Bundelkhand.

27. The *Advocate* (Lucknow), of the 25th March, says :—Some time ago we received complaints from Jalaun to the effect that the names of a number of *pardanashin* women were struck off the list of the distressed without giving any reason for doing so. Similar complaints have reached us from Konch, from where a correspondent tells us that the names of a number of men have been removed on the ground that they have relations to whom they can look for support. Now this is asking the blind to

lead the blind. Are not the relations in distress, and who can force even well-to-do relations to take care of their starving brethren? The next complaint is that yet no arrangement has been made for fodder, and cattle in hundreds are being sold for no price and slaughtered for the sake of their hide. The spectacle is simply heart-rending. But if all the cattle are allowed to be destroyed, one is anxious to know what will happen in August and July? How will the cultivators till the soil? The people are not yet taking their cattle to the forests. We would ask the District Officers to either import fodder from neighbouring districts or take the cattle to the forests. Once the cattle are thus destroyed, no help and no grant can replace them. Something must be done in all seriousness to save the cattle from destruction. [The *Hindustáni* (Lucknow), of the 28th March, expresses the same views].

(g).—General.

The Bengal Government and the cry of *Bande Mataram*.

RAHBAR,
21st March, 1906.

28. The *Rahbar* (Moradabad), of the 21st March, says that the measures which the Bengal authorities have been adopting to suppress the cry of *Bande Mátaram*, are quite improper, and do not become the Government at all. According to the *Rais and Raiyat*, a Bengali poet, named Bhim Chandra, wrote, during the Viceroyalty of Lord Mayo, a song which caused much more national excitement than *Bande Mátaram* does; but, instead of punishing the poet, for spreading disaffection among the people, Lord Minto simply called him to his presence, and after praising his song, politely asked him to alter certain objectionable lines therein, and he willingly did it. This incident shows what the difference is between the past and present British rulers of India.

Swadeshism, and its opponents.

NASIM-I-AGRA,
27th March, 1906.

29. The *Nasím-i-Agra* (Agra), of the 27th March, referring to Mr. Chamberlain's strong advocacy of the imposition of an import tariff in England, asks the opponents of the *Swadeshi* movement to reflect and say why the Indians should not be held justified in seeking to patronize and promote their home manufactures, when the need of a similar measure is felt even in so rich a country as England. Surely those opposed to *Swadeshism* in India are short-sighted, and cannot see the noble and beneficial movement in its true light.

A suggestion for the Government of India and Provincial Governments to have an Indian Civilian as one of their Secretaries or Under Secretaries.

INDIAN PEOPLE,
25th March, 1906.

30. A correspondent of the *Indian People* (Allahabad), of the 25th March, says:—I beg to bring to the notice of the Government of India an important and useful proposal, which, I hope, will receive the serious attention of the Government as well as the Indian press.

To study the wants and grievances of the people it is necessary that the head of the Government, *i. e.*, the Viceroy, should have at least one Indian Secretary, call him Assistant Private Secretary or Under Secretary for Home and Foreign Affairs, who is selected from the Indian members of the Civil Service Commission.

We would further advocate that every Governor and Lieutenant-Governor should also have an Indian gentleman among their Principal Secretaries. Until this is done, the public will never feel that their views are represented to the heads of the Local Government or of the Supreme Government correctly and sympathetically. At present a few minor posts, such as Native A. D. C's., Personal Assistants or Mir Munshiships are held by native gentlemen, but their ranks and attainments are not of sufficient status to command due influence both with the Government and the public. And the failure of many of the measures of the Government can be attributed to its want of touch with the people.

What is wanted is that an Indian gentleman (be he a Muhammadan or a Hindu, be he a Bengali, Punjabi or Madrasi) should always be attached to each Government, whose view should be listened to with at least as much attention as those of the European Secretaries, and who should act as an adviser to the Government in matters affecting the real interests of the people.

If the Viceroy had one of our several young and successful native Civilians on his staff, he could help him in a hundred and one ways.

If a few Indian gentlemen (members of I. C. S. preferred) are sent at this time to Japan and China to study the languages of those countries and glean useful facts, they will come out far more successful in establishing the prestige of Government of India than half a dozen Tibet Missions.

Would the Indian Government come to realize that it has everything to gain and nothing to lose by sympathizing with, and encouraging the aims and ambitions of, young India, and by taking the educated Indians into confidence, make use of the material that has been neglected of late to advance the interests of the Indian Empire.

Let the Indian Government take a leaf out of the book of its friend the Nizam of Hyderabad. The latter has a man of an alien religion as his Prime Minister. Cannot the Viceroy appoint an England-returned Indian as one of his Secretaries, and cannot he ask the Local Governments and Administrators to do likewise? If Indians can come out first in Civil Service lists, and if they can make successful Magistrates and Collectors, surely they could be trusted to do the work of a Secretary and confidential adviser of Government equally satisfactorily.

OUDH AKHBAR,
23rd March, 1906.

Suggestion for constructing an embankment to protect the town of Jarwal, District Bahraich, from the encroachments of the Gogra.

31. A correspondent of the *Oudh Akhbár* (Lucknow) of the 23rd March, states that the Gogra, which some 12 years ago flowed at a distance of about 6 miles to the south of the town of Jarwal in the Bahraich district, has fast been changing its course towards the town, so that it now runs only at a distance of three miles on one side and of one mile on another, and it is feared that unless some effective step is taken to check the encroachments of the river, it will, in a few years hence, swallow up this town as well as it did another called Bahrámghát in times past. Government would therefore do well to erect an embankment some three miles in length, and thereby avert the impending calamity from the town.

AWAZA-I-KHALQ,
24th March, 1906.

Deplorable condition of the poorer classes in India.

32. The *Awáza-i-Khalq* (Benares), of the 24th March, regrets that while great efforts are being made at present to devise relief for the twenty thousand unemployed in England, neither the Government nor well-to-do Indians do anything to ameliorate the condition of the very large proportion of the thirty crores of the people, who have always to pass their lives on insufficient food. The condition of the Indians in general has especially been becoming worse, because the vast majority of them have to depend for their livelihood on agriculture, all indigenous arts and industries having almost been killed. But God helps those who help themselves; so that unless "we bestir ourselves to improve our condition, it is useless to expect others to help us."

AL AZIZ,
28th March, 1906.

Suggestion for the restoration of the tomb of one of the Begams of Akbar in Agra to its former condition

33. *Al Azíz* (Agra), of the 28th March, referring to the coming visit of Lord Minto to Agra on the 2nd April, tells His Lordship that if he visits Akbar's Mausoleum at Sikandra he will find the tomb of Miriam, one of that Emperor's Begams, lying in a very neglected condition within the compound of a missionary school in the neighbourhood of the said mausoleum, and asks him to have the memorable tomb repaired and restored to its former condition.

INDIAN PEOPLE,
29th March, 1906.

Sir James Digges LaTouche's administration contrasted with that of Sir Antony MacDonnell.

34. The *Indian People* (Allahabad), of the 29th March, making a passing reference to the closing administration of Sir James Digges LaTouche, as contrasted with that of his predecessor, Sir Antony MacDonnell, observes:—What is really required for the administration of India is not so much brilliant talents or feverish energy, of which Lord Curzon was about the most dangerous example, but sober industry, broad sympathy and an unfaltering sense of justice. Even Sir Antony MacDonnell was disliked by the members of his own service, because of his masterfulness and stern exaction of obedience. On the other hand, there is the danger of the head of the administration being led entirely by his advisers and secretaries, unless he is sufficiently strong and industrious.

V.—LEGISLATION.

Nil.

VI.—Railway.

ROHILKHAND GAZETTE,
24th March, 1906.

Certain complaints regarding the Rampur Station on the Oudh and Rohilkhand Railway.

35. The *Rohilkhand Gazette* (Bareilly), of the 24th March, complains that though Rampur is a large town, and there is a sufficient staff of railway officials at the station, passengers cease to be booked after the arrival of a train there, which causes them much inconvenience. The native station-master too does not behave well towards his fellow-countrymen.

ADVOCATE,
25th March, 1906.

Certain complaints against the East Indian Railway management.

36. The *Advocate* (Lucknow), of the 25th March, says:—We think the time has come when the Railway Board of the Government of India should interfere in order to set right the spirit of rivalry which vitiates the management of the East Indian Railway to the utter disregard of the convenience of the passengers, to which they are unnecessarily subjected.

We do not know how the complaint of the Oudh and Rohilkhad Railway has been disposed of, namely, that during the *Magh mela* the East Indian Railway staff of the Allenganj railway station attempted to divert the Oudh and Rohilkhand traffic to its lines. Passengers intending to come to Lucknow and stations beyond Lucknow were in a manner compelled to take the longer route. We understand the Allenganj staff denied the charge, but we think numerous complaints had reached the Oudh and Rohilkhand Railway management on this subject. The Railway Board should not accept denials but make a thorough enquiry. There is no doubt that passengers leaving for Lucknow from Allahabad station are very much uncared for. The arrangement is simply scandalous. There is not enough of lighting, often not a man is seen on the siding to help the ignorant in getting into the proper carriages or to give information about the reserved carriages. It is true when the Allahabad-Fyzabad line was opened it was laid down that on the Allahabad side of the Ganges the Oudh and Rohilkhand Railway would have no station of its own, that the Allenganj station would belong to the East Indian Railway and would be managed by its staff. But surely the Government could not suspect then that railway rivalry would go to the length of making the administration of one system utterly unmindful of the convenience of the passengers. The Railway Board must take this question into their consideration.

Then the Oudh and Rohilkhand Railway had of late been put to extreme inconvenience owing to the East Indian Railway's refusal to bring coal on its wagons. In fact, at one time the Oudh and Rohilkhand Railway was threatened that its train service would be stopped for want of coal. The Railway had to send its empty wagons to coal fields to get the supply of coal. The result of the diversion of the wagons was that traffic was much interfered with and the dealers in jaggery were put to much inconvenience, as it could not be exported in time to save it from being spoilt by the last rains. We hope that the opening of the Gya-Mughal Sarai line will give the Oudh and Rohilkhand Railway direct access to the coal fields, and that in future it shall not have to depend on the courtesy of the East Indian Railway administration.

But the complaint is not confined to one administration against another: the travelling public too is put to considerable inconvenience. The other day some influential and representative citizens of Allahabad submitted a petition to the Traffic Superintendent asking him to introduce platform tickets to save respectable passengers from indignity at the hands of the staff which does not allow people free access to the platform. The application has met with a cold refusal. The East Indian Railway administration thus leaves it in the hands of the Eurasian lads who do not know anybody in the town to insult any Indian, however respectable he may be, by telling him not to enter the railway platform. The complaint is not confined to the Allahabad station alone, but felt by residents of all important towns on the East Indian Railway. It is high time that the Local Government should direct the attention of the Railway Board to these questions and prevent loss of revenue to the State by want of regard for its passenger traffic by the East Indian Railway staff. [The *Hindustáni* (Lucknow), of the 28th March, expresses the same views].

NAIYAR-I-AZAM,
26th March, 1906.

Misbehaviour of a ticket collector at the Railway Station, Bareilly.

37. The *Naiyar-i-Azam* (Moradabad), of the 26th March, states that on the evening of the 2nd ultimo, a ticket collector, at the Bareilly station of the Oudh and Rohilkhand Railway, forced four respectable passengers to vacate the compartment of an intermediate class carriage of a train to accommodate a friend of his who was to travel by that train. Not only this, but he also ordered some railway porters to throw out the luggage of the passengers in question on the platform, which caused them a loss of some Rs. 60, serveral bottles containing *atar* being smashed.

BHARAT JIWAN,
26th March, 1906.

Need for the establishment of a railway booking office in the city of Benares.

38. The *Bhárat Jiwan* (Benares), of the 26th March, approving of the proposal of the authorities of the East Indian and Oudh and Rohilkhand railways to open a booking office in the town at Benares, says that the sooner the proposal is carried out the better, passengers being exposed to much inconvenience in having to book themselves at the Kashi station where accommodation is very insufficient.

BHARAT JIWAN,
26th March, 1906.

Suggestion for establishing a bazaar at the Sikraul junction in Benares.

39. The *Bhárat Jiwan* (Benares), of the 26th March, complaining that the articles of cooked food sold at the Sikraul junction in Benares are generally rotten and unwholesome, suggests that the railway authorities had better establish a bazaar at the station, so that passengers may be able to obtain good food there. There is also a great need for a bathing-place, which should be provided.

VII.—POST OFFICE.

AL AZIZ,
28th March, 1906.

Suggestion for raising the pay of postal runners.

40. A correspondent of *Al Azíz* (Agra), of the 28th March, says that considering the most laborious and risky duties postal runners have to perform, they receive the very small salary of Rs. 5 a month, while the pay of peons in all other Government Departments is now Rs 6 per mensem. The postal authorities would do well to consider the advisability of raising the pay of postal runners.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

AL BASHIR,
27th March, 1906.

Complaint against a procession paraded at Ghazipur in celebration of the late *Holi* festival.

41. One Shah Muhammad Hafíz Álam, writing to *Al Bashír* (Etawah), of the 27th March, observes that the *Holi* orgies are perhaps held nowhere else so indecently and uproariously as they are at Ghazipur. On the occasion of the last *Holi*, the Hindus paraded, in the public streets of that town, a procession accompanied with flags, in which the processionists beat their breasts with their hands, and shouted a very indecent word, in imitation, as the writer thought, of the Muhammadans who beat their breasts uttering the name of their "martyred" Imam on the occasion of the *Muharram*. This was very annoying to the writer, especially as the parading of the procession, so far as he remembered, was an innovation, and intended probably to make fun of the Muhammadan solemn celebration of the *Muharram*. The Hindus were probably emboldened to start such a procession on account of a Hindu being the District Magistrate in Ghazipur at present. The writer also complains that a child of his happened to be severely hurt in connection with the hubbub of the procession, and the latter is now under the treatment of the Civil Surgeon.

IX.—MISCELLANEOUS.

INDIAN PEOPLE,
29th March, 1906.

The *Indian People's* appeal to the people to help it with information on public matters.

42. The *Indian People* (Allahabad), of the 29th March, says:—While we are duly thankful for the appreciation and criticism with which we are favoured, from time to time, we would beg respectfully to point out that co-operation and help are more necessary to the success of a newspaper. Every reader is in a position to help us, if he will only choose to do so. We shall welcome and try to adopt all suggestions that may be made to enable us to serve the interests of our Provinces more effectively. Every local grievance and every local need, every instance of an abuse of authority or official high-handedness should be brought to our notice, so that we may make due inquiry and ventilate them. It is by such

help that newspapers become successful. If the truth were to be frankly told, it is the confirmed indifference of the public which stands in the way of a newspaper becoming serviceable. A newspaper office can only become a centre of information and activity by the help of the public. If there are defects let them be pointed out and improvements suggested; if there is lack of local information such information should be supplied by the local public. There are a thousand and one matters relating to the United Provinces standing in need of ventilation and discussion, and we earnestly appeal to the public to help us in discharging that duty. Mere destructive criticism may kill a newspaper, and Allahabad has the unenviable distinction of being the grave of more than one newspaper, but it can never tend to promote the permanence of a newspaper. If you have a permanent newspaper you can do everything to improve it. Without an organ of public opinion no public cause and no public movement can be subserved. Let us, therefore, have helpful co-operation and constructive criticism to help the development of healthy public opinion and a truer conception of public duty.

ALLAHABAD:
The 2*nd April* 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

No. 14 OF 1906.

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NATIVE NEWSPAPERS
Published in the UNITED PROVINCES

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 copies.
2	Hindustán Review	Allahabad	Munshi Durgá Parshád	1,350 „
3	Theosophy in India	Benares	Mr.G . S. Arundale	...
	Twice a month.			
4	Allahabad Law Journal	Allahabad	Babu Girja Kumár Ghose	600 copies.
	Weekly.			
5	Citizen	Allahabad	Babu Jotindra Náth Sen	600 copies.
6	Express	Lucknow	Munshi Siddiq Ahmad	600 „
	Twice a week.			
7	Advocate	Lucknow	Bábu Ganga Parshád Varma	950 copies.
8	Indian People	Allahabad	Babu D. N. Singh	650 „
	Three times a week.			
9	Hindosthán	Kálákánkar (Partábgarh)	Rájá Rámpál Singh	200 copies.
	ANGLO-URDU.			
	Monthly.			
10	Aligarh Monthly	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	At irregular intervals,			
11	Upkár	Nagina (Bijnor)	Jawáhir Singh	500 copies.
	Monthly.			
12	Al Islám	Allahabad	Hámid Husain	300 copies.
13	An-Nadwah	Lucknow	Saiyid Abdul Hai	400 „
14	An-Nazír	Meerut	Munshi Nazír Husain	400 „
15	Árya Bandhu	Meerut	Dr. Rám Chand	500 „
16	Árya Patra	Bareilly	Hakim Raghubir Sahái Varma	4,000 „
17	Árya Samáchár	Cawnpore	Bábu Ánand Sarup	500 „
18	Asr-i-Jadid	Lucknow	Khwája Ghulám-us- Saqlain	...
19	Gauhar-i-Shahwár	Lucknow	Saiyid Zawwár Husain	200 copies.
20	Gurukul Samáchár	Sikandarabad (Bulandshahr)	Munshi Kúra Mal	500 „
21	Háfiz-ul-Mulk	Hapur (Meerut)	Háfiz Abdul Qadir	500 „
22	Hamdard-i-Qaum	Meerut	Raghubir Singh	1,000 „
23	Intikháb-i-Meerut	Meerut	Babu Salek Chand	...
24	Ját Bandhu	Girdharpur (Meerut)	Chaudhri Lakhi Singh	250 copies.
25	Khátún	Aligarh	Ináyat Khán	200 „
26	Magazine-i-Hind	Meerut	The North-Western Provinces Trading Company, Ld., Meerut.	250 „
27	Mazhar-ul-Islám	Moradabad	Qázi Mazhar Qaiyum	921 „
28	Muraqqa-i-Álam	Hardoi	Hakím Muhammad Ali Khán	350 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
29	Satopkári	Bareilly	Bareilly Satopkári Sabha	2,300 copies.
30	Tálim-ul-Islám	Benares	Shaikh Hafiz-ud-din Ahmad	...
31	Urdu-i-Mualla	Aligarh	Fazl-ul Hasan, B.A.	350 copies.
32	Vaishya Hitkári	Meerut	Mohan Lál	750 „
33	Zamánah	Cawnpore	Babu Daya Narain Nigam	700 „
34	Zamíndár-wa-Káshtkár	Bijnor	Muhammad Khalil-ur-Rahmán	600 „
35	Zia-ul-Islám	Moradabad	Muhammad Fazl Husain	...
36	Zinda Dil	Cawnpore	Kishan Bahádur	300 copies.
	Twice a month.			
37	Akhbár-i-Imámia	Lucknow	Saiyid Ábid Ali	250 copies.
38	Anjan Akhbár	Moradabad	Hakim Mindhai Lal	500 „
39	Dilshád	Meerut	Lalta Parshád	200 „
40	Ittihád	Lucknow	Maulvi Abdul Halim	500 „
41	Khurshíd-i-Nánpára	Nánpára (Bahraich)	Bádullah	200 „
42	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	about 600 „
43	Pocket Akhbár	Agra	Dwarka Parshád	250 „
	Three times a month.			
44	Mufid-i-Ám	Agra	Qádir Ali Khan Súfi	200 copies.
45	Najm-i-Bázigh	Moradabad	Muhammad Ismáil Khan	200 „
46	Rafiq Punch	Moradabad	Mahmúd-ul-Hasan	200 „
	Weekly.			
47	Agra Akhbár	Agra	Khwája Siddiq Husain	200 copies.
48	Akhbár-i-Mubáhisa	Budaun	Dwarka Parshád	200 „
49	Al Azíz	Agra	Abdul Aziz Khan	400 „
50	Al Bashír	Etáwah	Muhammad Bashír-ud-din	677 „
51	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din	225 „
52	An-Najm	Lucknow	Maulvi Abdush Shakúr	400 „
53	Áwáza-i-Khalq	Benares	Guláb Chand	500 „
54	Cawnpore Gazette	Cawnpore	Harnám Singh	500 „
55	Colonel	Moradabad	Sheo Parshád	200 „
56	Dabdaba-i-Sikandari	Rampur	Muhammad Fárúq Hasan	300 „
57	Fitnah	Gorakhpur	Hakim Abdul Karim Khan	400 „
58	Hindustáni	Lucknow	Babu Ganga Parshád Varma	1,100 „
59	Indian Punch	Budaun	Dárogha Basant Rai	...
60	Jám-i-Jamshed	Moradabad	Qázi Jamshed Ali	200 copies.
61	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	300 „
62	Káyasth Hitkári	Agra	Ahmad Husain	400 „
63	Mukhbir-i-Álam	Moradabad	Qázi Abdul Ali	300 „
64	Musáfir	Agra	Pandit Bhoj Dat	579 „
65	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	325 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
66	Nasím-i-Hind	Fatehpur	Muhammad Karim Bakhsh	about 200 copies.
67	Nizám-ul-Mulk	Moradabad	Qázi Mazhar Qaiyum	367 „
68	Oudh Punch	Lucknow	Shaikh Sajjád Husain	300 „
69	Pilibhit Gazette	Pilibhit	Muhammad Khaliq Ahmad	250 „
70	Qulqul	Bijnor	Qázi Nazar Husain	350 „
71	Rahbar	Moradabad	Brij Lál	500 „
72	Riyáz-i-Faiz	Pilibhit	Munshi Dál Chand	250 „
73	Rohilkhand Gazette	Bareilly	Shaikh Abdul Aziz	500 „
74	Sahífa	Bijnor	Munshi Faiz-ul-Hasan	400 „
75	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat	250 „
76	Sitára-i-Hind	Moradabad	Sheo Parshád	115 „
77	Surma-i-Rozgár	Agra	Itrat Husain	275 „
78	Tafríh	Lucknow	Rámji Dás Bhárgava	500 „
79	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh	350 „
80	Union Gazette	Bareilly	Karam Iláhi	150 „
81	Zul Qarnain	Budaun	Maqbul-ur-Rahmán	550 „
	Twice a week.			
82	Nasím-i-Agra	Agra	Bireshwar Sányál	300 copies.
83	Riyáz-ul-Akhbár	Gorakhpur	Saiyid Riyáz Ahmad	400 „
	Daily.			
84	Oudh Akhbár	Lucknow	Munshi Sheo Parshád	700 copies.
	ARABIC-URDU.			
	Twice a month.			
85	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wali	200 copies.
86	Ar Riyáz	Aligarh	Maulvi Saíd Ahmad	600 „
	PERSIAN.			
	Monthly.			
87	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	200 copies.
	HINDI.			
	Monthly.			
88	Ánand Kádambini	Mirzapur	Pandit Badri Narain	Very small.
89	Bháratendu	Benares	Agrawál Sports Club	...
90	Bhárat Sudasha Pravartak	Farrukhabad	Pandit Ganesh Parshád Shamá	300 copies.
91	Bráhman Kul Chandriká	Cawnpore	Shankar Dayál	275 „
92	Bráhman Samáchár	Parichhatgarh (Meerut)	Pandit Chhuttan Lál	400 „
93	Bráhman Sarvaswa	Etawah	Pandit Bhimsen Sharma	600 „
94	Chhátra Hitaishi	Aligarh	Shiva Charan Lál	1,000 „
95	Dayánd Patrika	Meerut	Pandit Musaddi Rám	...
96	Devanágri Gazette	Meerut	Murli Dhar Varma	350 copies.
97	Garhwáli	Dehra Dun	Pandit Girja Dat Naithani	300 „
98	Hindi Pradíp	Allahabad	Bálkishna Bhat	140 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
99	Jásús	Gahmar (Ghazipur) ...	Gopál Rám	400 to 500 copies.
100	Kalwár Mitra ...	Allahabad	Prem Náth Yogishwar ...	400 „
101	Kánya Kubj Hitkári ...	Cawnpore	Manohar Lál	800 „
102	Kavindra Bátika ...	Allahabad	Bishambhar Náth ...	400 „
103	Manohar Bátiká ...	Benares	Babu Shiva Saran Dás ...	...
104	Nigamágam Chandrika ...	Benares	Mahádeo Sharma	2,000 copies.
105	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Sect of Bráhmans.	350 „
106	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarúp ...	1,600 „
107	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	1,300 „
108	Shri Rághavendra ...	Allahabad	Chaube Dwarka Parshád ...	500 „
109	Swadesh Bándhava ...	Agra	Kunwar Hanuwant Singh ...	1,000 „
110	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	1,000 „
111	Vasundhara	Lucknow	Bishambhar Náth Varma ...	350 „
112	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
113	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
114	Rájpút	Agra	Hanwant Singh	1,800 „
	Weekly.			
115	Árya Mitra	Agra	Hukam Singh	1,425 copies.
116	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „
117	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
118	Sipáhi	Cawnpore	Síta Rám	250 copies.
	Twice a week.			
119	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	500 copies.
	Daily.			
120	Hindosthán	Kálákánkar (Partabgarh) ...	Raja Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
121	Arya Darpan	Sháhjahanpur	Bakhtáwar Singh ...	800 copies.
122	Dharm Panch ...	Meerut	Parbhu Dayál Sharma ...	500 „
123	Hindi-Urdu Samáchár ...	Etáwah	Raghunáth Parshád Misra ...	500 „
124	Kashmír Darpan ...	Allahabad	Munshi Ajodhia Parshád ...	300 „

I.—POLITICS.

(a).—*Foreign.*

SHAHNA-I-HIND,
1st April, 1906.

England's right of permanent stay in Egypt and the Soudan questioned.

1. THE *Shahna-i-Hind* (Meerut), of the 1st April, referring briefly to the circumstances that led to the conquest of the Soudan by British troops, asks whether that country now rightly belongs to Turkey or England. The British were allowed to occupy Egypt to restore order and establish peace there, and reconquer such provinces of the Khedive as had revolted from him. Now when an estate is placed under the Court of Wards for rescuing it from mismanagement, the latter does not become its owner, but simply its manager. Similarly England can in no sense be said to have become the rightful mistress of Egypt and her reconquered dependency, the Soudan, for the services she has done her, but she is merely her protectress. And as Egypt is still legally a vassal of Turkey, the latter might raise the question of the evacuation of the former by England at any time. However if she ever raises this question, she is sure to cause much political strife in Europe.

(b).—*Home.*

HINDOSTHAN,
30th March, 1906.

A Russian's views on India.

2. The English *Hindosthán* (Kálákánkar), of the 30th March, referring to a portion of the lecture which Lieutenant-Colonel Synesareff delivered at St. Petersburg before a Military Society on the 25th January last, observes:—The lecturer, unacquainted with the feelings of the Indians, says that the natives find that India was better off during the Moghal reign than it is now. Forsooth! It was better off indeed, because Mahmúd knocked down our temples, robbed all Hindu places of worship in India, treated Hindus with contempt and persecuted them. Akbar, of course, was kind to Hindus, but the Moghal reign cannot be compared with the English which gives us the right of free speech, the privilege of the Press, and security of life and property. Why is the wealth of the country exported abroad? Because the monopoly of trade is in the hands of alien merchants. But the lecturer must remember that all the alien merchants are not English, therefore the English Government is not entirely to be blamed; because the fault rests with the policy of free trade. As to the expression that "no wonder that such a Government as this evokes the hatred of the population," we treat the assertion with the contempt it deserves; because the warm and loyal reception which was accorded to Their Royal Highnesses the Prince and Princess of Wales throughout their tour in India, belies all the vituperative and disloyal sentiments of the Russian writer. As to the insinuation of the writer about the rule of India which he says was at first governed by the East India Company and therefore it was strictly a matter of trade, we do not deny it: but he should look at the English Power which rules over the dominions so wide and broad that the sun does not set on the British territories. We must not speak of what one was but consider what one is.

HINDOSTHAN,
2nd April, 1906.

A Russian's views on India.

3. The English *Hindosthán* (Kalakankar), of the 2nd April, continuing to quote from the speech of Lieutenant-Colonel Synesareff, says:—The next paragraph runs as follows:—

"The English Government in India is a piratical concern, for its object is to get as much money as it can, and it does not trouble itself about future generations."

Good God! who can dare pay such a bad compliment to our benign English Government, whose merciful reign far outweighs the preceding Muhammadan and Hindu rule. The present Government even pretends to make over the rule of India to the natives of the country when they are fit to govern it. It is unjust to say that the English Government in India is a piratical concern; nay, rather, it has stopped and abolished piracy from the country. It is possible only for a Russian to utter such nonsense about the rule of our English Government.

HINDOSTHAN,
4th April, 1906.

A Russian's views on India.

4. The English *Hindosthán* (Kalakankar) of the 4th April, in continuation of its preceding article, writes that the lecturer further said:—"Another instance of robber-Government is the tax on salt, and still another is the enormous expense of the administration, which consists of Englishmen. In India monstrously high taxes are paid by a half starved population."

The tax on salt really was very much felt by Indians, and especially by the poor people indeed; but thank God, it has been reduced. Nevertheless we do not see any justification on the part of our Russian writer to apply the epithet of "robber-Government" to our good, benign English Government. The question of expensive administration is a hackneyed one indeed, and the writer has learnt it from the anti-Government party whose whole and sole object is to blame Government rightly or wrongly.

The next paragraph runs as follows:—

"Besides this, individual Englishmen remain in India just as long as it pleases them. Meanwhile their hearts are always in England, and to England they begin to send their savings from the first day their feet touch the Indian shore. When their term of military service or mercantile engagement comes to an end they carry out of the country with them all their capital. In this way the floating capital is always being carried systematically out of the country. Officially this is called excess of exports over imports. This policy has produced results from which India is suffering to-day."

This quotation is correct and undoubtedly India suffers very much by the exodus of Europeans to that country, either in the capacity of Civilians or merchants and traders; but it is beyond the power of the Government to stop it. Colonisation is the only way to put a stop to this drainage from India. But the fact is, that India is not so attractive or healthy as are England and other European countries; therefore we have not been able, we mean our Government, to colonise any part of India with Europeans; though it is most desirable that some sort of steps should be taken to found a colony with Europeans in India.

ADVOCATE,
5th April, 1906.

Natal affairs, and the Liberal Ministry.

5. The *Advocate* (Lucknow), of the 5th April, says:—The (recent) intervention of the Imperial Government in Natal affairs has raised the question of the relation between England and her Colonies. The retreat has simply revealed the weakness of the Liberal Ministry. The Natal Ministers imposed a poll-tax of £1 per head on the people of the Colony. The whites and Indians submitted to the imposition, but the Kaffirs, poor as they are and unused to any direct taxation, refused to pay. Coercive measures followed. In putting them to practice some policemen were killed. This was represented as a native rising in Natal to put down which Imperial troops were asked for. The murderous Kaffirs were then tried and condemned to suffer capital punishment. Then came the Under-Secretary for the Colonies into the field asking for the postponement of the executions until the Imperial Government could review the circumstances. The Natal Ministry refused to obey the orders; but the Governor did by virtue of the letters patent. The Ministry in Natal thereupon resigned. Then came the retreat of the Imperial Government and withdrawal of the resignation. This last action has been the exhibition of a weakness that bodes ill to a strong Government like the Liberals in power.

RIYAZ-UL-AKHBAR,
1st April, 1906.

Alleged creation of ill feeling between the Hindus and Musalmans by the Indian National Congress.

6. The *Riyáz-ul-Akhbár* (Gorakhpur) of the 1st April, endeavours to show that while, before the inauguration of the Indian National Congress, the Hindus and Muhammadans generally lived in peace and harmony with one another, relations have become much strained between the two communities since the formation of that body. The so called educated classes, of Hindus in particular, have come to consider themselves to be the only party really desirous of, and capable of doing good to their country, and they regard others who are not imbued with Western ideas, as persons of no account and do not care to take them into their confidence or to act in concert with them in any measure for improving the condition of their fellow-countrymen. What is worse still is that the Congress has led to a split in the Muhammadan community itself.

MUFID-I-AM,
1st April, 1906.

A suggestion for utilizing the balance at the disposal of the Queen Victoria Memorial Fund Committee, Agra branch, in erecting a public library at Agra.

7. A correspondent of the *Mufid-i-Am* (Agra), of the 1st April, referring to the suggestion made by Sir George Edward Knox, President of the Queen Victoria Memorial Fund Committee, Agra Branch, that the balance of Rs. 48,000 at the disposal of the Committee, may be given to the female branch of the proposed medical college at Lucknow, says that, as

sufficient funds have already been provided for the college the balance had better be spent on some other useful object. The people of Agra are comparatively backward in education, so that a great boon would be conferred on them if a public library were founded there with the money in question. The open piece of ground near the fountain erected in memory of the late Dr. Mukand Lal in Sabzi Mandi will admirably suit the purpose; a clock tower might be added to the library if the funds permitted. The residents of Agra would do well to take up the question at once and memorialize the Local Government in the matter. The editor concurs with the views of his correspondent.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ROHILKHAND GAZETTE,
1st April, 1906.

A complaint against European judicial officers.

8. The *Rohilkhand Gazette* (Bareilly), of the 1st April, complains that while native judicial officers are generally deterred from dealing leniently, even if they be inclined to do so, with their friends, or other fellow-countrymen, in cases coming before them for trial, lest they should be accused of partiality, some of their European *confreres* have lately been found to make not the least scruple in sparing their countrymen and others towards whom they are favourably disposed. This conduct of European officers is very reprehensible, and it makes them sinful in the eyes of men and God alike.

INDIAN PEOPLE,
1st April, 1906.

Judicial work at Muzaffarnagar.

9. The *Indian People* (Allahabad), of the 1st April, says:—Full one year has passed since Muzaffarnagar was taken away from the Saharanpur Judgeship and placed under that of Meerut.

There had been in times gone by, long before the separation was ordered, many complaints of the congestion of work on the civil appellate side at Saharanpur. The reason then assigned was that the Muzaffarnagar sessions was always heavy, and that every year there was an increase of civil appeals, and hence it was desirable to appoint an Assistant Sessions Judge with the powers of an additional District Judge. The arrears used to accumulate owing to the idiosyncrasies of the then incumbent of the office. If a Judge came who was experienced and fond of his work, the arrears were cleared off. It all depended upon the temperament and the capacity of the Judge who presided for the time being.

Sometimes the Government used to send an additional Judge to clear the file. As a rule he used to come at a time when the work was nearly cleared. Of course this is no wonder, for the State machinery is slow to move, and the remedy came when it was not much needed.

Then it was considered advisable for the Government to appoint a permanent Assistant Sessions Judge for Saharanpur with, frequently, powers of an additional District Judge. This helped the District Judge very much, but then the Government did not like to make a fixture of this Assistant Judge, and so turned him into a sort of itinerant Judge, relieving the permanent Judge of any district who happened to be in need of relief.

This continuous shifting of the Assistant Judge again caused an accumulation of arrears in civil appeals and, very probably, a reference was made by the District Judge with a view that the Assistant Judge might remain permanently at Saharanpur. But the Government thought out a different scheme altogether. They were informed that Meerut stood in need of a third Judge, and they hit upon the device of separating Muzaffarnagar from Saharanpur and attaching it to Meerut where a third Judge was to be appointed, who, it was expected, after finishing the whole of Muzaffarnagar work would be able to spare some time for doing Meerut work. Thus the separation came into effect.

By the bye, we may here suggest that the Subordinate Judge's court very seldom stood in need of an additional officer with the exception of those periods when some big civil suit like that of the Rani of Landhaura was to be decided. Of course on such occasions there was a need and that need was supplied by the High Court. But we must say that as a rule one intelligent Subordinte Judge was quite fit to cope with the work of both the districts.

Now let us examine how this change has worked within the last twelve months. We are informed that the third Judge appointed to do Muzaffarnagar work has not been able even to touch Meerut work, his whole time having been occupied by Muzaffarnagar work. The Subordinate Judge of Meerut who had, under this new arrangement, to do Muzaffarnagar original work also, has been so assiduous as to finish nearly all the work of both the districts. Let us next turn to the Saharanpur Civil Courts. Any one who has attended these courts before the separation, must be struck by the deserted condition in which they now stand. Instead of hundreds of suitors, you may see a dozen or so of clients or an equal number, perhaps more, of the clerks of pleaders sitting on their carpets spread under a tree yawning and looking as if disgusted with themselves and all around them.

The institution in the Subordinate Judge's Court has decreased by half, if not more. Of course there has been an addition in one kind of cases only, and that is in restitution of conjugal rights cases. Formerly these suits were, as a rule, filed in Munsif's Courts, but since it has been ruled, or at any rate, believed to have been ruled by the Calcutta High Court that they should be tried by Subordinate Judges, they are filed in the court of the Subordinate Judge.

No doubt nearly three months were taken up by two adoption cases, but this was due to the unbusinesslike way in which the attendance of witnesses was secured; otherwise half the time was quite sufficient to dispose of both the cases. It is no secret that very often there were only two or three witnesses examined, and plenty of time was left without the court's knowing how to occupy it. There appears to be only one similar case left on the file which probably will take some time, and we hope that in this the attendance of witnesses will be arranged for more systematically.

However, let us see what work is likely to be left with the Subordinate Judge after this case is over. Already we find that nearly up to noon the Subordinate Judge does ministerial work, when he takes up some Small Cause Court cases; then he may have to try a regular suit, or as it often happens, he has simply to settle issues.

Thus we find that the intended good has not been done. On the contrary it has exasperated the feelings of the Muzaffarnagar people. They are of course not so loud in their protest as other people, but certainly they never make a secret of this grievance. They say they were not given a chance to express their opinions. They complain that the surroundings of the Meerut courts are quite new to them; that the pleaders do not shew the same sympathy with them that pleaders at Saharanpur used to do; that the living there is more costly than it was at a small station like Saharanpur; that being quite new to the place they fall into the hands of touts (and there is a host of them there) who for their own gain take them to men who do not satisfy them; that they are robbed right and left for any little thing that they want.

These are the feelings of the people. What their leader Rai Bahadur Nihal Chand wanted was a separate Judgeship for Muzaffarnagar, but certainly in default of it they never expected this evil inflicted on them. The attention of the Government and the High Court is invited to the existing state of affairs with a view that they may be pleased to see the expediency of sending Muzaffarnagar work back to Saharanpur, and locate the same additional Judge to do the work at Saharanpur. This will certainly expedite the work and allay the feelings of the Muzaffarnagar people. The Subordinate Judge of Meerut, then being relieved of the original work of Muzaffarnagar district, will be able to find time to decide Munsif's appeals of his own district.

AWAZA-I-KHALQ,
1st April, 1906.

Complaint regarding the appointment of illiterate assessors.

10. The *Awáza-i-Khalq* (Benares), of the 1st April, says that, as the majority of the assessors appointed to assist the Judges in the trial of sessions cases are men of little or no education worth the name, they generally give their opinions off-hand without at all understanding the merits of the case before them. This is very unsatisfactory indeed, and Government would do well to make necessary modifications in the rules regarding the appointment of assessors.

INDIAN PEOPLE,
5th April, 1906.

Deputy Magistrates alleged to be too much influenced in their decisions of cases by District Superintendents of Police in the United Provinces.

11. The *Indian People* (Allahabad), of the 5th April, says :—Somewhere in these provinces a Deputy Magistrate had before him a case sent up by the police. When evidence and arguments had been heard on both sides, the Magistrate found there was no evidence to support a conviction. Before, however, he could make up his mind to acquit the accused, he had to satisfy himself whether the *Barra Saheb* of the police would approve such an order. Accordingly, he went and saw the District Superintendent of police in connection with the case and it was not till then that he passed an order of acquittal. The police are powerful everywhere, but there is no other province where the magistracy is so utterly police-ridden.

INDIAN PEOPLE,
5th April, 1906.

Comments on the decision given by a Deputy Magistrate at Allahabad in a case under section 110 of the Criminal Procedure Code.

12. The *Indian People* (Allahabad), of the 5th April, says :—We draw attention to a judgment of the District Magistrate of Allahabad in a case which came on before him in appeal from an order of a Deputy Magistrate exercising first class powers. Two men were bound down under section 110 of the Code of Criminal Procedure, with the alternative of a year's rigorous imprisonment. The District Magistrate cancelled this order. In his judgment he says :—"The (Deputy) Magistrate's order is a muddled and curious production. He seems to have thought that the proper thing for him to do was to decide whether the evidence for the prosecution is the least open to criticism and to base his finding on probabilities founded on the supposed superiority of the evidence for the prosecution, the weak points of which he does not appear to have considered worth mentioning. This, however, is not the proper light in which to regard a case of this kind ; and instead of beginning his order by criticising the evidence for the defence, the Magistrate would have done well to have first seriously and intelligently examined the case for the Crown." Again, referring to the evidence of some of the witnesses produced by the police, the District Magistrate says :— "No intelligent court could possibly attach any value to it." It is not the High Court, it must be borne in mind, that has made these severe remarks, but the District Magistrate, and section 110 of the Code of Criminal Procedure is an instrument of purely executive authority. What we infer from the order of the District Magistrate is that the Deputy Magistrate in question was not merely guilty of an error of judgment, for every one is liable to it—but that he is by temperament incapable of weighing evidence. He is not aware of the ruling of the Chief Justice quoted by the District Magistrate, and he is unfit to deal with evidence. Still he exercises first class powers and disposes of cases under those particular sections, which are a terrible engine of oppression in the hands of the police. Practically, the police have everything their own way before such Magistrates, but it serves to make the administration of the law still more terrible. It is quite evident that this Deputy Magistrate who does not understand the elementary principles of examining evidence, should have nothing to do with cases of this nature, but we are afraid he represents a class rather than an exception, and his treatment of such cases will not stand in the way of his advancement.

ADVOCATE,
1st April, 1906.

Question of the extension of the Land Alienation Act to the United Provinces.

13. The *Advocate* (Lucknow), of the 1st April, says :—For such of the zamindárs of the United Provinces who can think for themselves and form their own opinions, no question is occupying a larger place in their minds than the problem whether the measure, which was enacted three years ago for Bundelkhand on the lines of the Punjab measure, should be extended to the rest of the United Provinces. Many taluqdars and zamindars are assembled in Lucknow and Agra in connection with Lord Minto's visit. We are told that the Local Government is desirous of eliciting the opinion of the taluqdars and other landholders on the above question. We hope the taluqdars and zamindars will not lack courage in telling the Government

what they feel about the measure and to give out not only their own feelings but also the feelings of their countrymen. They need not be deterred by the feeling of despondency which has unfortunately come over the public mind, namely, that the Government is not guided by public opinion in these matters, and that if it once makes up its mind to pass a measure, nothing can prevent it from doing so, however distasteful it may be to the people at large. But when the Government takes the people into its confidence and shows its anxiety to learn popular feeling, it is only fair to say that the zamindars and the people should give out their opinions without waiting for one moment to consider whether these are heeded or not.

We know the measure is distasteful to every intelligent zamindar, because it is likely to reduce the value of his property. This view has been echoed by the people also. The measure was passed in the Panjab in the interest of the small landed proprietors who furnish soldiers to the British Army. The tenantry of these Provinces is not the recruiting ground for soldiers, and there is no political danger whatsoever in these provinces in the transfer of land from one hand to another. Even in the Panjab the measure has not improved the tenant's condition. Nor has the measure bettered the condition of the tenantry of Bundelkhand. Famines and scarcities, of course, the measure could not prevent by bringing more rain, but its working for the last three years has not better prepared the tenantry to fight the rigours of the present famine. The measure has not brought with it all the benefits which the officials in charge of the measure had assured us it would. We say that the measure has not been sufficiently tried to warrant its extension to other parts of the country.

The atmosphere of these Provinces is calm and quiet at the present moment. The feeling roused by the Tenancy Act is subsiding. The measure which was passed in the teeth of the strongest opposition has failed. At least the officers of the Government in charge of its working have declared this to be the case. We ask, is it a wise and statesmanlike policy to rouse feelings of discontent and anger by introducing measures the utility of which is doubtful and which are not wanted by the majority of the people for whom they are meant? The one result of the introduction of the measure will be that for the sake of the good which is not guaranteed it will create an amount of unrest, increase the discontent of the people and still more alienate the feeling of the middle classes, the majority of whom are non-agricultural people, from the Government. The measure will be a signal for the institution of civil suits and unsettle the relations between the zamindar and the banker. The task of separating the agricultural tribes from the non-agricultural, of preventing a number of castes which are agricultural from purchasing land, will create an amount of discontent and unrest which will be much more deeper than the discontent, if any, which has been brought about by the transfer of land from hereditary zamindars to non-agricultural castes. Our advice to the Government is to let the people alone and not to disturb their peace by any legislative fireworks and bombshells in the shape of another Land Alienation Act. [The *Hindustáni* (Lucknow), of the 4th April, expresses the same views].

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

BHARAT JIWAN,
2nd April, 1906.

Complaint against an objectionable practice of the *Doms* in relation to *pariah* dogs at Benares.

14. The *Bhárat Jiwan* (Benares), of the 2nd April, complains that when a *Dom* seizes a *pariah* dog at Benares he ties a rope round its neck, and then, (instead of at once taking it to an out-of the-way place to kill it) he most cruelly drags it from lane to lane, especially on the Hindu sacred days, with a view that some pious Hindu may be induced to take pity on the poor animal and have it set free by paying him something for doing so. This is a very objectionable practice on the part of the *Doms*, and measures should be taken to stop it.

HINDUSTANI,
4th April, 1906.

Complaint regarding the late Municipal elections at Shahabad, district Hardoi.

15. A correspondent of the *Hindustáni* (Lucknow), of the 4th April, referring to the Municipal elections held at Shahabad, district Hardoi, on 11th March last, complains that the voters, instead of being allowed to bring their voting papers duly filled up from their houses, as they did in previous years, and deposit them in the ballot-box, were required this year to fill them up in the presence of Mr. G. G. Sim, I.C.S. (who, by the way, went to the house of a Municipal member last year to abuse him) and of other persons, some of them being asked, at the same time, to make their tenants and friends vote for particular persons. All this was very reprehensible indeed, and the residents of Shahabad, who have filed a protest against this procedure before the Deputy Commissioner, wanted to bring the matter to the notice of the Local Government as well, but they were dissuaded from doing so by intimidation.

(e).—*Education.*

NASIM-I-AGRA,
31st March, 1906.

Protest against the proposed establishment of a Medical College at Lucknow for preparing students for the M.B. and M.D. degrees only.

16. The *Nasim-i-Agra* (Agra), of the 31st March, says that, as, according to the proposal of the Local Government, students are to be prepared only for the M.B. and M.D. degrees in the proposed Medical College at Lucknow, it is difficult to conceive why several lakhs of rupees should be spent in erecting buildings, &c., for the new college to achieve this small object, while two classes for the purpose could easily be added to the existing Medical School at Agra, with a slight addition to the staff. Bombay, Madras, Calcutta and the Panjab already turn out so many Assistant Surgeons and other diplomaed medical men that they cannot all be provided for in public hospitals and dispensaries, and hence there is no justification whatever for establishing a new medical college for producing M.B.'s and M.D.'s. It would be far better if instead of establishing a Medical College at Lucknow, which is not wanted, efforts were made to found in that town a technical college, which is a great desideratum in the United Provinces. The scheme for the medical college at Lucknow has perhaps advanced too far to be reversed; but still the writer would ask the Allahabad University to seriously consider his suggestion for adding the two degree classes to the Medical School at Agra, at a very little additional cost, instead of opening them at Lucknow at a heavy expense.

ARYA MITRA,
1st April, 1906.

Suggestion for adding an *Ayurvedic* class to the Medical School at Agra.

17. The *Arya Mitra* (Agra), of the 1st April, says that, with a view to preserving the (valuable) Indian system of medicine, the Local Government would do well to add an *Ayurvedic* class to the existing Medical School at Agra, for giving instruction in that system.

ADVOCATE,
1st April, 1906.

Appointment of a Civilian as Director of Public Instruction in Bengal.

18. The *Advocate* (Lucknow), of the 1st April, says:—All agitation, both in India and England, has for the present gone for nothing. Mr. E. C. Earle, C.S., has been appointed Director of Public Instruction in Bengal in place of Sir Alexander Pedlar who retired yesterday. The decision was made when Lord Curzon was at the head of the Indian administration and his resignation did not mean departure from the policy decided upon. Not only this. The Bengal Government did not take a very straightforward attitude in justifying the appointment. When questioned in Parliament as to what experience of educational problems Mr. Earle had got, Mr. Morley was made to say that he had been for some time the Education Secretary of the Bengal Government. There is no such office under any Government in India, Local or Imperial. And then, the Secretary who deals with educational topics has under him a number of other Departments for each and every one of which he hardly possesses any personal knowledge. The absurdity of the Government attitude is plain from the fact that while Mr. Kuchler, a life-long worker in the field of education, was required to learn "the art of administration" by becoming an Inspector of Schools, Mr. Earle did not stand in need of any such training. Verily a C.S. is a central star from which radiates all knowledge.

(f).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

RAHBAR,
28th March, 1906.

An appeal to the Indians to exert themselves in improving the condition of their country, instead of depending solely on Government for it.

19. The *Rahbar* (Moradabad), of the 28th March, observes that though Lord Minto, since he has been in India, has, to the outside public, been so far spending the greater part of his time in sports and amusements, yet it would be unfair to infer from this so soon that His Excellency was not likely to do any good to India; for though he does not talk much like Lord Curzon he might silently be maturing some beneficial measure for the people. But a Briton is after all a Briton, and it would be Utopian to expect him to sacrifice the interests of his own country in any way for the sake of India. The Indians should, therefore instead of depending solely on the British rulers for the improvement of their condition, put their own shoulders to the wheel in right earnest with a view to promoting their well-being.

ALIGARH MONTHLY,
March, 1906.

An account in Urdu of Lord Curzon's administration of India by Munshi Zaka Ullah, late Persian Professor in the Muir Central College.

20. The *Aligarh Monthly* for March publishes a portion of an Urdu book called the *Curzon Namah* (an account of Lord Curzon's administration of India) written by Munshi Zaka Ullah, late Persian professor in the Muir Central College, in which the latter highly praises His Lordship for the tours he made in the country during the time she was sorely afflicted both with famine and plague, making enquiries into the condition of the people, sympathising with their distress, and encouraging the Government officials engaged in helping the people in their affliction.

INDIAN PEOPLE,
1st April, 1906.

The *Swadeshi* movement, and the alleged ostracism of Bengalis from employment on the Eastern Bengal State Railway.

21. The *Indian People* (Allahabad), of the 1st April, says:—Since the *Swadeshi* movement was started, Bengalis have been ostracised from all Government offices and mercantile firms. Even railway appointments are denied to them. Six Eurasian ticket collectors were recently appointed by the Eastern Bengal State Railway, though many Bengalis were candidates.

MUFID-I-AM,
1st April, 1906.

The Bengal Partition, and the *Swadeshi* movement.

22. The *Mufid-i-Am* (Agra), of the 1st April, stating that at the meeting held in the Town Hall at Calcutta on the 31st January last, Babu Surendra Nath urged upon his audience to keep up the boycot agitation, so long as the partition of Bengal was not cancelled or suitably modified, says that this attitude of the Bengalis clearly shows that the so-called *Swadeshi* movement is part of the anti-Bengal Partition scheme, and not an independent patriotic movement. Let the people clearly understand this, and not blindly join the movement, which, considering its determining force, cannot but lead them to ruin and disgrace in the long run.

AWAZA-I-KHALQ,
1st April, 1906.

Need for promoting industries in India.

23. The *Awáza-i-Khalq* (Benares), of the 1st April, referring to the high position which India had attained in learning, wealth, arts and science in former times, laments that she has now lost her greatness in all those respects, owing to the spirit of disunion and to the selfishness of her children. It is high time that the Indians realized their present fallen condition, and took to adopting measures for supplying their wants in their own country. It is a matter for great sorrow indeed that India, abounding as she does in all sorts of raw material, should have to look to other countries for meeting the daily wants of her children. The Native chiefs can surely do much in the way of promoting industries in this country, if they establish factories in their States, and send energetic youths to foreign countries to learn modern industries there.

AL BASHIR,
3rd April, 1906.

The *Swadeshi* movement and the Musalmans.

24. A correspondent of *Al Bashír* (Etawah), of the 3rd April, referring to the various blessings of peace, religious liberty, education, &c., which the British Government has conferred on India, says that it is downright disloyalty and hostility to Government on the part of the Musalmans that they should be misled by the selfish Bengali race, and induced to join the Congress platform, attend *Swadeshi* meetings and the like. Have the Musalmans forgotten the dreadful days of the mutiny? It was the late Sir Saiyid Ahmad who helped thousands of Musalmans to escape the gallows in connection with that dire event. It is to be hoped that the Musalmans will abstain from so misbehaving themselves, and will devote their energies to such useful objects as raising subscriptions for the Hedjaz railway scheme, or in aid of Muhammadan schools and colleges, &c.

AL BASHIR,
3rd April, 1906.

Anti-Bengal Partitionists and their alleged attempts at creating disaffection against Government among the Musalmans in East Bengal.

25. *Al Bashir* (Etawah), of the 3rd April, states that out of the seventy-six vacancies in the posts of Sub-Inspectors of Police that lately occurred in East Bengal, 64 were given to Musalmans, and the remaining 12 to others. This has made the opponents of the Partition of Bengal still more restless, and they have now taken to deputing some Musalmans from Calcutta and other places to East Bengal to spread disaffection against Government, among their co-religionists there, there being no lack of men among the Muhammadans, who are ready to sacrifice the most vital interests of their community for the sake of their own temporary individual gain. It is a pity that the Musalmans in East Bengal are neither educated men nor possess any newspapers of their own to expose this affair. Would that there were some power in East Bengal to apprise the Musalmans of that Province of the tricks played by the anti-Bengal partitionists against them.

ADVOCATE,
1st April, 1906.

A visit paid by Sir J. D. LaTouche to Pandit Bishambhar Nath, Vakil, at Allahabad.

26. The *Advocate* (Lucknow), of the 1st April, says:—It has given us sincere pleasure to hear that some days ago His Hononr Sir James Digges LaTouche paid a visit to Pandit Bishambhar Nath Sahib at his house in Muthiganj (Allahabad). Pandit Bishambhar Nath, though now leading a retired life, is the one public man in these Provinces in whom the different classes of our people have full confidence, and this act of courtesy on the part of the ruler of the United Provinces will be very much appreciated by the admirers and friends of our respected leader. We wish that the example of Sir James may be followed by others, not so exalted as he; for politicial differences apart, these little nameless, though not unremembered, acts of kindness may do much to soften that bitterness which at present characterizes the social relations of the two races, and which forms one of the ugliest features of British rule in India. Civility costs nothing: it buys everything.

AL BASHIR,
3rd April, 1906.

Suggestion to the Muhammadan party at Aligarh to establish a memorial to Sir James Digges LaTouche in recognition of the obligations their community owe to him.

27. *Al Bashir* (Etawah), of the 3rd April, while approving of the suggestion made by a correspondent that an address should be presented, on behalf of the entire Muhammadan community of India, to Nawab Mohsin-ul-Mulk, thanking him for the most important and arduous services he has rendered to the Muhammadan College at Aligarh, says that the presentation of a bare address will be too poor a recognition of his great services in the cause of Muhammadan education, and that therefore a suitable building may be erected or some scholarship or medals be founded in his name to fittingly remind the coming generations of what he has done for his co-religionists. But the Musalmans owe a still greater debt of gratitude to Sir James Digges LaTouche, who though a foreigner, and follower of another religion, has placed the Muhammadan community under so many obligations that they cannot possibly forget them, and must soon take necessary steps to raise a memorial to him. It would certainly be very shameful for theMuhammadans that while there exists a Boarding House attached to the Aligarh College as a memorial of such an oppressor and enemy of Muhammadans as Sir Antony MacDonnell, no memorial to preserve the memory of so great a benefactor as Sir James Digges LaTouche should be established. If the Musalmans fail to perpetuate the name of Sir James in a suitable manner in their midst, they could not but be known to posterity as the most ungrateful people on the face of the earth.

AWAZA-I-KHALQ,
1st April, 1906.

Supply of provisions to marching troops.

28. The *Awáza-i-Khalq* (Benares), of the 1st April, referring to the question put by the Hon'ble Rai Sri Ram Bahadur, C.I.E., in the last meeting of the United Provinces Legislative Council, as to the objection of some zamindars to supply such articles as fowls, eggs, &c. on religious grounds, to troops, says that it is a matter for surprise that Government should have, in reply, denied knowledge of any such objection on the part of any zamindars. Surely Hindu zamindars must feel it a great hardship to have to supply, for troops, animal food which they themselves do not eat. There is another grievance from which the zamindars require redress. The tahsildars compel them to supply articles in much larger quantities than they are actually needed for the troops; but no one knows what becomes of the surplus provision.

Ill-treatment of Indians by Europeans.

HINDOSTHAN,
4th April, 1906.

29. The English *Hindosthán* (Kalakankar), of the 4th April, says :—With regard to the frequent complaints of rough treatment of Natives by Europeans in this country, there is one test question which disposes of the whole matter. When a European has hastily struck, kicked, or otherwise ill-treated a native, ask him whether he would have done so to a sturdy native of the British Isles, and if not why not?

The shiftiness of the reply will show the nature of the brute.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

The late *Muharram* and *Holi* celebrations at Ghazipur.

INDIAN PEOPLE,
18th March, 1906.

30. The *Indian People* (Allahabad), of the 18th March, publishes an article headed "The Ashra Muharram and Holi" from "A Hindu" as follows :—The *Muharram* passed off quietly. Since the relations between the Hindus and Muhammadans have, of late, been not cordial, the District Magistrate had very wisely to adopt some precautionary measures to keep order and peace. Some minor incidents, as usual with such a big demonstration, not worth the name, occurred, but were nipped in the bud. The District Magistrate and the District Superintendent of Police did what was required on the occasion, keeping in view the respect of the feelings of the general public, which gave entire satisfaction to the parties concerned. Among the non-officials who worked hard, the most prominent was Pandit Sada Nand Pande, the leader of the Ghazipur public, and next to him were Babu Gobind Narain Sinha and Maulana Abulkhair. These Honorary Magistrates gave timely help to the District Magistrate, and the result was that the Muhammadans were much pleased and satisfied with the arrangement.

After the mourning ceremony of the Muhammadans was over, the eating, drinking and merry-making festival of the Hindus, "Holi", came with great pomp and ostentation. There was entertainment and amusement all over the city. The Hindus also paraded their donkey and other processions, just an imitation of the *Tázia* procession, with music and flags, &c., on the main road, which were well enjoyed by the general public. The most prominent feature was the order and law everywhere. The Police arrangements all through were commendable.

The late *Muharram* and *Holi* celebrations at Ghazipur.

INDIAN PEOPLE,
1st April, 1906.

31. Another correspondent of the *Indian People* (Allahabad), of the 1st April, says :—The letter headed "The Ashra Muharram and Holi" written by "A Hindu" in your issue of the 18th instant, must have been read with great satisfaction by all, especially those to glorify whom it has been written. But, let us see if the letter contains genuine information. The writer "A Hindu" must be a very strange Hindu to forget so soon the treatment meted out to the Hindus of Ghazipur during the last *Muharram*, and to go so far as to eulogize the very arrangements that will not be easily forgotten by the Ghazipur public, coming as they did from a Magistrate who "is no youngster;" or he must be one of those who are "sorry to be Hindus."

According to "A Hindu" the authorities while making arrangements kept "in view the respect of the feelings of the general public" and these arrangements gave "entire satisfaction to the parties concerned." Let us see how far the "parties concerned" were satisfied. Orders were issued strictly prohibiting Hindus to indulge in any form of festivity on the public road during *Muharram*. This was in black and white, but the implication was that no music or any festivity was to be allowed even within the four walls of a man's house. It is rumoured that a Hindu wanted permission to have *Raslíla* performed in his house, but he was not allowed to do so.

The remarks of "A Hindu" about the hard work done by the non-officials also deserve attention. We learn that Pandit Sadánanda Pandey, "the leader of the Ghazipur public," was the most "prominent" among the workers. Just so. But, what work did he do? This and similar other questions would be difficult to answer.

INDIAN PEOPLE,
1st April, 1906.

The late *Muharram* and *Holi* celebrations at Ghazipur.

32. A third correspondent of the *Indian People* (Allahabad), of the 1st April, says:—Allow me to say a few words regarding the letter of "A Hindu" published in your widely read paper of the 18th instant. I read that letter with some concern and interest. As to the wise procedure and foresight of the District Magistrate, commendable police arrangements and the assistance rendered by the Honorary Magistrate, I think nobody can gainsay them. But I write to clear the latter portion of the letter which to my mind is quite contrary to the actual facts that took place. It seems that "A Hindu" did not see the procession with his own eyes, and his statement is a creation of his own imagination. There was nothing in imitation of *Tázia*. There was no *tábút*, no mourning but jubilation and merry-making. The Hindus, according to an old custom, took out their processions in a body in which some Muhammadans also took part, singing songs, from one quarter of the city to the other. Had there been anything disgusting, the Muhammadans would have never enjoyed it so freely.

AKHBAR-I-IMAMIA,
20th March, 1906.

Protest against Mecca pilgrims being put in quarantine at Bombay before being allowed to embark.

33. The *Akhbár-i-Imámia* (Lucknow), of the 20th March, states that, according to the reply given to a question recently put in the Bombay Legislative Council, about forty-seven thousand Mecca pilgrims were put in quarantine at Bombay during the last three years, among whom only *one* plague case occurred, though it is not stated whether even that one case proved fatal or was merely a suspected one. It is really very hard that so many thousands of persons should be kept in strict custody for a week, on the ground of the unfounded fear of an outbreak of the plague among them. The Bombay Government ought to bring the above facts to the notice of the Turkish authorities and have the unnecessary and vexatious rules regarding the putting of the pilgrims in quarantine at Bombay before they are allowed to embark for Mecca done away with.

RIYAZ-UL-AKHBAR,
1st April, 1906.

Protest against the Government of India's proposal to make it compulsory on Mecca pilgrims to buy return tickets, and against the quarantine regulations relating to them, at Bombay.

34. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st April, says that the Government of India's proposal to make it compulsory on all pilgrims bound for Mecca to buy return tickets before they embark from India, is both unfair and unnecessary. Many persons die in the pilgrimage, so that it would not be easy for their heirs living in remote parts of India to get the price of the return tickets refunded to them. Besides, the Muhammadan masses would regard the measure as an interference with the performance of one of their most important religious duties, and not as an act of sympathy and good-will on the part of the Government. The pilgrim quarantine regulations at Bombay are also very vexatious, and Government would do well to either do away with the Bombay quarantine altogether, or at least relax the regulations relating thereto, and then persuade the Turkish authorities at Kamran to do the same, and thereby earn the gratitude of the entire Muhammadan community.

IX.—MISCELLANEOUS.

ZAMANAH,
February, 1906.

Criticism of an Urdu Drama, entitled "The Russo-Japanese war."

35. The *Zamanah* (Cawnpore), for February, in reviewing an Urdu drama, called "The Russo-Japanese War," written by Maulvi Zafar Ali Khan, B.A., editor of the *Deccan Review*, says that while the author has given a graphic picture of the firmness of the Mikado's mind on one hand, and that of the weak-mindedness and irresolution of the Czar on the other, throughout the whole compaign, it is difficult to make out who is the hero or heroine of the play. The language employed is rather vulgar here and there. Mr. Roosevelt is represented as conversing with his wife in a language quite unbecoming his position, and such as one could never expect such a high-placed personage of so enlightened a country as America to indulge in. Again, a counsellor of the Amir of Kabul is made to say in his Darbar that "European Christians, whether they be Englishmen or Russians, mind only kicks and not bare words: they become friends with one who puts on a bold front but are ready to throttle one who shows the least sign of yielding."

ALLAHABAD:
The 9th April, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

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I.—POLITICS.

(a).—Foreign.

OUDH AKHBAR,
7th April, 1906.

Protest against the Indian Musalmans praying for the Sultan of Turkey in their public services.

1. THE *Oudh Akhbár* (Lucknow), of the 7th April, states that it has received a copy of a second pamphlet which Khan Bahadur Shaikh Ahmad Husain, talukdar of Paryawan, district Partabgarh, has just brought out, in continuation of the one he issued some years ago, in which he quoted authorities to show that the Sultan of Turkey cannot possibly be regarded as either the *Khalifa* or Commander of the "faithful." In the new pamphlet, the Shaikh, reiterating his previous contention, condemns the conduct of those Musalmans who are accustomed to pray for the Sultan in the *Khutbas* of their Friday and *Id* services as being a new departure and unsupported by any religious authority. An Indian Muhammadan is free to pray for the Sultan as being a good ruler, just as he might do for even a non-Muhammadan ruler of any country, or for any other person as a matter of good will; but he is not justified in associating his name in the *Khutba* in which prayer for only the reigning sovereign of the country in which one lives is permissible according to the established practice in Muhammadan countries. And such being the case, the Indian Musalmans should take care not to abuse the religious liberty they enjoy under British rule to such an extent as to call the Sultan the Commander of the "faithful" and pray for him in their *Whutbás*.

AL BASHIR,
10th April, 1906.

England and Turkey.

2. *Al Bashir* (Etawah), of the 10th April, agrees with Mr. Blunt, author of the "Future of Islam," in thinking that the sooner the British Government ceases to interfere with Turkish affairs, and seeks to become friends again with the Porte, the better it will be for the interests of England. It is the earnest desire of the Indian Musalmans that Turkey and England should be on the best of terms, and help each other in time of need. But the editor can hardly expect the Liberal party that is in power in England at present to make any friendly advances towards Turkey, knowing, as he does, that it was Mr. Gladstone, their late leader, who, bearing special enmity against the Musalman world in general, originally led to the estrangement of feelings between England and Turkey. The present Liberal Ministry would, however, do well to take the fact into consideration that the policy of religious prejudice which Mr. Gladstone pursued against Turkey, far from bringing any good to the British people, caused them considerable loss in trade, and enabled Germany to increase her influence in Turkey, which cannot but have been detrimental to British interests.

(b).—Home.

AGRA MAGAZINE,
March, 1906.

The Royal visit to India.

3. The *Agra Magazine* for March says:—The grand and hearty reception which Their Royal Highnesses have met everywhere, and to which they have themselves testified by published letters, falsifies the uncalled for assertions of disloyalty which are directed at us by modern Anglo-Indians. The so-called disloyal section—namely educated India—united with the masses and the aristocracy to give them a loyal reception.

* * * * * * *

The Royal visit has been beneficial to India in many ways. It has inspired the subjects with a renewed feeling of attachment to the British Throne, it has given them a unique opportunity for expressing their gratitude for the innumerable blessings of the British Raj, it has stimulated among them the popular sentiment of founding institutions for the good of the country, and lastly it has helped them to realize that their interests are as dear to the heart of the Royal family as those of any other country in the Empire. The universal expression of welcome with which Their Royal Highnesses were received has not failed to impress them with the genuineness of their loyalty of which Indians are justly proud. The public institutions which have been raised in their honour will continue to remind us of the auspicious visit.

* * * * * * *

The mere idea of having seen the Heir to the Throne, their future King and Ruler, will satisfy the popular imagination for a long time to come, and the festivities connected with the visit will make an indelible impression upon the young minds of the children.

But what we, Indians, hope is that Their Highnesses too will carry with them a love of the country, a sympathy with the aspirations and feelings of the Indian people, a desire to promote their interests even amidst conflicting forces. Whether we have succeeded in kindling such enthusiasm in Their Royal Highnesses, is yet to be seen. But we have grounds for this hope seeing that what little has fallen from Their lips during this memorable tour has given an impression that their feelings are with us, and that our interests are safe in their hands.

CITIZEN,
9th April, 1906.

Hon'ble Rai Nihal Chand Bahadur's suggestion for utilizing the balance at the disposal of the Queen Victoria Memorial Fund Committee, Agra Branch.

4. The *Citizen* (Allahabad), of the 9th April, publishes the following letter from the Hon'ble Rai Nihal Chand Bahadur, replying to Sir G. E. Knox, with reference to the disposal of the surplus of the Victoria Memorial Fund:—As Your Lordship knows, the Indian public were originally of the opinion that all the money collected for the Memorial should be devoted to some such useful institution as the education of females; but unfortunately Sir Antony MacDonnell's Government took a different view and preferred to erect statues, which has been done at enormous cost.

It is now suggested that the above-mentioned balance should be devoted to the foundation of Medical scholarships. In my humble opinion it is too late now to think of such noble ideas, and the suggestion will not commend itself to the general public at this stage.

The object of erecting such monuments as statues is twofold, first to preserve the memory of certain persons or events, and second to maintain specimens of the art and manufacture of a certain period. If the statues of our beloved Queen were built by Indian artisans the latter object would have been attained, but it is to be regretted that the statues were built by artisans of a foreign country, and the money taken from the pockets of Indians was thrown into the pockets of foreigners without any direct gain to the country. I take the liberty to suggest that even now this balance may be spent in erecting one or two statues of the Queen made by Indians. It will stimulate art, and will show how far the Indians can compete with foreigners in this respect and will serve as a lasting memory of Indian art of the present day.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
8th April, 1906.

Complaint regarding the Deputy Magistrates in the United Provinces being too much influenced by the District Superintendents of Police in their decisions of cases.

5. The *Indian People* (Allahabad), of the 8th April, says:—While a Deputy Magistrate at a certain station was about to take up a case in which the police were prosecuting, the District Superintendent of Police came into court and went up to the bench. The Magistrate got up and bowed down to the ground saying "*Huzur ap ne keon taklif kiya?*" After the Police Superintendent had taken his seat the Magistrate sat down. In the course of the conversation that followed the Police Superintendent said, "If there is a conviction in this case there should be a sentence of imprisonment." The Magistrate who had not gone into the case, or examined any of the witnesses, replied, "There will certainly be a conviction in this case." This took place in open court, with parties and pleaders hearing what was going on. And the incident was so common, so usual, that no application was put in on behalf of the accused persons for the transfer of the case. If arrangements could be made to report what goes on day after day in the courts of subordinate

Magistrates in these provinces no comments would be necessary on the existing order of things. These matters very seldom come to the notice of the High Court or the Government, for they are so common that people have almost forgotten to complain against them.

HINDOSTHAN,
9th April, 1906.

Flogging as criminal punishment in India.

6. The English *Hindosthán* (Kalákánkár), of the 9th April, says:—We learn from our contemporary the *Pioneer* of the 6th April that Mr. Morley has invited the Government of India to an early consideration of the flogging of Indians as a punishment under the criminal law.

Flogging even in its best aspect is a terrible and brutal punishment, while the disgusting marks which accompany its victims even to their graves render it still more abominable. They ever trouble the poor victim, if he be of a sensitive nature, by bringing vividly before his mind's eye the terrible sufferings he endured some years before. Indeed, we will go so far as to call it inhuman. We earnestly hope, therefore, that our benign Government will find some other means of punishing prisoners.

OUDH AKHBAR,
11th March, 1906.

Protest against the infliction of whipping as a judicial punishment in India.

7. A correspondent of the *Oudh Akhbár* (Lucknow), of the 11th March, referring to the infliction of whipping as a judicial punishment in India, says that it is a very cruel and revolting form of punishment, and that educated Indians ought to take up the question and memorialize Government to abolish it.

NAIYAR-I-AZAM,
12th April, 1906.

Flogging as criminal punishment in India.

8. The *Naiyar-i-Ázam* (Moradabad), of the 12th April, referring to the question of the abolition of flogging as criminal punishment in India, says that this is really a savage form of punishment, and the sooner it is done away with the better. Sometimes vindictive officers inflict this punishment even on respectable persons, and, as it is carried out at once, the accused can have no reparation supposing he be declared not guilty on appeal.

AL BASHIR,
10th April, 1906.

The Hindu Distric Magistrate in Etah accused of dealing unfairly with the Musalmans.

9. *Al Bashír* (Etawah), of the 10th April, publishes a long article, accusing Mr. Surendranath Banerji, on the authority of a correspondent, of being only a lip advocate of *Swadeshism*, because he still continues to use many foreign articles, and adding that so-called educated Hindus generally say one thing and do another, and bear religious prejudice towards the Musalmans; noting in particular that Musalmans in Etah pray to God every morning that a European may be appointed Magistrate of that district in place of the present Hindu incumbent because justice is not generally done to them under his regime.

HINDUSTANI,
11th April, 1906.

Certain suggestions regarding the appointment of assessors.

10. A correspondent of the *Hindustáni* (Lucknow), of the 11th April, supporting the views expressed by another correspondent of the paper in its issue of the 28th March last, regarding the appointment of assessors (*vide* article No. 11, page 169 of the United Provinces "Selections" for 1906), further complains that assessors have sometimes to attend court for two or three days consecutively before the case for the trial of which they are summoned comes up for hearing. This causes much hardship to business men. The writer also suggests that assessors should be appointed for a limited period, so that they may not grow weary of the duty.

INDIAN PEOPLE,
12th April, 1906.

Procedure of making enquiry into *badmashi* cases in the United Provinces.

11. The *Indian People* (Allahabad), of the 12th April, in making adverse criticisms on the procedure generally adopted by Magistrates in making enquiry into *badmashi* cases sent up to them under section 110 of the Criminal Procedure Code in the United Provinces, says:—It is time that we should have an authoritative judicial expression of opinion on the admissibility, relevancy and evidential value of the list of cases in which the accused has been previously suspected which figures so frequently in *badmashi* cases and carries so much weight with judicial officers when binding down people to be of good behaviour.

RAHBAR,
5th April, 1906.

Comments on the administration of justice in mixed cases in India.

12. The *Rahbar* (Moradabad) of the 5th April, says that while from five to ten Indians have been killed every year by British soldiers since the establishment of British rule in India, and none of the offenders have ever been duly punished, Indians have

been readily hanged on even bare suspicion of having caused the death of a European. As a rule, British soldiers are recruited from the lowest ranks of society in England, belonging generally to the labouring or similar classes, as the descriptive rolls of British deserters lately published in the press show. And as even most respectable Indians do not obtain justice against such men in Indian Law Courts, the idea is gaining ground among the people that it is sheer waste of time and money for them to go to law for seeking redress against European offenders, and that the only alternative left to them is to take the law into their own hands, in defence of their life, property or honour, regardless of the severity of punishment that may be inflicted on them for doing so. According to the Lahore Anglo-Indian paper (the *Civil and Military Gazette*) the villagers in the Panjab have of late taken to molest British soldiers. The Indian villagers are so meek and law-abiding, that they would not resist an ordinary peon of Government, so that, if what this paper says be true—and if simple villagers too despair of bringing European offenders to justice, and have begun protecting themselves against Europeans, things have come to a very bad pass indeed. For if this spirit spreads, Government could not possibly hang or imprison the whole country. The Indians are no doubt a conquered people; but they are the creatures of God and subjects of King Edward VII. If they have not hitherto resisted Europeans who assaulted them, it was not due to their cowardice or physcial or moral weakness, but because they were law-abiding and had faith in British justice; and if they have now lost this faith it is indeed a very bad omen.

NAIYAR-I-AZAM,
12th April, 1906.

The late Saharanpur mixed case.

13. The *Naiyar-i-Azam* (Moradabad), of the 12th April, referring to the late mixed case in which the accused clerk, Babu Amrit Lal, who was reported to have received severe injuries at the hands of the complainant Mr. Leake, Superintendent of the Botanical gardens at Saharanpur, was punished with three months' imprisonment by the Magistrate, says that partiality to one's own countrymen such as shown in that case, far from being a defect, is rather a noble *trait* in the Englishman's character, and Indian officials, who are ever ready to cut the throats of their countrymen, ought to take a lesson in this matter from their European brother officers.

INDIAN PEOPLE,
12th April, 1906.

A recent fatal affray between certain villagers and three British soldiers in the Bulandshahr district.

14. The *Indian People* (Allahabad), of the 12th April, says:—Affrays between soldiers out shooting and villagers have fortunately become less frequent since the repeated orders of the Commander-in-Chief that soldiers should not go shooting near villages. But a recent case that has occurred in this Province throws a startlingly new light on this matter. On the 19th February last three British soldiers went shooting near a village called Bisahra in thana Dadri in the Bulandshahr district. There was a scuffle with the villagers, in which one of the latter was killed after both barrels of one of the guns belonging to the soldiers had gone off. No charge whatever was entered against the soldiers in the police enquiry that was made, but five of the villagers were sent up on a charge of rioting, and they were sentenced to various terms of imprisonment, ranging from six months to two years. This was turning the tables with a vengeance. Although one of the villagers was killed outright by a shot from a gun in the hands of a soldier, not only were the soldiers allowed to go scot-free, but they became witnesses for the prosecution against the villagers, five of whom have been severely punished.

The prosecution rested entirely upon the evidence of the three soldiers. A constable of thana Dadri was called, but his evidence was immaterial. The District Superintendent of Police merely testified to the inquiry he had held and the medical officer to the nature of the wound on the person of the deceased. Thus the persons who might have been charged with homicide, or causing death by a rash and negligent act became the witnesses for the prosecution, and it is upon their evidence alone that the villagers were convicted. The evidence of the soldiers should have been received with caution, considering their peculiar position, but the District Magistrate of Bulandshahr, who tried the case, had no hesitation in relying fully on their statements. The opportunity for testing the credibility of the soldiers is slight, but it should be fully availed of. After the occurrence they went to the thana accompanied by a constable, and though not desired to do so, made a report. The following is an exact copy of the report on the record :—"When we were going by a village we asked a native if we could shoot some ducks and he said yes, and when we fired they ran after us and tried to take the guns off us, and began to throw *khurpas* at us ; they threw about seven. About fifty natives came after us, and in a struggle between me, Private Pope, and a native the gun went off ; the first shot went off in the air and when the gun was twisted round again the second barrel went off when the muzzle was close to the native's body."

Bearing in mind the likelihood that the soldiers might have been charged with a serious offence and that there was no call upon them to make any report, there would have been no need to examine it with any care had not the Magistrate wholly accepted their evidence afterwards. Since however the soldiers volunteered a report they ought to have made a full statement. The report says nothing as to what happened when the second barrel went off, though the soldiers knew perfectly well that the man was dead. What is still more surprising is that in their report the soldiers made no mention of having been tied up by the villagers and struck with *lathis*—a statement that they subsequently added in their deposition before the District Magistrate, and which that officer fully believed. Had the soldiers really been assaulted severely by the villagers and tied up with ropes and turbans would they have failed to mention the matter in their report ? That would have given them a cause of complaint, but they did not say a word about it in their report. Therefore, it is right to conclude that the report made by the soldiers at the thana was not a report of the whole truth.

The District Magistrate, in his judgment, says it was cowardly of the villagers to beat the soldiers, after one of them had given himself up. But who were the witnesses of this cowardly act ? Only the soldiers themselves. In court the soldiers said their hands were tied and they were made to follow the dead body. While they were being taken in this manner they met a chaukidar, who took their part and appeased the villagers. The chaukidar must therefore have seen them with their hands tied, but he was not called as a witness. The only other witness for the prosecution was policeman Bhup Singh, who came up while the soldiers were surrounded by the villagers. One of the soldiers says that they were unbound before the policeman came up : but the latter, in his evidence does not even say that the soldiers made such a complaint against the villagers. He merely says, "I found two soldiers surrounded by a large number of villagers, about 100 in number." One of the soldiers complained of having been robbed, but neither of them complained of having been assaulted or bound. There is very little doubt that the story about the assault and the tying with ropes had not been made when the soldiers met the chaukidar and the policeman, and afterwards went to the thana and made their report.

The Magistrate in another part of his judgment says :—"The shooting rules prohibit a soldier from shooting a peacock, and also forbid him to shoot within 500 yards of a village. This accounts for the villagers' story of the peacock and the soldiers' story of the ducks coming over their heads 600 yards from the pond." This means that the Magistrate doubts the statement of the villagers that there were peacocks in the trees near the village as well as the statement of the soldiers,' that ducks passed over their heads 600 yards from the pond. As regards the villagers we doubt if they are aware of the regulation that the shooting of peacocks is forbidden to soldiers, though of course they know that the bird in question is a sacred bird. Next, with reference to the allegation of the soldiers, the District Superintendent of Police, when he held an inquiry, could have very easily ascertained whether the place where the ducks were shot was at a distance of 500 or 600 yards from the village, but he apparently made no inquiry on this point and no question was put to him on this subject, though he was examined after the soldiers. The Magistrate makes the point clearer towards the end of his judgment :—"I do not compensate the soldiers for I believe that they disobeyed departmental orders in shooting near the village site." All this is sufficient to show that the statements of the soldiers should have been received with caution.

The part that the Magistrate himself took in bringing the villagers to trial is evident from the first portion of the judgment :—"At night on February 19th I received a telegram from Dadri police station informing me that an affray had taken place between some British soldiers and the villagers of Bisahra in the course of which a villager had been killed. On the morning of 20th February I directed the District Superintendent of Police to investigate. The District Superintendent of Police proceeded to the spot on the 21st February and investigated on the 22nd and 23rd. His investigation disclosed the facts that the death of the villager was accidental and that the villagers had wantonly attacked the British soldiers. The District Superintendent of Police accordingly collected 57 or 58 villagers and asked the soldiers whether they could identify any of them. The soldiers identified the five accused only. After reading the record of the investigation I ordered the arrest of the five villagers who had been identified under section 147, Indian Penal Code." The attitude of the Magistrate is also clear from another part of the judgment :—"The ducks were not the property of the villagers, and if there was any trespass on the part of the soldiers it was a civil trespass. There is no suggestion that the soldiers intimidated, insulted or annoyed any one or committed any offence. They were a peaceful shooting party and the villagers had no right to take away their weapons, much less to beat them and bind them and keep them in their own custody." On all these points there is no independent evidence besides the statements of the soldiers themselves.

Seeing how matters stood after the police inquiry the villagers made no attempt to incriminate the soldiers, or prefer a charge of homicide against them. They were anxious to save themselves. But the Magistrate says that according to the police officer at Dadri "the villagers had banded together to defend themselves and that no other witnesses but the soldiers would give evidence. That is to say, that in spite of the fact that one of their own men had been killed by the discharge of a gun belonging to one of the soldiers, the villagers should have come forward to say that a number of men had beaten and bound the soldiers and robbed them. Of the three soldiers did anybody expect two would give evidence against the third? According to the Magistrate the soldiers gave straightforward and convincing evidence, while the villagers were incoherent. Consequently, four of the villagers were sentenced to rigorous imprisonment for two years, while one got off with six months.

INDIAN PEOPLE,
12th April, 1906.

Want of accommodation for witnesses, jurors, &c. to wait in the civil courts at Allahabad.

15. A correspondent of the *Indian People* (Allahabad), of the 12th April, says :—I do not know whether you have ever had occasion to visit the civil courts at Allahabad as a suitor, witness or juror. If you ever had an occasion to do so you would have realised to your cost the hardship that people have to bear in the hot weather and the rains. There is no shed, no shelter where people can get temporary relief from the hot wind that has already begun to blow. People visiting the courts have to shift for themselves and take shelter under the shade of trees, which are not abundant in the civil courts compound. Under-trial prisoners for the sessions court and their guards have similarly to stay for hours together under the trees exposed to the sun and the hot winds now, and to the rains during the rainy season.

There is no room where respectable witnesses, jurors, assessors and litigants can stay during the time that they are not required or not allowed to remain inside the court-rooms. There is no place where they can retire for lunch, &c. The civil courts' varandahs used to be crowded by such people previously and still is to some extent, but that causes a deal of noise which disturbs some of the sensitive presiding officers of the courts and people are driven out to roast themselves in the sun. This has continued for the last twenty years or so and there is no attempt to do anything to remedy this state of affairs. Recently some money has been spent in making lawns in the courts compounds, a good idea no doubt; but nothing has been done nor attempted to alleviate the suffering of the people who have to visit the courts either willingly or unwillingly.

There is always a large surplus for the Government from its income derived from law and justice. Is it not fair that a portion of the said surplus should be utilised for the benefit of those who help to contribute it? Even on principles of business, on which at least in this country the administration of justice is based, the persons contributing the largest amount of profits should be given a little comfort. Even for the sake of the under-trial prisoners, and witnesses visiting the sessions courts under summonses which they cannot ignore, some shelter ought to be provided, some place where they can save themselves from the sun, wind and rain.

Punkahs, *tatties* and thermantidotes are provided for the officers of law, but not even a temporary shed is allotted for the unfortunate people who help to maintain those very officers. This is possible only in India, where everything is left to chance. I hope you will take up this subject and ventilate it with a view to its remedy.

(b).—Police.

MUFID-I-AM,
10th April, 1906.

Rules for the appointment of Deputy Superintendents of Police in the United Provinces.

16. The *Mufid-i-Am* (Agra), of the 10th April, referring to the rules which have recently been issued by the Local Government for the appointment of Deputy Superintendents of Police in the United Provinces, according to which one-half of the nominations will be made from non-official graduates, and the other half from deputy collectors, tahsildars, naib tahsildars and inspectors of police, says that, seeing that in the case of deputy collectors the proportion of non-officials nominated as compared with men promoted from among those already in Government service is small, the number of non-officials to be appointed as Deputy Superintendents of Police should not also be more than one-fourth of the total appointments made in a year. Again, it is not fair to the Police Department that men in the Revenue line should be promoted to Deputy Superintendentships of Police, as those men have sufficient scope for promotion in their own service. The writer also does not understand why naib tahsildars should be held eligible for promotion to Deputy Superintendents of Police, and not Sub-Inspectors of Police also who have experience of police work, and therefore greater claim for promotion to the posts. It is to be hoped that Government will make such alterations in the rules it has framed for recruitment of Deputy Superintendents of Police as will provide for at least two-thirds of the men appointed to the posts being members of the Police service,

(c).—Finance and Taxation.

INDIAN PEOPLE,
8th April, 1906.

The *Indian People* on Mr. Gokhale's speech on the last Budget in the Vice-regal Legislative Council.

17. The *Indian People* (Allahabad), of the 8th April, says:—To say that Mr. Gokhale's speech on the Budget was the best heard during the debate would be hardly paying it a compliment, for no other speech can be compared to it. It helped to lift the debate to a level which it could not otherwise have reached. In breadth of statesmanship and closeness of argument it is easily the first speech of the debate, and we do not think another such speech could have been made by any other member of the Council. Its strenuous purpose, its patriotism, its power of criticism and the sustained note of a lofty public spirit make every other speech by its side look tame and commonplace. We can well understand why the supporters and apologists of the Government are disconcerted by such a speech, for it is not mere declamation or denunciation which can be put aside as of no consequence. It is not Mr. Gokhale's abilities alone, great as they undoubtedly are, that give such immense weight to his utterances, but his character and his selfless and single-minded devotion to the highest interests of his country. If he and those who think with him are distrustful of the ways of the Government they have reason for it, and to rebuke them is no answer. Either confidence and trustfulness must replace the present lip-trust and actual distrust in the administration, or the chasm must go on widening. Mr. Gokhale's most eloquent and powerful appeal for the creation of a citizen army is met by the argument that he and other leaders are full of ill-will and distrust towards the Government. What about the cadets of the Imperial Service Corps who have been debarred from regimental appointments? What about Indians in the Civil Service who have been persistently excluded from political and Secretariat appointments? No, it is no use trying to obscure the issue, for we can see and judge things for ourselves, and must not be put off by false issues, or unfounded countercharges.

Mr. Apcar on the continuance of the income-tax at the last Budget debate in the Viceregal Legislative Council.

HINDOSTHAN,
9th April, 1906.

18. The English *Hindosthán* (Kalakankar), of the 9th April, says:—Regarding the continued imposition of the income-tax we opine few educated men in India will deny that Mr. Apcar's assertion, at the last Budget debate was other than well timed and effectively made. He said:—"That the continuance of the tax is suspiciously like a breach of faith."

The Financial Minister said that since the tax was imposed the Government has never given any sort of pledge or promise direct or indirect to repeal the tax. The *promise* made by Lord Dufferin is an historical fact, with a foundation that no one can easily shake. Had Lord Dufferin remained long enough in India, from what the writer knew of him, he does not hesitate to say that Lord Dufferin would have kept his promise to the letter.

Protest against the increasing military expenditure in India.

AWAZA-I-KHALQ,
8th April, 1906.

19. The *Áwáza-i-Khalq* (Benares) of the 8th April, referring to the Hon'ble Mr. Gokhale's speech, at the late Budget debate in the Viceregal Legislative Council, regarding the increasing military expenditure, &c, admits the need of keeping a sufficient military force in India to protect her against a Russian invasion, but asks Lord Kitchener to say if he honestly considers India capable of bearing this heavy expenditure, and whether she alone, and not England also, must provide for her means of defence. Surely England who is far richer than India, and free from the visitation of famine, with which the latter is afflicted again and again, ought to contribute to the charges of the military defence of the fertile dependency she values so much.

(d).—*Municipal and Cantonment Affairs.*

Suggestion for appointment of all municipal members by nomination.

ITTIHAD,
1st March, 1906.

20. The *Ittihád* (Lucknow), of the 1st March, observing that the system of appointment of a certain number of members to the municipal boards by election is calculated to prevent union among the various communities, suggests that Government had better abolish the election system altogether, and have all municipal members appointed by nomination.

A complaint regarding the late Municipal Elections at Shahabad, district Hardoi.

ADVOCATE,
8th April, 1906.

21. The *Advocate* (Lucknow), of the 8th April, says:—At Shahabad there had been many irregularities in the late election of Municipal members, so that an application has been made to set aside the elections. Is it a fact that the Municipal employés and Tahsil officials interfered in the election? or is it a fact that certain occupants of municipal shops have been served with a notice to vacate the latter as they had the courage to vote for men whom the municipal executive wanted them not to vote for?

A complaint against the *ekkawalles* at Cawnpore.

CAWNPORE GAZETTE,
1st April, 1906.

22. The *Cawnpore Gazette*, of the 1st April, complains that *ekka* drivers drive their ekkas most recklessly on the public streets at Cawnpore during the night to the great danger of pedestrians. The police ought to stop this dangerous practice.

(e).—*Education.*

Question of compulsory education in India.

RIYAZ-UL-AKHBAR,
8th April, 1906.

23. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th April, referring to Mr. Gokhale's suggestion, at the late Budget debate in the Viceregal Legislative Council, that education should be made compulsory in India, says that it is a pity that Government should have demurred to the Hon'ble member's suggestion on the ground of its entailing yearly an additional educational expenditure of a crore of rupees on the public exchequer. The educational expenditure in India is far less than that in other countries, and it is her misfortune that her children should be debarred from making progress like other nations by their backwardness in education.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—General.

KASHMIR DARPAN,
March, 1906.

Comments on Mr. Morley's decision regarding the partition of Bengal.

24. The *Kashmír Darpan* (Allahabad), for March, is not surprised so much at Mr. Morley's refusal to interfere with the partition of Bengal, as at the grounds on which he has based his decision, namely (1) that the measure was now already an accomplished fact, and (2) that the agitation against it was dying out. His argument, queer as it is, establishes two very dangerous principles. In the first place, the higher authorities should not, according to him, interfere with a measure, however faulty and mischievous, when it has *once* been carried out because of its being a *fait accompli.* But if he is consistent with and true to his newly enunciated *dictum,* why does he desire to give Home Rule to Ireland; the Union of the latter with England having long been an accomplished fact? Again, did not Mr. Gladstone's Ministry get the Vernacular Press Act in India cancelled by Lord Ripon? The second principle, underlying Mr. Morley's decision regarding the partition of Bengal, is still more dangerous, inasmuch as it teaches Indians that so long as they do not harass, and disturb the peace of Englishmen with their agitation so much as the Irish do, they cannot expect England to do justice to them.

ADVOCATE,
8th April, 1906.

Expression of need by certain Muhammadan leaders in the United Provinces and Bengal for their co-religionists cultivating friendly feelings towards the Hindus.

25. The *Advocate* (Lucknow), of the 8th April, says:—On 23rd March meetings were held in several towns of the Panjab and the United Provinces to celebrate the death anniversary of Sir Saiyid Ahmed; speeches were delivered on Sir Saiyid's work. At Aligarh a very interesting speech was made by Nawab Mohsin-ul-Mulk, who spoke at length on the relations of the Hindus and Muhammadans, and condemned the press which was exciting the feelings of one against the other. He said Sir Saiyid in his later days by his opposition to the National Congress was misunderstood. The difference on one point should not, he argued, lead to differences on all points and condemned the tactics of men who tried to set the two communities by the ears. He advised the under-graduates of his College to cultivate friendly feelings towards their neighbours, and not to allow the belief to be strengthened that Aligarh College products were unfriendly towards Hindus. Sound advice this, and let us hope it will be followed.

This expression of good will, by Nawab Mohsin-ul-Mulk whose personal relations with Hindus have always been most cordial, is very valuable, followed as it is by a general desire for establishing a better understanding. We were uneasy to learn that taking their cue from Sir B. Fuller's speeches some Maulvis went about from village to village in Eastern Bengal districts preaching the gospel of discord. But these have not succeeded. It is surely a sign of the times that one of the objects of the Anjuman Islamia formed at Calcutta with Nawab Ghulam Muhammad of the Mysore family as President and Messrs. Abdur Rahim and Saiyid Zahuruddin, barristers-at-law, as Secretaries, is to promote better feelings with Hindus. The object of the Anjuman is to express the feeling of the Muhammadan community at large. But this will not be done by cutting off relations with Hindus. The office bearers of the Anjuman say that the cardinal principle which shall rule the conduct of the Anjuman is that the true interest of the Muhammadans of India does not lie in pursuing a policy of aloofness, but rather in encouraging the growth of harmony of feeling and action between them and the other communities, Indian and Anglo-Indian, and in their co-operating with them in all schemes calculated to effect a general improvement in the condition of the people. This spirit is to be welcomed and bids fair to do good to India.

CITIZEN,
9th April, 1906.

The *Citizen's* advice to anti-Bengal partitionists to continue their agitation.

26. The *Citizen* (Allahabad), of the 9th April, says:—We have carefully perused the utterances of Mr. Morley in connection with that all-absorbing topic not only in Bengal, but throughout India, the Partition of Bengal. We must observe we find nothing in them which could be a damper on any rational hopes and expectations of our Bengali countrymen. On the contrary, while Mr. Morley has expressed himself rather reluctant to re-open the partition question, he has evinced a lively sympathy and interest on behalf of the aggrieved party, which ought to infuse fresh hope in their hearts, and galvanize them into various activities according to

strictly constitutional methods which they have so seriously undertaken. While we deeply deplore that the Partition remains unrepealed or unmodified, for the present at least (because we cannot altogether abandon hope of its being so done in the near future), we think Mr. Morley could not have given any other reply to the amendment to the speech from the throne moved by one of his own party. To undo the Partition with as much precipitancy, as it has been sinisterly done, especially, immediately after the accession of the Liberals to power, would perhaps argue a spirit of vindictiveness towards the fallen party and unsound statesmanship. And this is a course which Mr. Morley, of all others, would be the last to resort to. All the same, he has not been at pains to conceal his real feelings towards the head of the late Indian Government. Although Mr. Morley does not commit himself to any particular opinion of the administration of Lord Curzon, yet the very mention of the opinions of opposite sides before the House of Commons, with evident gusto and thinly veiled sarcasm, unmistakeably indicates to which side he leans. He also openly deprecates, in no unmeasured terms, the characterisation of the agitation in Bengal, by Lord Curzon as "machine-made," and the condemnatory language applied by the latter to the people of Bengal. Mr. Morley has driven the last nails into the coffin of Lord Curzon's fame, as an administrator, fed by self-love and time-serving toad-eaters and tuft-hunters whose name is legion. It reminds one of the remark "from what height to what depth fallen!"

If Mr. Morley could not see his way to consider the question of the partition, he has given us a definite pronouncement of the line of policy which he is determined to pursue in India so long as he will be at its head. Light taxation and Self-Government would be the key-note to his administration of India. This indeed breathes unalloyed liberalism, and we earnestly hope that our new Secretary of State may not fall a victim to the faulty system which has smothered the noble and generous impulses of many a statesman. We have full confidence that he will rise superior to these trammels and reform the mode of Government in India with due consideration for the feelings and aspirations of the governed.

We must express here the deep debt of gratitude which the whole of India owes to our esteemed friend, Sir Henry Cotton. If Bengal has lost a Lieutenant-Governor in Sir Henry through the machinations of Lord Curzon, every Indian citizen has got in him his staunchest supporter and friend in England. Indeed those who have minutely watched the course of events must have been impressed with the fact that since Sir Henry Cotton's retirement from India and commencement of political activities in England, the attention of the English people has been increasingly drawn towards India. The reason of it is not far to seek. No one has so thoroughly identified himself with the cause of India, as Sir Henry; and he has neither spared money nor labour to get a hearing for the much despised Indians. It is through his questions, no less of course through those of that indefatigable friend of ours, Sir William Wedderburn, that the revival of the Indian Parliamentary Committee has been possible. We cannot sufficiently acknowledge our indebtedness to these gentlemen. We venture to throw out the suggestion that we should raise an All-India Memorial for them both.

We would conclude by exhorting our Bengali brethren to muster courage to carry on the agitation as vigorously and in as concentrated a manner as they have been doing splendidly so long. They have by their united action attracted attention not merely of India, but of the whole civilized world. The psychological moment has arrived when they should be ready to extend their sphere of activities to England. We are really surprised to find that delegates from Bengal are not yet forthcoming to proceed to England, while the Hon'ble Mr. Gokhale and Mr. Lajpat Rai have shown their eagerness to take up the work. What a pity it is that the Bengalis are still fighting shy; we also wonder what has become of the proposal to send Mr. Bishen Narain Dar to England, which was duly seconded and supported and was on the point of being carried into effect last year. Surely this is not the way in which a concerted plan of action is to be attended with success.

We once again earnestly appeal to our patriotic and able countrymen to allow no grass to grow under their feet, but undertake the mission to preach India's deplorable condition before an English audience as early as practicable.

BHARAT JIWAN,
9th April, 1906.

Swadeshism at Benares.

27. The *Bhárat Jiwan* (Benares), of the 9th April, approving of the *Swadeshi* bazar that has already been established at Benares, to induce and afford facilities to the people to use India-made articles as much as possible, calls upon the residents of that town to do all in their power to promote *Swadeshism* by establishing *Swadeshi* associations, workshops, &c. as the Bengalis, Madrasis and Marathas have been doing in their respective provinces.

ADVOCATE,
8th April, 1906.

Alleged casualties at the late *Ram Naumi* fair at Fyzabad.

28. A correspondent of the *Advocate* (Lucknow), of the 8th April, says:—At the late *Ram Naumi* fair which took place only yesterday about 14 or 15 persons are said to have been crushed on the *Hanumangadi* steps. Out of these three or four are said to have died on the spot and several have been badly wounded and bruised. This state of affairs is very regrettable and reflects great discredit upon the officer on duty at that place. The *mela* though large was not of an abnormal and unwieldy character and the unfortunate accident would never have occurred if the arrangements had been looked after with due care and caution. Who is responsible for all this? I think an enquiry should be instituted for further and precise details and the officer at fault should be severely dealt with.

HINDUSTANI,
11th April, 1906.

Thefts and a terrible fire in the plague huts at Gorakhpur.

29. A correspondent of the *Hindustáni* (Lucknow), of the 11th April, giving a number of specific instances in which thefts were lately committed in certain plague huts at Gorakhpur, says that a terrible fire occurred at dusk on the 28th March last in a big plague camp, consisting of more than 2,000 huts in a village near the civil courts, reducing all the huts to ashes in a very short time. The poor dwellers lost all the clothes and property they had in the huts, and are now in great distress.

V.—LEGISLATION.

ZAMINDAR-WA-KASHTKAR,
March, 1906.

Suggestion for the extension of the provisions of certain Acts to all those parts of the United Provinces where they are not respectively in force.

30. The *Zamíndár-wa-Káshtkár* (Bijnor), for March, approving of the intention of the Indian Government to extend the provisions of the Panjab Land Alienation Act to other parts of the country, expresses a hope that the benign government of Sir James Digges LaTouche will signalize the close of its administration by extending the provisions of the Panjab Land Alienation Act, the Bundelkhand Encumbered Estates Act, and the Oudh Settled Estates Act, to those parts of the United Provinces, respectively, where they are not already in force, and thereby save the estates of many zamíndárs from ruin before it is too late.

ZUL QARNAIN,
7th April, 1906.

Question of the extension of the Bundelkhand Land Alienation Act to other parts of the United Provinces.

31. The *Zul Qarnain* (Budaun), of the 7th April, observing that the Local Government contemplates extending the provisions of the Bundelkhand Land Alienation Act to other parts of the United Provinces, says that as it is not just to debar other than money-lending classes from acquiring land even for the purpose of building houses or erecting factories outside the towns, it would give rise to a general complaint if the Act in question were extended to other parts of these Provinces, without some necessary modifications being made therein.

RIYAZ-UL-AKHBAR,
8th April, 1906.

Question of the extension of the Bundelkhand Land Alienation Act to the rest of the United Provinces.

32. The *Riyáz-ul-Akhbar* (Gorakhpur), of the 8th April, entirely disapproves of the proposal of the Local Government to extend the provisions of the (Bundelkhand) Land Alienation Act to the rest of the United Provinces, for it fears it will do no good to the landholders.

VI.—RAILWAY.

HINDOSTHAN,
7th April, 1906.

Complaint regarding the supply of water to passengers to drink at the small railway stations in India.

33. The Hindi *Hindosthán* (Kalakankar), of the 7th April, says that native passengers are not generally readily supplied with water to drink at the small stations of the various systems of railways in India, during all seasons of the year, the water-carriers at the stations not turning up even after repeated calls for water by the former on the arrival of the train there. This is a source of very great discomfort indeed to the passengers; and the railway authorities would do well to take special steps for water being readily and adequately supplied to passengers at every station, whether large or small, specially during the hot weather.

ADVOCATE,
8th April, 1906.

Need for the supply of Intermediate Class carriages on the Great Indian Peninsula Railway.

34. The *Advocate* (Lucknow), of the 8th April, says:—The question raised by the *Pioneer* for the supply of Intermediate class carriages on the Great Indian Peninsula Railway is one with which every one will agree. For eight months the third class carriages on the Great Indian Peninsula Railway prove to be ovens. The poorer class of Europeans and middle class Indians who cannot travel 3rd class on account of its crowdedness, and who have not the means to pay the very heavy second class fare, find extreme inconvenience in travelling on the Great Indian Peninsula Railway, and would be immensely pleased if the Railway Board were to remove this source of inconvenience.

HINDOSTHAN,
9th April, 1906.

Shortage of wagons on the East Indian Railway line.

35. The English *Hindosthán* (Kalákánkar), of the 9th April, says:—Complaints of the shortage of wagons on the principal railway lines are still being made, and shippers of coal, cotton and grain are being put to serious loss. The busy season is now fast approaching, as the crops are being harvested, and the demand for wagons, especially in the Panjab, is sure to be far in excess of the supply. The East Indian Railway have splendid workshops at Jamalpur, where they ought to be able to turn out a large amount of wagons.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

RIYAZ-UL-AKHBAR,
8th April, 1906.

Mr. Gokhale's question in the Viceregal Legislative Council regarding the boycott of the *Sylhet Chronicle* by the Eastern Bengal Government.

36. The *Riyáz-ul-Akhbar* (Gorakhpur), of the 8th April, says that the question which Mr. Gokhale lately put in the Viceregal Legislative Council regarding the action taken by the Eastern Bengal Government against the *Sylhet Chronicle* for giving out that a Gurkha sepoy had made an assault on a sweeper woman at Barisal, was simply intended to harass the Government. It is a pity that a wise man like Mr. Gokhale should have allowed himself to play into the hands of the Bengali agitators in this way.

ALLAHABAD:
The 16th April 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Question of the legitimacy of the title of *Khalifa* being applied to the Sultan of Turkey.

OUDH AKHBAR,
13th, 16th, 17th and 18th April, 1906.

1. The *Oudh Akhbár* (Lucknow), in its issues of the 13th, 16th, 17th, and 18th April, publishes by instalments an abstract of a long article it has received from one Maulvi Habib-ur-Rahman, of Saharanpur, in which he endeavours to show that the Sultan of Turkey is the acknowledged and rightful spiritual head of all the Muhammadans on the face of the earth. When Sultan Salím conquered Egypt in 1517 A. D., he obtained along with it the sacred duty of the guardianship of Mecca and Medina. A prince of the Bagdad Khalifas, who on the downfall of his dynasty, had taken refuge in Egypt and lived there in great honour and respect, was called Khalifa of the Musalmans. A descendant of this prince, who was also called the Khalifa, gladly transferred his title of Khalifa to Sultan Salim when the conquest of Egypt was made by the latter, making over to him at the same time a flag, a sword and a cloak, the relics of the prophet. The present Sultan of Turkey has thus inherited the title of Khalifa from his ancestor Salim. Besides, the whole Musalman world has deep sympathy and love for the Sultan, which the late events in Europe have placed beyond doubt. Whenever the Sultan was in trouble or difficulty, Muhammadan sympathy poured in upon him from all parts of the world. As regards the objection that the Sultan cannot be called the Khalifa because he is not a descendant of the prophet, it cannot be maintained, inasmuch as the first three Khalifas after Muhammad were not his descendants. The writer then quotes a long pedigree to show that a remote ancestor of the founder of the Ottoman Empire came from the Quraish tribe to which the prophet belonged; and thinks that all the abovementioned facts should leave no doubt in the mind of anybody that the Sultan is entitled, and is actually regarded to be the Khalifa of the Muhammadan world.

Fear of a foreign invasion of India.

HINDOSTHAN,
16th April, 1906.

2. The English *Hindosthán* (Kálákánkar), of the 16th April, says:—Once more the invasion bogie is to the front, this time by a Bombay daily's caustic answer to Mr. Haldane's remarks on this subject; the article is misleading, to use no harsher term. *The Times of India* is responsible for what appeared lately in the London *Daily News*, in a vain attempt to restore the idle fancies as to the possibility of Russia, or any other Power, invading the Indian Empire from its land frontier. We have heard so much for years of this invasion bogie that the only effective manner of dealing with this silly controversy, which had a knack of cropping up annually, is to meet it with an absolute contradiction, established by superior knowledge to that in possession of the Bombay writer.

Much may happen before the completion of the Orenburg Railway, and it is very questionable whether such a railway can ever be worked in the Oxus region.

An immense number of men of all ranks, commissariat and armaments, are required for such an invasion. The writer, an old soldier, who has considerable personal acquaintance with the conditions of the frontier as now existing, holds that—always provided the Amír of Kabul remains true to his treaty engagements, and Great Britain keeps good faith with the independent Princes and Chiefs of India—neither Russia nor any other Power can or will succeed in getting within striking distance of the North-West frontier of India without coming to grief. If there is ever a struggle for India, it will be fought out far beyond the Indian frontier; and if the Government of India and the men on the spot are allowed a free hand quite unhampered by blundering orders from home, India can afford to enjoy the occasional cropping up of this invasion bogie, so long as it comes from no more warlike source than the editorial chair of the *Times of India*.

(b).—Home.

The Prince of Wales' visit to India.

ZUL QARNAIN,
14th April, 1906.

3. The *Zul Qarnain* (Budaun), of the 14th April, publishes a communication purporting to be a farewell address given by India to the Prince of Wales. India telling His Royal Highness that he conferred a great honour on her by visiting her, says that her children in general, notwithstanding their extreme poverty, spared no pains and money,

even though the latter might have been obtained by loan, to give His Royal Highness a fitting and royal reception. Her Chiefs too left no stone unturned to show His Highness the utmost hospitality, making as valuable and rare presents to him as could possibly be expected, and receiving titles in return. But it was much to be regretted that His Highness did not in his turn confer any royal boon on Indians who have to lead a very miserable life, of which His Highness has learnt nothing, he having always been surrounded with splendour, and not allowed to see the real condition of terrible misery and indigence in which they pass their days. In conclusion, India, bidding a hearty farewell to His Royal Highness, prays him not to forget her, loyal and faithful as she always has been to the British crown, when he ascends the throne.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

UNION GAZETTE,
14th April, 1906.

Issue of a new English leaflet by Shaikh Zia-ul-Haq, complaining against the Minister of Rampur filling a number of the State posts by outsiders.

4. The *Union Gazette* (Bareilly), of the 14th April, states that it has received a printed pamphlet (leaflet) in English, issued under the signature of the notorious Shaikh Zia-ul-Haq, in which the names of forty persons are given who, according to the writer, are relatives of, or otherwise known to Maulvi Abdul Ghafur, Minister of Rampur, and with whom the latter has filled important posts in that State. There are men in the State itself who are quite competent to hold important responsible posts there, and it is not fair that the claims of these men for employment in their own native place should be overlooked in favour of outsiders.

NIZAM-UL-MULK,
16th April, 1906.

Suggestion for a public inquiry into the allegations made by Shaikh Zia-ul-Haq in his new leaflet against the Minister of Rampur.

5. The *Nizám-ul-Mulk* (Moradabad), of the 16th April, referring to the new leaflet, which Shaikh Zia-ul-Haq has brought out in English, blaming the Minister of Rampur for having filled a large number of the posts in that state with his own relatives, acquaintances, *&c.*, says that the Nawab or the British Government should have a public inquiry made into the allegations made by the Shaikh, in deference to general public opinion. The writer also suggests that as complaints have again and again been made against the Minister, his post, on the expiry of the term of his office, had better be abolished, and a council appointed to carry on the administration of the State instead.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

TOHFA-I-HIND,
11th April, 1906.

Question of the extension of the Bundelkhand Land Alienation Act to the rest of the United Provinces.

6. The *Tohfa-i-Hind* (Bijnor), of the 11th April, approving of the intention of the Local Government to extend the provisions of the Bundelkhand Land Alienation Act to other parts of the United Provinces, hopes that the zamindars, whose opinions Government has invited in the matter, will be in favour of the proposed extension, some such measure having become absolutely necessary for preserving estates in the families of hereditary landholders. [The *Rájpút* (Agra), of the 15th April, expresses the same views].

RIYAZ-UL-AKHBAR,
12th April, 1906.

Whipping as a criminal punishment in India.

7. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th April, says that as under the present law a magistrate can have the sentence of whipping he has passed on an accused person, carried out at once, the latter can possibly have no amends when he is declared innocent on appeal. This is indeed very hard upon the Indians, and the Government of India would earn their gratitude if it abolished this form of punishment altogether, or at least made some suitable modifications in the law relating to it.

TAFRIH,
14th April, 1906.

Whipping as judicial punishment in India.

8. The *Tafríh* (Lucknow), of the 14th April, observing that whipping, which is a barbarous form of punishment, when inflicted on a convict, far from having a deterrent effect on him, makes him simply callous and shameless in the future, and thus defeats the

object for which it was devised. Besides, this punishment leaves its mark on the body of the accused for ever, so that if he is proved innocent on appeal, he can have no possible reparation for it. Hence whipping as judicial punishment should be done away with, the sooner the better. (Several other papers similarly recommend the omission of the punishment of whipping from the Penal Code).

UNION GAZETTE,
14th April, 1906.

Assessors.

9. The *Union Gazette* (Bareilly), of the 14th April, says that as most of the assessors appointed are illiterate, and in the majority of cases their opinions are overruled by the Judges, the present system of trial of cases with the assistance of assessors had better be abolished as being of no practical value, or, if it is considered expedient to maintain the system, then only such persons as are acquainted with law and are willing to serve as assessors, should be appointed as such, and their verdict should be upheld by the Judge.

INDIAN PEOPLE,
15th April, 1906.

Alleged need for the appointment of two Indian Judges to the Allahabad High Court.

10. The *Indian People* (Allahabad), of the 15th April, referring to the question of the appointment of two Indian Judges to the Allahabad High Court raised at the debate on the last Provincial budget of the United Provinces, says:—As regarded the question that there should be two native (Ed.—We wish the word used had been Indian) Puisne Judges of the High Court, His Honor did not think that it should ever have been raised. Why not? Where is the impropriety in raising such a question? We think the question was very properly raised. Every High Court in India has either two or more Indian Judges. Even the Chief Court of Lahore has two Indian Judges. It is more than time that the question was raised in Allahabad. The High Court here would gain in every respect if instead of only one, it had two Indian Judges. What does the Lieutenant-Governor mean by saying that the question should not be raised at all?

AL BASHIR,
17th April, 1906.

A suggestion to Government for sending out fewer officers to the interior of a district during winter who should only do inspection and no judicial work during their tour.

11. A correspondent of *Al Bashir* (Etawah), of the 17th April, says that though the inconvenience and trouble to which the villagers are put in being required to supply provisions to the camps of officers on tour are not very considerable, there can be no denying the fact that litigants endure much discomfort and expense in having to attend the camps of touring officers for the hearing of their cases. Besides, the officers having a deal of judicial work to do while they are on tour, cannot possibly make a good inspection of fields and other such work. All this is very unsatisfactory, and the writer would suggest that only a few officers be sent out in future who should have only to make inspections, all judicial work being done by those staying at headquarters. In case of the occurrence of a severe calamity such as hail, frost, &c. in a district, when it may be necessary to obtain information of the affected areas within a short time, all pargana officers may, of course, be simultaneously sent out for inspection, say for two or three weeks, all judicial work being, so far as possible, stopped during their absence.

TOHFA-I-HIND,
18th April, 1906.

A suggestion for reverting to the old practice of administering oath to witnesses and others by the Ganges water or the Quran in the Indian Law courts.

12. A correspondent of the *Tohfa-i-Hind* (Bijnor), of the 18th April, says that the manner in which oath is at present administered to witnesses and others in Indian courts of justice, does not at all serve the end in view, because people think that they do not actually take any oath but simply repeat a formula recited to them. Government had therefore better revert to the pre-Mutiny practice of administering oath to Hindus and Musalmans by the Ganges water and the Quran respectively. If this were done, the writer believes that much of the lying practised at present in courts would disappear.

ALIGARH INSTITUTE GAZETTE,
18th April, 1906.

A suggestion for providing private rooms on the premises of the Collector's courts in the United Provinces, where native Magistrates may retire for refreshment, &c.

13. The *Aligarh Institute Gazette* (Aligarh), of the 18th April, says that as no private rooms are provided for the use of Indian Deputy Magistrates, on the premises of the Collectors' courts in the United Provinces, the former either do their smoking, &c., in their court rooms, or have to forego all such relaxations during the court hours. This is a very unsatisfactory state of things and the Government would do well to provide at least two private

rooms on the premises of every Collector's court, if not one attached to every court-room, where Hindu and Muhammadan officers could retire for refreshment, or for the performance of their religious duties. In these private rooms the native officials could also write their judgments free from disturbance.

AGRA AKHBAR,
14th April, 1906.

Alleged abduction of two Hindu ladies from Hathras by a missionary lady.

14. The *Agra Akhbár* (Agra), of the 14th April, states that a case is pending at present in the Court of the Subordinate Judge at Agra, in which two Hindus of Hathras have charged a missionary lady, named Miss Lewis, with kidnapping their wives, whom she taught at their homes, and with hiding them in the Girls' Mission School at Agra; and pray for their restoration to them. After the preliminaries were gone through, the Subordinate Judge issued warrants for the arrest of the Indian ladies in question, but the mission people did not allow the Court Názir to enter the mission buildings and serve the warrants, telling him that the ladies were not there. Rev. McLean, however, took the warrants from the Názir and returned them to the court unserved on the next day, telling the Subordinate Judge that though he would try to have the ladies produced before the court, he could not positively promise to do so because they had attained their majority. Both the ladies belong to respectable families, one of them, Musammát Dulári, being a grand-daughter of a Deputy Collector. The case has created a great sensation at Agra and its result is being anxiously watched. The *Musáfir* (Agra), of the 8th April, noticing the event, regrets that Hindus should be so careless as to give missionary ladies opportunities to abduct their girls. The *Riyáz-i-Faiz* (Pilibhít), of the 12th April, also referring to the affair, and blaming Hindu parents for giving missionary ladies free access into their houses, calls upon the Indians to seriously consider the question of adopting some reform to better the miserable life which myriads of Hindu widows lead in India, or many of them will easily fall victims to the seduction of other religionists in the hope of ameliorating their condition.

INDIAN PEOPLE,
15th April, 1906.

Badmashi cases at Benares.

15. A practising lawyer writing from Benares to the *Indian People* (Allahabad), of the 15th April, says:—As a legal practitioner I find that the evil of chaláning groups of men under section 110, Criminal Procedure Code, and of prosecuting them for certain offences specified in the section, is assuming formidable proportions in this part of the country. Whenever a person, or set of persons, incurs the displeasure of a police officer or powerful neighbour, he becomes the unhappy victim of a *badmashi* case. He is secretly, and of course without his knowledge, entered in register X, and then the fun begins. Entry follows entry and as soon as a suitable opportunity offers there is a chalán under the section. It is not at all difficult for a police officer to get a certain number of witnesses to say in court that the accused is a burglar, a thief, a receiver of stolen property, an extortioner, or a notorious badmash. Hearsay evidence is admitted in such cases and the witnesses incur no liability of prosecution for giving false evidence. Neither the police nor the witnesses are in any danger. The accused person vainly seeks to press for a local inquiry, or the weighing of the evidence. The Magistrate either binds him over in a certain sum of money to be of good behaviour, or, in default, orders him to undergo imprisonment for a certain period. From that day forth he is a ruined man. He remains under the surveillance of the police for the rest of his life. If A, a landlord, happens to win a case against B, and if B happens to have some influence with the police, A becomes a marked man, and entries are made against him in the secret registers of the police. As regards the subordinate magistracy we know the stuff of which they are usually made, and they do not do anything likely to displease the District Superintendent of Police. Can you arrange for a representative to come here and see things for himself? During the last month I have been noticing that accused persons in *hawalat*, or under-trial prisoners, are brought to court in long leg-chains intended only for dangerous convicts. Will the District Magistrate inquire into this matter ?

(b).—Police.

Nil.

(c).—*Finance and Taxation.*

ADVOCATE,
12th April, 1906.

Protest against the grant of a license for opening a new Abkari shop at sadar bazar, Lucknow.

16. The *Advocate* (Lucknow), of the 12th April, says:—License for a new Abkari shop at sadar bazar, Lucknow, has been given out for Rs. 2,500 a month. The people of sadar bazar are opposed to the opening of the shop, the members of the Cantonment Committee are opposed to it, but they have all been overruled by the Officer Commanding the Division. Now, we want to know who desired that this shop should be opened. It may be impertinent to suggest that considerations of revenue guided the action of the local civil authorities in opening this new shop. But when the people are opposed, why should this new shop have been thrust on them? On personal grounds, people in the city may not object to this shop as the *khansama* fraternity and the *sais* who come all the way from Cantonment to Aminabad and Nayagaon and cause an amount of nuisance will no more crowd our streets but bless the Sirkar for providing drink for them near their homes. But the danger of illicit supply to the soldiers will be great, and this consideration ought to have weighed with the authorities.

(d).—*Municipal and Cantonment Affairs.*

ALMORA AKHBAR,
31st March, 1906.

A complaint regarding the inadequate supply of pipe water in certain parts of the town at Almora.

17. A correspondent of the *Almora Akhbár* (Almora), of the 31st March, received on the 15th April, says:—Nearly a year has elapsed since the new water works were opened, and we are faring no better than we used to do when the water supply of Almora nearly failed. Since the supply was increased by the *Sail* water-works, we have been looking forward to the time when the members of the Municipal Board would take up the question of a fair and just distribution of water over the whole area under the control of the Board. But they have not only not troubled themselves with the question, but have shelved it for ever to the utter discomfiture and disappointment of a large portion of the people residing within the municipality.

The members of the wards on the *Tailiphat* side have not been quite alive to their duties. They do not care to look after the comforts of tax-payers under their care. Let me ask them whether they ever took the trouble of visiting their wards. They do not probably know how much the people in their wards are suffering for want of a good water supply. Water pumps on the *Tailiphat* side are few and far between. They are only four in number, the reservoir near the tahsil being practically closed; and their total supply is quite inadequate to meet the daily requirements of nearly 3,000 tax-payers. Even a casual observer would not fail to notice the inconvenience felt by the people on the Eastern slope of the town.

I do not, of course, grudge the good fortune of the *Sailiphat* people; but let me ask whether the people on this side of the ridge are not as much under the care of the municipal Board as they?

The plea that the *Sail* water could not be carried to *Tailiphat* cannot for a moment be supported. What has become of the Baldhoti water works which used to supply the whole town with water in the halcyon days of Sir Henry Ramsay. Can it not be conserved for the tax-payers of this side?

Will the municipal Board then leave about 3,000 tax-payers to their fate in the coming hot weather to make what shifts they can, or will it face the difficulty and exert itself to give them a fair share of water?

NASIM-I-AGRA,
15th April, 1906.

A complaint regarding the inadequate supply of pipe water to the public at Agra.

18. A correspondent of the *Nasím-i-Agra* (Agra), of the 15th April, complains that, though hot weather has only just set in, the pumps at Agra have ceased to supply water to the public in sufficient quantities. It is said that the supply of pipe water has been curtailed in order to effect a saving in the consumption of coal, and that the Municipal Secretary is to receive a reward for this economy. Let the reason of the curtailment of water supply be what it may, it cannot be denied that the reduction in the supply must cause very great discomfort to the people; and the authorities should certainly see to the matter. In another place the editor, corroborating the above complaint, says that the Municipal Board had better arrange to supply water sufficiently to the townspeople

instead of selling it to the railway. [The *Pocket Akhbár* (Agra), of the 15th April, repeating the same views, adds that the pumps should continue to supply water till 7 P.M., and not stop an hour before sunset as they do at present].

ADVOCATE,
15th April, 1906.

The pilgraims' tax at Ajodhya.

19. The *Advocate* (Lucknow), of the 15th April, says :—The pilgrims' tax at Ajodhia yields so little that it is disgraceful for the Fyzabad municipality to maintain this harassing, annoying and extremely unpopular impost. If the tax has to be maintained, it should be levied only on persons who travel by railway. In Hardwar, the poorer people travelling by road are exempted from the harassment. The same should be done at Ajodhya, and a petition to this effect should go to the Government of India.

HINDUSTANI,
18th April, 1906.

The late Municipal elections at Shahabad, district Hardoi.

20. A correspondent of the *Hindustáni* (Lucknow), of the 18th April, says that the complaint made by the residents regarding the late Municipal elections at Shahabad, district Hardoi (*vide* article No. 15, on page 192 of the 'Selections' for 1906) came before the Deputy Commissioner for hearing on the 9th idem. Seven or eight witnesses in support of the complaint were examined, and their evidence was to the effect that the voters were asked by the Tahsildar and the Municipal Secretary to vote for a certain person; that the voting papers of illiterate persons were filled up by the patwári and several Municipal officials, who put in the names of what persons they liked; that one Nawab Abdul Karim Khan, who was not a municipal member, and the Tahsildar sat with the returning official; and that the Secretary of the Municipal Board opened and saw every voting paper before it was deposited in the ballot-box. Several other irregularities were also mentioned, and the case was then made over for enquiry to Mr. Allen, Assistant Commissioner.

(e).—*Education.*

EXPRESS,
12th April, 1906.

Approval of Rai Salig Ram Bahadur's proposal to establish night schools for the benefit of wage-earning classes at Allahabad.

21. The *Express* (Lucknow), of the 12th April, says :— To Rai Salig Ram Bahadur of Allahabad belongs the enviable honour of taking the first practical step towards mass education in India. From a prospectus before us it appears that he is going to establish night schools to train artisans, labourers, domestic servants and other menials of the town in the three R.'s and in the elementary principles of sanitation. The wage-earning classes will be admitted without any distinction of race or creed, and the medium of instruction will be Hindi. The men are to be taught for two hours every day for a period of six months ordinarily, but in exceptional cases they may continue at a school for a further term of three months. An appeal is made to educated gentlemen to render assistance in the spread of this "unpretentious but potential movement" by devoting an hour or two of their time every evening to this noble cause as honorary teachers. The *Citizen* of Allahabad, however, does not know of a single vakil or an engineer or a physician or any professional man other than a teacher who will offer his services *gratis* in the name of either humanity or patriotism; and since it is not possible to expect any such favour from the professional men, it considers it the height of injustice to ask a poorly paid schoolmaster to place his services at public disposal free of all charge. With due deference to our contemporary, we find it hard to believe that there is not a single vakil or engineer or physician or any professional man other than a teacher, in Allahabad to respond to the call of humanity or patriotism. It will, indeed, be a disgrace to the capital of the United Provinces if the noble scheme in contemplation fails through lack of a little patriotic self-sacrifice like an hour or two of honorary work on the part of its educated citizens. Fully confident of the public spirit of Allahabad, we congratulate Rai Bahadur Saligram on his setting an example in practical patriotism, and hope to see it followed with eagerness in every centre of any importance in India.

ADVOCATE,
12th April, 1906.

The *Advocate* on Sir A. Fraser's defence of his appointment of a civilian as Director of Public Instruction in Bengal, &c.

22. The *Advocate* (Lucknow), of the 12th April, says :—For the first time during the three years the question has been under controversy, the Lieutenant-Governor of Bengal submitted his defence on the appointment recently made of a Civilian as a Director of Public Instruction. We confess the defence

is anything but convincing. The reservation of the right to appoint any person to any post on the part of the Government is, to say the least, a most dangerous principle ; is a right that cannot be conceded to any being or institution, human and, as such, limited by all the frailties flesh is heir to. The arguments adduced in favour of the Carlyle Circular and Pedlar Circular have been most jejune and exhibit the weakness of a person who has done something on the spur of the moment and then seeks heaven and earth for reasons to support it.

ALIGARH INSTITUTE GAZETTE,
18th April, 1906.

A suggestion to the United Provinces Government for making a concession in the matter of schooling fees in favour of men having more than one boy attending a school.

23. The *Aligarh Institute Gazette* (Aligarh), of the 18th April, stating that the Punjab Government has recently ruled that when more than one boy of a person reads in a school, the eldest alone should be charged the full tuition fee and the rest only half the amount each, says that this is a step in the right direction ; and expresses a hope that the Government of these provinces too would see the advisability of issuing a similar order on the subject, with a view to affording facilities to poor people in giving education to their children.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ALMORA AKHBAR,
31st March, 1906.

A complaint regarding the closing of the forests with iron railing in Almora.

24. The *Almora Akhbár* (Almora), of the 31st March, says that, as the forests round about the villages in the Almora district have lately been fenced with spiked iron railing, the villagers can no longer obtain (free) either firewood for their domestic use, or grass for feeding their cattle, and are consequently greatly inconvenienced and distressed. The district and forest authorities concerned ought to do some thing to help the peasantry in the matter.

ADVOCATE,
12th April, 1906.

Attention of the members of the United Provinces Legislative Council drawn to the number and quality of interpellations put in the Provincial Councils of Bengal and Madras.

25. The *Advocate* (Lucknow), of the 12th April, says:—The papers of the week report the proceedings of the Madras and the Bengal Legislative Councils containing speeches made and answers given to questions put by the honourable members. We are not concerned here with the speeches made in the course of the Budget discussion, though we must praise the Bengal members for their candour and frankness with which they attacked Sir Andrew Fraser's policy of allowing the division of their beautiful province, and also the system which makes the head of the Government patiently hear all that the people have to say face to face to him in condemnation of his policy.

* * * * * * *

We simply want to-day to draw the attention of the honourable members of our Provincial Legislative Council to the number and quality of interpellations put in the provincial councils of advanced provinces in the hope that they may take concerted action in order that they may better use the opportunities accorded to them for serving their countrymen.

RAHBAR,
14th April, 1906.

Questions regarding the supply of provisions to troops on march put in the Legislative Council of the United Provinces.

26. A correspondent of the *Rahbar* (Moradabad), of the 14th April, says that the reply given by the Local Government to the questions put by the Hon'ble Rai Sri Ram Bahadur, regarding the supply of provisions to troops on march, at the late meeting of the United Provinces Legislative Council, were quite evasive and extremely disappointing. It is difficult to understand why the Commissariat Department, which is quite able to supply provisions to troops in a campaign, with its attendant manifold difficulties, should fail to do so when they are marching in peace times through the country. Again, the price paid for the articles supplied to the troops, though paid for, hardly reaches the hands of the poor peasantry who supply them. Moreover, the tahsil peons collect the provisions in much larger quantities than those actually required by the troops ; and appropriate the surplus to their own use. Similarly, though the Government pleaded ignorance of any objection on the part of any zamindar to supply fowls, eggs, &c. for troops, it is an undeniable fact that certain classes of non-flesh eating zamindars never willingly supply such articles, for they consider it a sin to do so,

TAFRIH,
14th April, 1906.

A protest against the strict enforcement of the provisions of the Indian Arms Act.

27. The *Tafrih* (Lucknow), of the 14th April, regrets that while thousands of human beings fall a prey to wild animals every year in India, and while the leaders of Indian society have repeatedly drawn the attention of the authorities to it, Government does not yet think fit to direct its officers not to be too strict in enforcing the provisions of the Indian Arms Act. The Indians desire to possess arms simply with the object of protecting themselves against wild animals, but Government continues to distrust them!

ZUL QARNAIN,
14th April, 1906.

Suggestion for putting up an abstract of important Registration rules in vernacular on the notice board outside Registration offices

28. The *Zul Qarnain* (Budaun), of the 14th April, says that some registering officers, taking advantage of the ignorance of the public in general, regarding the rules laid down by Government for the registration of documents, put unwarranted obstacles in the way of persons desiring to get documents registered. A Sub-Registrar, for instance, would require a person, however respectable he may be, who has a document to be registered, to produce identifying witnesses who are personally known to him, in the face of the provisions of rule 198 of the new registration rules, which permits of identification of the executants of a document by "persons of apparent respectability" though not known personally to the registering officer. Similarly in some registering offices an applicant for a copy of a registered document is asked to state in his application, among other things, the serial number of the document in question, although rule 217 requires that the "names of claiming and executing parties, the nature and date of the document and the date of registration" only should be given. Again, some Sub-Registrars insist on first seeing at their office a document for the registration of which they are required to attend at a private residence, a procedure not warranted by the rules. To prevent these and similar malpractices, the editor suggests that an abstract of all such registation rules as concern the public and are liable to be broken in registration offices, may be printed in vernacular and exhibited on the notice boards of the registration offices, in the same way as the table of registration fees. An annual inquiry should also be made to ascertain whether the rules framed by Government for the convenience of the public are duly observed by the officials of the Registration department or no.

RAHBAR,
14th April, 1906.

An appeal to respectable and educated classes in the United Provinces to support the cause of *Swadeshism* at all costs.

29. The *Rahbar* (Moradabad), of the 14th April, referring to the persecutions which the Dutch and other nations suffered in the past in obtaining their political liberty, appeals to the respectable and educated classes of the United Provinces to note what the Bengalis are cheerfully enduring for the cause of *Swadeshism* they have taken in hand, and to learn from them the virtue of self-sacrifice for the good of one's country.

CITIZEN,
16th April, 1906.

Swadeshism at Moradabad.

30. The *Citizen* (Allahabad), of the 16th April, writes:—On the 10th instant a meeting was convened to discuss what steps should be taken to advance the sale of *Swadeshi* goods. Moradabad is famous for its local cloths which are cheaper, better and more durable than foreign ones. It is a shame that the pleaders, who, as a rule, trumpet their *Swadeshi* spirit, were conspicious by their absence. It is even said that when invited they refused to attend the meeting, on the ground that some were Honorary Magistrates, some members of the Municipal or District Boards and that, should the fact of their presence in the meeting be known to the Collector, he would certainly bring them to book. Considering the size of the town, very few people attended it. However the cause of *Swadeshi* goods was very ably advocated by a few speakers, and the audience promised to use only country-made goods.

CITIZEN,
16th April, 1906.

Swadeshism and alleged repressive measures adopted by the Government of Eastern Bengal.

31. The *Citizen* (Allahabad), of the 16th April, says:—The state of things in Eastern Bengal, under its new Lieutenant-Governor, Sir Bampfylde Fuller, continues to be as unsettled and unsatisfactory as ever. It is something that is quite without a precedent in India under British rule. We proceed to describe some of its most disgraceful features.

The British Government in India had never before stooped to openly and defiantly set class against class in order to serve any of its own selfish purposes. But it has now done so in Eastern Bengal. Sir Bampfylde Fuller is doing all he can to encourage the Muhammadans to accept the Partition, and not join the Hindus in their opposition to that measure. Queen Victoria's promise to the Indian people was that race or caste would never be the criterion of the attitude of the Government. But that promise is being most wantonly trampled upon in Eastern Bengal. The Muhammadans there are now being shown every favour by the Government, while the Hindus are treated with indifference, hatred and animosity. The Lieutenant-Governor felt no hesitation and no shame in declaring the other day that the Muhammadans and the Hindus were like his two wives, and that the former was the wife most dear to his soul. If all this is not setting one class against another we do not know what else is.

It has been ever deemed to be one of the blessings of civilized Government that the public service under it is filled by men who are qualified by their merits to discharge the onerous duties of that service. In Eastern Bengal, the people have been deprived of this blessing. It is now a standing rule there to fill the vacancies in the public service by Muhammadans, even when they are incalculably less qualified than the Hindu candidates. We must have as many Muhammadans in the service of the Government as possible, is the cry of the new Lieutenant-Governor of the new Province. Not merit but race is made the test. And if you, accursed Hindus, are to get into the public service, you must support the Partition, renounce *Swadeshism* in all its forms, and burn incense at my altar, demands Sir Bampfylde Fuller.

In fact, during the time His Honour has been on the *masnad* in Eastern Bengal, the only Hindus who have been admitted into Government service are those who have fulfilled the conditions mentioned above. Thus is brought about the demoralization of public service in the new Province, and there is no knowing when and by whom it will be stopped. A shop-keeper, everywhere, even in the most uncivilized country, enjoys full freedom to sell any articles he pleases; but in Eastern Bengal, which is, if we are not very much mistaken, within the limits of civilized British India, the shop-keepers are denied this simple freedom. This is no exaggeration, for there, when the ruler of a district or sub-division visits a village or town, he goes about the bazaar, visits the shops, and takes to task the owners of such shops as keep only *Swadeshi* articles for sale. The presence of the white-skinned *Huzur sahib* in an humble *Swadeshi* shop and the reprimand from him are more than sufficient in many cases to overawe the humble shop-keeper and to damp the fire of *Swadeshism* that was kindled in him. Such official interference with individual freedem is possible only in autocratic Russia, and it is a proceeding which can only deepen the impression that to Indians between Russian and British methods of Government there can henceforth be no difference.

The espousal by the Government official in Eastern Bengal of the cause of unrestricted sale of British goods and the severe punishment meted out to those who are accused of having simply asked or requested anybody not to sell or buy British goods, have had the effect of stopping the growth of the *Swadeshi* movement, and the promotion of indigenous arts and industries, of which the British Government in India professes itself to be an ardent friend. The open and even demonstrative manner in which the Government of Eastern Bengal acts as the foe of the *Swadeshi* movement is making it more and more impossible every day for that movement to make distinct progress, although the Viceroy has declared that the Government of India is a friend of *Swadeshism*. The inconsistency between profession and practice in regard to *Swadeshism* in Eastern Bengal is having an effect deterimental to the welfare of the people as well as of the Government.

Enforcement of loyalty or of exhibition of loyalty—for loyalty, to be sincere, must be a spontaneous feeling and cannot be called forth into being by official mandate—is a feature of the administration in Eastern Bengal. Wherever the Lieutenant-Governor goes on tour, the officials issue orders to respectable members of the local communities to do all in their power to accord a warm and cordial reception to His Honor. It is true that these orders are in many cases not obeyed, but it is also true that many are, against their will, led to comply with the official commands. This is despotism and coercion, which is not practised in other parts of the Empire.

What is there in the exclamation of *bande mataram* that it should be suppressed with a high hand? Any one uttering the phrase either in public or in private is in Eastern Bengal dealt with as a rebel. The name of such an individual is at once put on the black lists of the police; every official looks on him as a foe of the British Government; and, as he cannot be legally punished for the act, every underhand means is adopted to harass, oppress and jeopardize him. Such a proceeding has never been considered to be in any way consistent with the British policy in India, and it is absolutely against the spirit of the high professions and liberal promises made by the highest British functionaries connected with India over and over again.

The village of Banaripara in the district of Faridpur was put under oppressive punitive police force. A boy belonging to the village was said to have thrown stones at a boat occupied by the District Magistrate. Instead of being looked upon as a boyish prank, this act of the Banaripara urchin was construed into a dark deed of rebellion of the whole village. So, by way of teaching the villagers loyalty and obedience, punitive police force was imposed on them. And it was no ordinary imposition, which entails only the payment of the cost of such an imposition by the offenders concerned. The Banaripara punitive police practised all sorts of oppressive illegalities on the villagers with perfect impunity. No complaint against them was entertained by any of the official authorities; and they were in a way permitted to do just what they pleased.

A feeling of almost open enmity reigns between the Local Government and the people, with the exception of a few Muhammadans. Such a state of things has been unknown in India ever since her occupation by the British. Nothing could be more regrettable from the point of view of both the Government and the people. The Bengalis are at heart not at all disloyal, although they resent what they consider to be unjust and inhuman. They therefore are really sorry that they should be obliged to array themselves in opposition to the Government. And the Government too cannot possibly be blind to the fact that the people's feeling of enmity towards it may gradually grow into implacable hatred.

Lord Minto has hitherto followed the policy of non-intervention as regards Eastern Bengal, except in one instance, that of the Gurkha oppression, the removal of which from Barisal is attributed to His Excellency. His Excellency, in the first place is a Conservative; secondly, he is, there is no harm in being outspoken—devoid of a rudimentary knowledge of India, and therefore afraid of doing anything on his own initiative; and, thirdly, he is conscious of the present indifference of the Liberals towards India. Under such circumstances, it is idle to expect any check being exercised by the Government of Lord Minto over that of Sir Bampfylde Fuller. Sir Bampfylde too is sure of his position which is that of an autocrat pure and simple with none to question his conduct. So he does not care a pin's head for Bengali public opinion, and is proceeding with measures which he considers fit for the most efficient administration of the new province, but which, in reality, are sufficiently un-British to be regarded as quite Russian in their aim.

The high-handedness, the injustice and the despotism that are so clearly discernible in the proceedings of the Government of Eastern Bengal and Assam should have led the Viceroy to act promptly, boldly and decisively in the matter. Lord Minto has been relying absolutely on official information, official advice and official interpretation of affairs. Herein His Excellency has made an initial mistake. He ought to know and should realize that non-official representations made either in the native press, or through petitions and memorials, or by word of mouth, have at least a modicum of truth, and that, wherever the official and the non-official views are not in agreement, it is the plain duty of the head of the Government to accept neither, without an independent and impartial investigation. The picture that we have drawn above of the state of affairs in Eastern Bengal is true to life, and, that being so, it behoves the Supreme Government for the sake of its own reputation and for the sake of the fair fame of British rule and its permanence in India, to take steps for a thorough overhauling of the present administration in that province. The best way to achieve the object is, in our opinion, the appointment of an independent Commission of Inquiry, which should consist of official and non-official members in equal proportion. The evidence that would be brought forward through the instrumentality of such a Commission about the present misrule will convince the Viceroy and the Secretary of State that Eastern Bengal is governed according to Russian methods, the introduction of which into a British dominion is perhaps the severest condemnation of the British authorities concerned. The conclusions of the Commission we have proposed will amply justify the removal of the present ruler of Eastern Bengal.

CITIZEN,
16th April, 1906.

Arrest of a boy at Midnapur, found distributing copies of a seditious circular.

32. The *Citizen* (Allahabad), of the 16th April, says:—Bengal "has fairly won the title of being regarded as the land of sensations." There have been prosecutions and trials in any number, there have been boy-martyrs and boy-convicts, but the cry is still they come. The latest piece of sensation comes from Midnapur, where a student of 15 is reported to have been arrested for the offence of sedition and publishing seditious rumours, the charge against the boy being that he was distributing a document headed "Are these our kings?" which the *Pioneer* had brought into publicity. It is said that a head constable arrested him in the compound of the Midnapur Exhibition, but he succeeded in freeing himself after giving a blow to the constable. He was refused bail by the police, but the District Magistrate released him on bail. There is said to be a great sensation, especially as it is rumoured there that the boy is not the only one who will be implicated; that others also will be proceeded against. The defence of the boy is that the circulars in his hands were handed him by somebody, and before he could see their contents, a group of boys rushed to have them and snatched them from his hands. It was only when he reached home that he found what the two that remained in his hands contained.

HINDUSTANI,
18th April, 1906.

Arrest of Babu Surendra Nath at Barisal in Eastern Bengal

33. The *Hindustáni* (Lucknow), of the 18th April, referring to the meeting of the Bengal Provincial Conference which was held at Barisal on the 14th idem, says that before the meeting came off, the Government of Sir Bampfylde Fuller left nothing undone to prevent its being a success. Orders were issued prohibiting the students of Government schools and colleges from attending the Conference on pain of expulsion from those institutions, and a large body of extra police was told off on the occasion. But all these efforts proving futile, the last recourse taken by the authorities was to arrest Babu Surendra Nath Banerji for taking part in the procession that was proceeding to the Conference *Pandal*, with the processionists shouting *Bande Mataram*. The news of this incident has created a great sensation in the country: the people are taken aback, seriously considering if they are now to be ruled in the despotic form of Russian Government. The arrest of Babu Sarendra Nath will not, however, bring any disgrace on him; it will rather tend to enhance his honour and respect among the people. Why are Sir Bampfylde and his subordinates upset at the cry of the national song of *Bande Mataram* as if it were a bullet? The repressive measures adopted by Sir Bampfylde in Eastern Bengal to break the growing national unity among the people cannot but lead to deep discontent and unrest among them, which is good neither for the Government nor for the country.

CITIZEN,
16th April, 1906.

Correspondence regarding the alleged ill-treatment of two Muhammadan zamindars by a European officer on tour in the Chhapra district (Bengal).

34. The *Citizen* (Allahabad), of the 16th April, says:—A correspondent has sent us the following letters for publication:—

From—Mr. Izhar Husain (*sic*) on behalf of Mr. Mazhar Abbas of Husainganj.

To—A. H. Ley, Esq., Sub-Divisional Officer of Sewan, dated Chhapra, the 29th March 1906.

Sir,—That on the 7th March 1906 at 8 P.M. a notice addressed to the maliks, patwaris, and Gumashtas of Mauza Husainganj in general without specifying anybody in particular was brought by two peons, which was to the effect that you, while on your tour, would reach Husainganj on Thursday, the 8th instant at 7-30 A.M., and would encamp there till the next day, and that *rasad* should be provided. No arrangement could be made on 7th March after nightfall, but Mr. Yusuf Muhammad, M. Nazir Husain and my client directed their servants to procure *rasad* and send them on to the camping ground early next morning.

2. That the maliks of Husainganj are Shia Muhammadans and they were mostly occupied in performing their Muharram religious ceremonies from the 25th February till 8th March, the last day being the *Tija* day on which the important period of mourning was to end.

3. That on this last *Tija* day the above mentioned gentlemen had attended a *majlis* in accordance with the precepts of their religion and time-honoured practice, from 8 till 12 A.M.

4. While they with their brethren of the village and of the neighbourhood were assembled in the *Imambara* and occupied with their *majlis* some peons were observed in the compound of the Imambara, who stood there for a moment and then went away.

5. That when the majlis was over at 2 A.M., they enquired into the cause of the peons coming to the *Imambara* and were told that you were angry with them on account of non-receipt of *rasad;* and that you, for that reason, wanted four of them, namely Maulvi M. Wazir Husain, Yusuf Muhammad, Mr. Nazir Husain and my client to appear before you by 2 P.M. They on enquiring from their servants came to know that the articles of *rasad* had been supplied by such instalments as could be procured and that the last instalment had been handed over to your men not later than 12 A.M. The reason for supplying by instalments was that the whole quantity of each article of *rasad* not being required at once, the servants exercised their discretion in supplying what would be wanted for immediate consumption and the rest a little later.

6. They were further informed that the notice calling them which was brought by the peons was in English and was taken back by them as was also the previous notice which was in Hindi.

7. That out of the four persons required by you, Maulvi Nazir Husain and my client appeared before you in camp at 2 P.M. when you were engaged in deciding cases. You asked them why *rasad* had not been supplied, to which they replied that the delay in sending the whole *rasad* to your camp was due to the shortness of the notice and begged to be excused, on which you said that no *rasad* had been supplied and that you would punish them. You ordered Maulvi Nazir Husain and my client to kneel down on the ground under the sun with both their hands clasped together. They begged you again to forgive them and submitted that you might rather fine them to any amount than put them to such disgrace, and that the fine would be paid at once. You did not pay heed to their entreaty. They thought that you did not understand them because they were talking in Urdu, and so they asked their nephew, Muhammad Jafar, to interpret their meaning to you in English, who offered to do so, but was silenced by you in an angry tone. Then you rose from your chair and caught Maulvi Nazir Husain by the hands and took him to a distance asking my client Maulvi Mazhar Abbas to follow, and made my client kneel down on the ground in the sun with folded hands in the midst of a very large crowd of about 500 persons most of whom were their ryots, servants, dependents and relatives. While they thus kept kneeling down, Maulvi Yusuf Muhammad came there. He was also asked why *rasad* had not been supplied. He said he had supplied *rasad*. The peon standing there corroborated his statement, upon which he was allowed to go away. After this four peons were stationed to mount guard on my client and Maulvi Nazir Husain and to see that they kept that kneeling position which you yourself had directed them to assume. They remained in that posture for about one hour and you went on deciding cases. At one time you said to your *peshkar:* 'It is a good *tamasha* for spectators.' Later on you took your tea with some refreshments in their presence and then ordered your peons to allow them to depart.

8. That this act of yours which was wholly illegal and unjustifiable caused my client and Maulvi Nazir Husain such mental pain and mortification and brought such disgrace and humiliation on them in the eyes of the large number of people assembled at the place and all those who heard of this occurrence, that it is difficult to describe their feeling in words.

9. That my client and Maulvi Nazir Husain are gentlemen of education, position and influence, whose houses have been honoured by members of the Civil Service as guests, and who have never been known to behave in any ungentlemanly way towards the authorities. They belong to one of the most respectble Muhammadan families in the district of Saran, hold landed properties in this district and in the district of Banda in the United Provinces, and yield to none in the district in point of traditional respectability, self-respect and moral culture.

10. That they on getting the information of your expected encamping at Husainganj did their best under the circumstances to supply *rasad* for your convenience and comfort as a guest.

11. That any delay, real or imaginary, in the supply ought to have been attributed to the shortness of the notice, specially at a juncture when they were entirely occupied with their religious functions.

12. That in the first place the demand for *rasad* from zamindars was not warranted by any law.

13. That even if it were justified by law you had no power to humiliate and disgrace these gentlemen in the manner you did: your conduct in this respect amounted to illegal restraint and wrongful confinement.

14. That seeing your temper and the irritation of the people at the treatment meted out by you to them and fearing a serious breach of the peace which was sure to follow in resisting your unjustifiable and humiliating order, they submitted to them quietly in order to avoid any unpleasant consequences that might arise.

As my client has been deeply injured, disgraced and humiliated in the eyes of the public by your conduct, I have to demand of you payment to me, their duly empowered pleader at Chhapra in the Bar Library, the sum of Rs 10,000 (ten thousand) on account of damages within two weeks from the receipt of this, failing which a civil suit will be instituted against you in the Civil Court, and you will then be liable for damages, as well as for costs of the suit. In conclusion, I may add that at present my client seeks a partial pecuniary compensation as an immediate consolation for the humiliation suffered at your hands, but reserves all and any other relief which he may be entitled to seek in any court of justice.

From—A. H. Ley, Esq., I. C. S., Sub-Divisional Officer, Siwan,
To—Maulvi Abdul Majid, Pleader, Chhapra.

Dated Siwan, 29th March 1906.

Sir—I am in receipt of your letter, dated the 28th instant. I regret you appear to have been misinformed on several important points touched upon by you, and that your letter takes no account of the criminal offences committed by your client; with regard to which I shall of course not hesitate to put the law in motion against him whenever it seems to me good. Before doing so, however, I shall be glad to discuss the matter at any time in Siwan either with your client or with yourself, and I shall be glad if you will inform your client accordingly.

Yours faithfully,
(Sd.) A. H. LEY.

The Muhammadan zamindars ill-treated by Mr. Ley, the Sub-divisional officer, in connection with the supply of provisions to his camp in the Chhapra district (Bengal).

CITIZEN,
16th April, 1906.

35. The *Citizen* (Allahabad), of the 16th April, commenting on the preceding article, says:—Two respectable Muhammadan zamindars of Siwan in the district of Chhapra were humiliated and disgraced by Mr. A. H. Ley, the Sub-divisional officer. When we find that for the mere offence, imaginary or real, that the supply of *rasad* was not made in due time or in proper quantity, the Sub-Divisional officer caused the "zamindars to kneel down on the ground under the sun with both their hands clasped together," and turned a deaf ear to all their protestations, lamentations and tears, we cannot forbear observing that it is a case of unmitigated *zulm*. The Chief Secretary to the Bengal Government and the Divisional Commissioner were both apprised by telegraphic messages of the conduct of Mr. Ley; but, as no reply was forthcoming, the unfortunate victims had no alternative other than to serve the offending party with a notice threatening a civil action. We see no reason why criminal proceedings should not simultaneously be instituted. The reply that Mr. Ley has given to the complainant's vakil, purports, we think, to intimidate them into silence.

Ill-treatment of two respectable zamindars by a Sub-Divisional Officer in the Chhapra district (Bengal) in connection with the supply of provisions to his camp.

ADVOCATE,
15th April, 1906.

36. The *Advocate* (Lucknow), of the 15th April, says:—Mr. Ley, the Sub-Divisional Officer of Siwan in the district of Chhapra, has suddenly come to the front. His latest feat has earned him undying reputation. It is alleged that he made two respectable Muhammadan zamindars to kneel on the ground under the sun with both hands clasped together in the presence

of an assembly of 500 persons. The zamindars prayed to be let off with a fine, but his prayer was rejected and Ley's orders were carried out. The zamindars sent telegrams to the Chief Secretary, Divisional Commissioner, and others, complaining of the ignominy to which they had been subjected. But having failed to obtain any redress, they have served the Sub-Divisional Officer with notices claiming damages to the extent of Rs. 10,000 each. It appears that the reason why the zamindars were insulted and punished in the manner alleged was that they were alleged to have been guilty of remissness in supplying *rasad* to the Sub-Divisional Officer on tour: but perhaps the most curious part of the whole affair is that when the Sub-Divisional Officer got notices claiming damages, he in reply made no mention of the *rasad*, but stated that the two zamindars had been guilty of a criminal offence, the nature of which he did not however disclose and in respect of which he does not appear to have taken any action whatever up to the moment of his writing his reply. It is not clear why the Sub-Divisional Officer had made no mention of the alleged criminal offence until he was served with notices.

ADVOCATE,
15th April, 1906.

Alleged discontent among the native Assistant Surgeons in the United Provinces.

37. The *Advocate* (Lucknow), of the 15th April, says:—The Medical Department is the one department of State where discontent should not find place. If the Department which has to look after the health of the people and is in charge of their physical welfare becomes discontented, if unrest prevails there and if the employés begin to feel that their transfers and promotions are not guided by any fixed principles or by any definite rules, if they come to believe that they are apt to be condemned unheard, it is quite natural that instead of contentment discontent will prevail; and this is detrimental to the progress of a Department on the success of which depends not a little advancement of the people.

That amongst the employés of the Medical Department a great deal of discontent prevails goes without saying. What greater proof can there be of deep dissatisfaction than the fact that four resignations of Assistant Surgeons took place in the course of the last six years, not to speak of the several threatened resignations. Have so many as four, nay even two, members resigned in any other department? Have four tahsildars or deputy collectors left Government service within the last six years? Does the Public Works Department show so many resignations? Why of all Departments should the Medical Department have so many resignations and threats of many more? Is there anything in the administration of the Department which leads people to make up their minds to throw up their appointments, their prospects and advantages? Is there anything which leads them to allow their claims of pensions to be sacrificed? The man who leaves Government service having obtained a footing in the Provincial Service does it with the sense of utter helplessness. Because, let what may be the hardships and rigours of Government service, it still attracts the cream of the youth of the country, and no man, especially a person who has served for some years, has worked up from the lowest ladder to the highest, will be willing to throw up the service in spite of all its prospects. Has the Government then enquired into the causes of this discontent? If it has not, it has failed to extend protection to a large body of its deserving officers.

These reflections come to one's mind when one reflects on the resignation of Dr. Rup Kishore Tandan, M. B., M.C., Assistant Surgeon in charge of the Balrampur Hospital at Lucknow. We may say at the outset that we personally do not regret this resignation, because we consider that though Dr. Tandan may be a loser in the beginning, he will in the long run find it, from a purely business point of view, to be more paying. Personal loss and gain apart, Lucknow badly needed one more capable private medical practitioner. Dr. Tandan possesses all those qualifications which go to make a sucessful man. He is intelligent, keeps himself informed up-to-date, is studious and hard-working, and all these qualifications ought to go to make him a very successful medical practitioner. So we think it is in the interest of the poor middle classes in Lucknow that a man of his capacity should be free from hospital duties and be available at all hours of the day for the public.

Apart from the personal side of the question, Dr. Tandan's resignation deserves public attention. Lucknow was threatened with wholesale transfers: Dr. Abdul Rahim, Khan Bahadur, was about to be sent to Ballia as Civil Surgeon, Dr. Gopal Das from Hazratganj was to be sent to Jaunpur to replace

Dr. Kishori Lal and Dr. Tandan to Mainpuri. Dr. Abdur Rahim had influential friends who managed to save him from promotion which meant to him a serious loss of money. Dr. Kishori Lal had only a few months ago been posted to Jaunpur, and he was able to successfully convince the Inspector General of Civil Hospitals' Head Assistant that there was no reason why he should be sent to Mirzapur. So the transfer of the Hazratganj doctor was stopped. No intervention was possible in Dr. Tandan's case, and he had to choose between the ignominy of a transfer from a first class dispensary like the Balrampur to a third class dispensary at Mainpuri and resignation. We are glad that he manfully stood up against an unfair treatment. He threw up his appointment rather than allow himself to be humiliated for no fault of his. Now Dr. Tandan's transfer could not be considered an ordinary transfer which comes in the ordinary course of events. In the Balrampur Hospital besides the pay which he used to get there were certain allowances almost equal to his pay. To deprive him of these meant his punishment for faults of which he was not informed. If he had incurred the displeasure of his superiors—we are assured Colonel Anderson had no hand in his transfer,—he ought to have been informed of the causes thereof; if there were some charges against him, he ought to have been asked for an explanation. But nothing of the sort was done. He was condemned unheard, as has often been done in the Department. In his case the service of a constituted Government has proved no better than that of a badly managed Taluqdar's estate. Neither the Inspector-General of Hospitals nor the Local Government in finally accepting the resignation made any inquiry into the causes which led a man after some years' meritorious service to throw up a Government appointment.

We do not take any notice of the rumours which connect his transfer from Lucknow with two causes which are most fantastic and need not be mentioned. But the rumours, if they are based on a grain of truth, show a state of things which is not highly creditable to the Medical Department, and one which deserves the serious attention of the Local Government to save service in a useful Department from falling into discredit. [The *Hindustáni* (Lucknow) of the 18th April, repeats the same views.]

ROHILKHAND GAZETTE,
16th April, 1906.

A complaint against some emigration agents at Bareilly, inducing people to emigrate to Demerara by holding out false hopes of prospects to them.

38. The *Rohilkhand Gazette* (Bareilly), of the 16th April, has received a complaint from some people to the effect that emigration agents at Bareilly induce people to leave their houses for Demerara by holding them out false hopes of all sorts of prospects, in order to earn their commission. This is surely a kind of cheating, and the authorities should see to the matter.

AL BASHIR,
17th April, 1906.

A suggestion to the Muhammadans to bring out a biography of Sir James Digges LaTouche, giving in detail the various favours he has done to their community, and distribute its copies among their boys in schools to preserve his memory among them.

39. *Al Bashír* (Etawah), of the 17th April, publishes a communication from a Muhammadan zamindar who, observing that Sir James Digges LaTouche has done many more acts of favour to the Musalmans, both in his official and personal capacity, than any of his predecessors in office ever did, specially in connection with the Aligarh College, has no doubt that the Musalmans, being a grateful people, will like to raise a memorial to His Honour at Aligarh. But any such local memorial will come under the notice of only those persons who may visit the locality and not others. The writer would therefore suggest that, in place of any such memorial, a short biography giving in detail everything which His Honor has done for the benefit of the Musalman community, should be nicely printed, with a portrait of His Honor on its frontispiece, and freely supplied to all Muhammadan associations and schools as well as to Government schools for distribution as a prize to Musalman boys, so that the name of the great benefactor of their community may be indelibly impressed on their tender minds.

HINDUSTANI,
18th April, 1906.

Contradiction of the report of several deaths having occurred at Ajodhya at the late *Ram Naumi* fair.

40. A correspondent of the *Hindustáni* (Lucknow), of the 18th April, says that the report that several deaths occurred at Ajodhya on the occasion of the late *Ram Naumi* fair (*vide* article No. 28 on page 208 of the "Selections" for 1906) was altogether unfounded, the fact being that owing to great crush, two or three persons fell down at *Hanumangadi*, but none of them received any serious injury. The police arrangements were perfectly satisfactory, but as there was a gathering of three or four lakhs of people at the fair, such slight accidents were simply unavoidable.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE,
15th April, 1906.

Suggestion for the abolition of the toll levied from the public for the use of the railway bridges over the rivers at Cawnpore, Benares and Moradabad.

41. The *Advocate* (Lucknow), of the 15th April, says:—No provision in the Budget will appeal more to the public mind than that of a lakh of rupees to be given to the East Indian Railway for the bridge over the Jumna; (at Agra) so that henceforth people passing over it will not be liable to pay any toll. A similar concession—one which was much appreciated at the last *Magh Mela*—exists for the residents of Allahabad who have to pay no toll on the Ganges bridge. We wish the same privilege might be extended to the residents of Cawnpore, Benares, and Moradabad where the bridges belong to the State.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

SURMA-I-ROZGAR,
8th April, 1906.

A complaint regarding a procession which Hindus paraded in the streets at Ghazipur during the late *Holi* festival.

42. A correspondent of the *Surma-i-Rozgár* (Agra), of the 8th April, complains that during the late *Holi* festival at Ghazipur, the Hindus paraded a paper frame, made in the shape of a mausoleum, accompanied with some flags, in the public streets of that town, in imitation of the *Tázias* and *Alams* processions which Muhammadans bring out during the *Muharram*, and that they at the same time beat their breasts with their hands and shouted a very indecent word, in the same manner as the Musalmans do while shouting the name of Husain in their *Muharram* processions. This, the writer thinks, was deliberately done to annoy the Musalmans, who though they felt the insult very keenly, took no step to interfere with the procession. The local authorities who, though Hindus, are not actuated by any religious prejudice, have the matter under their consideration, and the result of their deliberations is anxiously awaited.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 23rd April, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
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I.—Politics.

(a).—Foreign.

**EXPRESS,
26th April, 1906.**

Establishment of a Muhammadan association in Persia to defend *Islám* against the attacks of Christian missionaries preaching in that country.

1. The *Express* (Lucknow), of the 26th April, says:—The Persians have organised regular missions for the spread of Islam. Christian missionaries have not been very successful in the realisation of their desires. As is the case with every other Muslim country, their attempts have proved a failure there too. But they have had one beneficial effect. They have roused the spiritual fervour of a large number of the *maulvis* of the land, who have banded themselves together and formed an association for the defence of Islam. The aim and object of this body is to remove the religious doubts that sometimes oppress the people owing to the misrepresentations of the Christian missionaries, to hold religious discussions with these gentlemen, and to save the people from their snares. During the short time that the association has been established, its endeavours have been attended with a large measure of success. Their success has been such that they have felt emboldened to extend the scope of the association and to send Muhammadan missionaries to non-Muslim countries. The progress of the association has been keenly watched by many leading personages in Persia. They have now become convinced of the utility of the movement and are giving it cordial and financial support. One result of the efforts of the association was the conversion of a Christian Bishop named Paul.

(b).—Home.

**AGRA AKHBAR,
21st April, 1906.**

The Prince of Wales' late visit to India, and the alleged extravagance of the Native Chiefs in giving him receptions.

2. The *Agra Akhbár* (Agra), of the 21st April, publishes an article from one Maulana Ashhari, who while referring to the parsimony of the Prince of Wales in making presents to public institutions or individuals during his visit to India, as well as to that of the Indian Government in giving entertainments to His Highness, protests against the extravagance which the Native Princes practised in giving most showy receptions to him, and asks the National Congress to induce them to learn the lesson of thrift from His Royal Highness.

**HINDOSTHAN,
20th April, 1906.**

A recent revision of the Darbar List of the Taluqdars of Oudh.

3. The English *Hindosthán* (Kálákánkar), of the 20th April, says:—On account of the visit of His Royal Highness the Prince of Wales, the list of the Taluqdars has been revised. The principle observed in this revision is this that the Rajas and Maharajas have been put on the top of the list, and the Taluqdars have been given preference according to their status and the size of their estates, but this is not sufficient. There should also be some distinction made between the hereditary Rajas and Maharajas and those who have received the rank as a personal distinction, because a Raja who has received his title only for his life cannot be considered equal to those who are hereditary Rajas and Maharajas and who, as heirs and descendants, received their titles after the demise of their fathers without any interference of the Government. We hope that the Government will take up this question.

**HINDOSTHAN,
23rd April, 1906.**

A recent revision of the Darbar List of the Taluqdars of Oudh.

4. The English *Hindosthán* (Kálákánkar), of the 23rd April, says:—In this list we see the names of four newly made Rajas:—

(1) Raja Raghuraj Singh, No. 32,
(2) Raja Shaban Ali Khan, No. 43,
(3) Raja Sukhmangal Singh, No. 46 and
(4) Rani Hans Raj Kuar, No. 50.

The lady is the last, and therefore no objection can be raised to her number, but out of the three Rajas above-mentioned, *viz.*:—

Raghuraj Singh, Shaban Ali Khan and Sukhmangal Singh,
(1) is above eighteen Rajas, three life Rajas and fifteen hereditary ones;
(2) is above seven Rajas, two life Rajas and five hereditary ones;
(3) is above four Rajas, one life Raja and three hereditary ones.

The number of these Rajas formerly was as follows : —

Raja Raghuraj Singh's number, according to the authority of the newly prepared list, was between 51 and 52, that of Raja Shaban Ali Khan was 78, and the number of Raja Sukhmangul Singh was 75.

Now the question arises, why these newly made Rajas are put over and above the names of hereditary Rajas, and we, as a member of the fourth estate, most respectfully represent this anomaly to the notice of the Local Government and seek redress.

Of course, those hereditary Rajas who have been passed over, feel it keenly to think that these juniors have been set over and above them. We have been privately inspired by some aggrieved Taluqdars, hence we take up the cudgel to defend them.

AGRA AKHBAR,
21st April, 1906.

The Muhammadans and politics.

5. The *Agra Akhbar* (Agra), of the 21st April, publishes an article communicated by one Saiyid Manzar Ali of Lahore, in which the writer observes that wide diversity of opinion prevails among the Muhammadans as to their attitude towards politics. One party is of opinion that Muhammadans ought to leave politics alone and must confine their attention to their educational advancement ; another party, while recognising the need for political agitation, would prefer to have a separate Muhammadan political association for the purpose ; while a third party, which though numerically insignificant, numbers in its ranks persons of very liberal ideas, thinks that Muhammadans cannot succeed except by acting in concert with other communities. It is to be regretted that owing to their policy of abject compliance with the wishes of the authorities and their fear of incurring official displeasure the Muhammadans are fast losing ground in political as well as in other matters. The writer considers it a hopeful sign however that many are now beginning to feel the incongruity of their position. He advises them to lose no time in establishing local political associations throughout the country working under the direction of a central association.

II.—AFGHANISTAN AND TRANS-FRONTIER.

ADVOCATE,
26th April, 1906.

Afghanistan and India.

6. The *Advocate* (Lucknow), of the 26th April, says :—The late war between Japan and Russia has, it is now evident, operated most beneficially on the North-West frontier of India. That shrewd statesman, the Amir, was the first to recognise the immensity of the political change in India consequent on the decadence of the great aggressive Power's fighting prestige. Like the Western world, he had got to imagine that the White Czar would prove irresistible sooner or later, and this conviction naturally influenced his mind towards rapprochement of a tentative character, but not subversive of his treaty engagements with Great Britain. That disposition has, a frontier correspondent informs us, completely died out at Kabul ; not only the Amir, but all the great tribal chiefs are now convinced that England, not Russia, is the rising sun in Asia. He and they alike have abandoned the employment of *mullahs* to stir up strife in the borderland. It is further rumoured that he now desires to arrange for a personal interview with the Viceroy at Peshawar or Rawalpindi, to talk over the whole question of strengthening the resisting power of Afghanistan to Northern aggression. There is even a possibility that he may be induced to sanction the extension of the Indus railway system from Chaman, the present railhead, to Kandahar and the river Helmund, a project to which he has hitherto been vehemently opposed.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

UNION GAZETTE,
21st April, 1906.

Protest against the acquittal of certain British soldiers accused of causing the death of a native at Lahore.

7. The *Union Gazette* (Bareilly), of the 21st April, referring to the death of a native recently caused by certain British soldiers at Lahore, (*vide* article No. 15, on page 119 of the United Provinces " Selections " for 1906) regrets to

learn that the offenders have been acquitted. In a vast majority of such cases the death is either attributed to the enlarged spleen, or no proof of wilful murder is found to be forthcoming. This is the reason why some Europeans do not value the life of a native at anything more than that of a game animal. The result in the case would have been quite different if a native had been accused of murdering a European.

CITIZEN,
23rd April, 1906.

Trial of a British soldier named James Poole before the Allahabad High Court for shooting a native boy.

8. The *Citizen* (Allahabad), of the 23rd April, says: - On Tuesday last, James Poole, a private in the King's Liverpool Regiment, was on his trial before the Hon'ble Mr. Justice Aikman and a mixed jury on a charge of attempting to murder, on the 25th January last, one Sunnu Kinji by shooting him with a Lee-Metford rifle. The scene lay at Nasirabad within the sacred precincts of the barracks. The defence was the time-honoured Anglo-Indian plea of insanity. The boy was shot right through his right lung, and it was a miracle that he lived. It is very difficult to say what the actual circumstances were under which the boy Sunnu came to be shot. Sunnu was a servant in the barracks, and as he has to earn his bread he is still in the same service. The only other native concerned is another boy named Maharam, who, like Sunnu, is another servant of the barracks. The rest of the witnesses for the prosecution are the comrades in arms of Private Poole, and presumably his friends. If their statements are to be believed, the conduct of the accused in firing at Sunnu could be accounted for on the ground of either insanity or accident. There was not the slightest motive for the strange act of the accused. Poole having asked Sunnu to get him a cake, while the latter was taking his meals, Sunnu asked the other boy Maharam to go for the cake. The next thing that happened was that Sunnu was shot from behind. There was no quarrel and no exchange of angry words. There was, indeed, nothing to show that the accused having asked Sunnu to go for the cake, the latter's deputing Maharam for the purpose had in any way offended Poole, nor do we consider that even on that hypothesis there would be sufficient provocation for Poole's attempting to murder Sunnu. We had it in evidence that Poole was one of the most efficient men in his company. . . . . As to any premonitory symptoms of insanity, all that was said by the other witnesses for the prosecution was that in Port Blair on several occasions he walked about in the sun with nothing over the head, and that he took violent exercise by running about the island and finished up by jumping into the sea, but *after stripping himself*. Another exploit of much the same colour and complexion as the above was fathered on him when they had been to the Viper Island in a rowing boat. On the day of the occurrence he appeared more quiet than usual, complained of a toothache and asked silly questions such as "Where is he?" "What is he laughing at?"—*he* being some creature of his imagination. After that the shot was fired, it is said, that he was not conscious of what he had done, and upon being asked what the matter was, he replied "What's to do? What are they all running round me for?" It is strange that though every one in the camp used to remark that Poole was not all right and that every one put him down as *Págal*, notwithstanding this opinion of the company he was continued in service and subjected to no restraint. It may be permissive to us to draw the inference that his Commanding Officer had never even received any complaints as to his freaks of insanity. Anyhow this final act of shooting at a black native in no way chimes with his previous freaks of running in the sun or plunging into the sea. Captain Odlam, in charge of the station hospital at Nasirabad, gave his opinion that the accused was of unsound mind. Upon such evidence as was tendered the jury were prefectly justified in returning the verdict that Poole had shot the man Sunnu whilst in a state of unsound mind. But we cannot help observing that it was a strange phase of insanity under which the accused fired at Sunnu of all the men in the barracks. The accused must have deliberately loaded his gun. His mind was not completely blank at the time, for he knew what it was to have a cake and how to get it and who the proper person was to fetch it. He did not, in fact, mistake Private Fulcher or Private Bradshaw or Private Maclean for Sunnu; so far his mind was perfectly unclouded; but in the matter of firing the gun, suddenly a thick fog settles on his mind and in a place crowded with European soldiers the chance shot fired by him passes right through the lung of a native boy!

ADVOCATE,
22nd April, 1906.

Protest against the appointment of two Inspectors of Police in Burma for conducting prosecutions and a suggestion to appoint a public counsel for defence of poor accused persons.

9. The *Advocate* (Lucknow), of the 22nd April, says:—Burma has been sanctioned two Inspectors of police whose sole duty will be to conduct prosecutions on behalf of the police before criminal courts. The step has been considered necessary in order to relieve the public prosecutor from the worry of attending as many as five courts before which cases prosecuted by the police go up for hearing. It will also make the attendance of the other police officers in court unnecessary, giving them time to go on with criminal investigation, their main duty. The appointment of public prosecutors is justified on the plea that the first duty of Government is to bring offenders to book. But is it not also the duty of Government to see that innocent persons may not be put to trouble by anybody in the world, more by the preservers of the public peace, who not unoften disturb the peace of many a hearth and home guided by *zid*, ill-will or even a false idea of prestige? We feel the time is come when a public counsel for defence in cases where the accused person cannot secure the necessary legal help should be appointed. The ways of the police are too well known to need the statement of arguments in favour of the proposal. It is also well known that many innocent persons have been saved from the gallows by the kind offices of many a private legal practitioner taking up their cause in appellate courts.

NASIM-I-AGRA,
22nd April, 1906.

Suggested abolition of the punishment of whipping and solitary confinement.

10. The *Nasim-i-Agra* (Agra), of the 22nd April, states that the punishment of whipping seldom proves deterrent, because leaving, as it does, indelible marks on the person of the convict, it lowers him in the estimation of his friends, and ultimately makes him a habitual criminal. Moreover, as an order for this form of punishment is carried out at once, innocent persons too are occasionally subjected to it through the inexperience of young magistrates. Similarly, solitary confinement which involves the treatment of human beings like so many brutes is equally objectionable, and had better be abolished along with the punishment of whipping.

ADVOCATE,
26th April,
1906.

The Judicial Administration in the United Provinces.

11. The *Advocate* (Lucknow), of the 26th April, publishes the following letter from a correspondent:—Sir,—Nawab Muhammad Yusuf Ali Khan has really performed yeoman's service to his countrymen by inviting His Honour's attention to the fact that the administration of justice in the United Provinces is not keeping pace with advancement in other matters.

The work is now-a-days judged from quantity and not from quality. The quantity of the work done repays in promotion, no matter how poor that work may be on its merits. This is the complaint everywhere in the mufassil. The merits of a case are hardly evenly balanced. The just determination of a case is a secondary matter; a speedy disposal of it is primary. If a case can be disposed of on a preliminary point with some plausibility of reasoning, that technical objection is sure to find favour with the Judge. If a question of complicated accounts is to be gone into, every effort will be made to catch hold of some easy point which may enable the case to be struck off the file.

Some officers are hard-worked no doubt. But I do not believe that any strengthening of the present *cadre* is called for. There is a sufficient number of Judges who, if made to work properly by the superior officers keeping a watchful eye over their work, can rise to the occasion and turn out a better work without encumbering the cause list.

If they show a capricious error of judgment in any case they should be censured departmentally. A frequent use of technical objections being sustained should not be encouraged. A departmental order should be issued that in case the officers give effect to a not very clear technical objection they should decide other points as well as a matter of practice.

A speedy disposal of cases may be insisted upon, but for purposes of promotion greater importance may be attached to the quality of the work done.

Whatever may be the state of the public opinion in these benighted Provinces, a capable conscientious, and equity-loving Judge is sure to gain popularity with people of every shade of opinion.

In Oudh Saiyid Sharf Ali, a Subordinate Judge, has earned the just reputation of being a thoroughly satisfactory Judge. He is a Judge of whom any administration may well feel proud. The other Judges may do well to follow his example.

It is a painful spectacle to find that the reputation which the Indian Judges enjoyed for better quality of the judicial work being turned out, borders on the verge of being tarnished.

Undoubtedly some evil star is presiding over the destinies of India. Our unfortunate generation is going to undo the work of a past generation of Indian Judges deservedly known for their hard work, patience and justice-loving disposition

It is therefore yet early to nip the evil in the bud.

(*b*).—*Police.*

AWAZA-I-KHALQ,
24th April, 1906.

A suggestion to give direct appointment in the higher grades of the Police department to Indians of good social position.

12. The *Awáza-i-Khalq* (Benares), of the 24th April, says that as appointments of Indians in the Police department are generally made in the lower grades of the service, men of good social position do not find the line sufficiently attractive, and that men of low social status who enter the service as constables are seldom able to leave off their vices even when they are promoted to higher grades. This is surely an ugly blot on the Police service, and the editor hopes that with a view to attract a better class of Indians to the Police department Government would do well to give them direct appointments in the higher grades.

(*c*).—*Finance and Taxation.*

EXPRESS,
26th April, 1906.

Suggested total abolition of the salt duty.

13. The *Express* (Lucknow), of the 26th April, says:—The Indian people are to all intents and purposes a nation of vegetarians, a very small percentage among them using meat as a daily dish and that, too, in a very small quantity. And vegetarians eat more salt than meat-eaters.

* * * * * * *

Above all, when we consider that the wages of the ryot in many parts of India only amounts to three pence a day, and often does not exceed two pence, it is obviously possible to understand that he cannot afford to pay a whole day's wage for 1½ lbs. of salt, for the use of himself, family, and plough bullocks should he possess any. Nothing less than the abolition of the duty with liberty to any man living on the sea coast to prepare his own salt will help to improve the health of the people as far as the use of salt can do it.

The *Hindustáni* (Lucknow), of the 25th April, expresses the same views.

(*d*).—*Municipal and Cantonment Affairs.*

SHAHNA-I-HIND,
24th April, 1906.

Construction of Municipal public works at Meerut.

14. The *Shahna-i-Hind* (Meerut), of the 24th April, publishes a communication in which the writer complains that the construction of its public works by hired labour which the Meerut Municipal Board has lately adopted in place of getting work done by contract as has hitherto been the practice, has proved more expensive, and the work is unnecessarily prolonged. The supervision is lax, and the full number of labourers paid for are never seen at work. The *mate* or head labourer, who is a protégé of an influential member, is dishonest. To prevent the waste of public money, the writer therefore suggests that a retired European engineer had better be placed in charge of the Municipal public works, and a sub-overseer, who should not be a native of Meerut or a friend of a Municipal member, placed under him, that the old contract system be re-introduced, and that tenders be considered and accepted by the Public Works Committee in the presence of the Collector.

HINDUSTANI,
25th April, 1906.

The pilgrim tax levied at Ajodhya by the Fyzabad Municipality.

15. The *Hindustáni* (Lucknow), of the 25th April, referring to the proposal of the Fyzabad Municipality to collect its pilgrim tax (at Ajodhya) through the Railway authorities by adding the amount of tax to the railway fare, states that though the proposed arrangement will conduce to the pilgrims' convenience, the tax will nevertheless be a burden, and the Municipal Board had better defer its drainage scheme and plead its inability to carry it out, rather than saddle pilgrims from distant parts of the country with this disagreeable impost.

ADVOCATE,
26th April 1906.

Alleged inadequacy of the water supply for putting out fires at Lucknow.

16. The *Advocate* (Lucknow), of the 26th April, says :—The breaking out of fires is the order of the day. Within the last week no less than three fires broke out in the Aminabad and Nayagaon muhallas causing serious loss of property if no injury to life or limb. As is natural, it is the poor who suffer most, living as they do in thatched or tiled cottages which are now turned into so much combustible matter on account of the heat. The pity is that the work of the fire brigade is in this city done by the disinfecting syringes with the Health Office, which are themselves very few and quite unsuited to the new task they are called upon to perform. By the way the Municipality had spent sixty thousand rupees in erecting a raised reservoir at Aishbagh, on the assurance that the water supply of the city would be kept up continuous for the twenty-four hours. But our hydrants refuse to work after 7 A. M. not a little to the inconvenience of the citizens, especially during the hot seasons. The Municipal fire engine could not be of any avail, and even if it could come in time it would have failed to save the burning shops from fire as there is no water during the night in the pipes. People having dispensed with their old rope and *dol*, thus find themselves helpless when any fire breaks out.

The *Hindustáni* (Lucknow), of the 25th April, expresses similar views.

(e).—*Education.*

RIYAZ-UL-AKHBAR,
20th April, 1906.

A suggestion to the United Provinces Government for reducing schooling fees in case of two or more brothers attending a school.

17. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th April, referring to the recent orders of the Panjab Government to the effect that in case of two or more brothers attending a school the tuition fees of all except one of them shall be reduced by one-half, highly approves of the measure, and hopes that as persons of ordinary means are unable to give their children a decent education owing to high tuition charges, the Government of the United Provinces will also introduce the same rule in its schools with a view to lightening the burden of parents.

AL BASHIR,
24th April, 1906.

Approval of the proposal of the Government of Eastern Bengal to make certain concessions to Muhammadan law students.

18. *Al Bashír* (Etawah), of the 24th April, says that the objection taken by the Congress papers to Sir Bampfylde Fuller's proposal to lower the preliminary educational standard for the Muhammadan candidates for the pleadership examination in his province is simply frivolous. The editor sees no harm in the proposal for a province where education is backward and whose inhabitants would be elbowed out by the Calcutta Bengalis unless they are shown special concessions by the Government in their first attempt to make progress.

HINDOSTHAN,
24th April, 1906.

Alleged superior claims of Mr. Cox to the post of Principal of the Muir Central College at Allahabad.

19. The Hindi *Hindosthán* (Kálákánkar), of the 24th April, referring to the *Indian Daily Telegraph's* observation that Mr. Homersham Cox, Professor of Mathematics in the Muir Central College, had a better claim to succeed Dr. Thibaut as Principal of that college than Mr. Jennings, does not understand why the former's claims have been overlooked.

The *Hindustáni* (Lucknow), of the 25th April, expressing similar views, says that Government ought at least to have explained why Mr. Cox has been superseded.

(f).—*Agriculture and questions affecting the land.*

BHARAT JIWAN,
23rd April, 1906.

A suggestion to Government for prohibiting export of food-grains during famine.

20. The *Bhárat Jíwan* (Benares), of the 23rd April, suggests that, with a view to lightening the rigours of famine, Government should prohibit the export of food-grains as soon as prices rise beyond a certain limit in the case of each important food-grain.

(g).—*General.*

ADVOCATE,
19th April, 1906.

The *Advocate* on the arrest of Babu Surendra Nath Banerji at Barisal.

21. The *Advocate* (Lucknow), of the 19th April, says :—It was at Barisal where Sir Bampfylde Fuller had called the leading gentlemen of the town and told them that if they did not cease from further agitation against the Partition and in favour of *Swadeshism*, he would treat them in the manner Sháista Khan, the last Moghal

Governor, had treated their ancestors—a remark which we were told Sir Bampfylde regretted in his calmer moments. It is again at Barisal that the fire of discontent has been set ablaze by indiscretions committed by the officers, which his Government will regret only too soon. Sir Bampfylde Fuller appears to be bent on proving himself in no way an inferior edition of Sháista Khan. He does not stop to think whether he injures the Government whom he is serving or the people whom he is called upon to rule. Let us first give the facts of this irritating incident. On Sunday morning we received the following message from Barisal:—

> The Bengal Provincial Conference met at Barisal this noon (14th April). When the delegates were escorting President Mr. Rasool to the paudal uttering "Bande Mátaram" which had been interdicted by a circular of the New Government in East Bengal and which circular had been pronounced illegal by Mr. Pugh, the Police with regulation láthis made sorties on younger and less known delegates as well as upon unoffending bystanders and committed serious assaults on them breaking one or two heads. After this the District Superintendent of Police arrested Babu Surendra Nath Banerji and took him to the Magistrate as he was leading the escort. Babu Moti Lal Ghose and others offered themselves also to be arrested, but the District Superintendent of Police said that his orders were to arrest Babu Surendra Nath and none else. All leading men would have been glad to be arrested. This day's occurrence prove the truth of the many reports of illegalities committed on inoffensive and peaceful people bent upon serving their country.

[Then followed extracts from the *Amrit Bazar Patrika* and the *Bengali* relating to the incident].

All this has happened not in a badly governed Native State nor in any dominion under Asiatic rulers but in British territory, which had been governed on constitutional lines for over one century and a half. The responsibility of the incident cannot be placed on the District Superintendent of Police or the District Magistrate alone. The whole affair was prearranged. The Magistrate desired to teach a lesson under orders from above to the Calcutta leader, and so he held his court even on a gazetted holiday. Now the offence of which Babu Surendra Nath Banerji was charged was no offence according to the law of the land and he could not be arrested on that account. Sir Bampfylde Fuller had declared the reciting of *Bande Mátaram* to be an offence. Sir Bampfylde Fuller is not a law unto himself, and as such no subject of the King is bound to obey illegal orders promulgated by any executive Government. Babu Surendra Nath and the entire Conference were within their rights to recite the song which has not yet been declared by the legislature to be seditious. Even if it was within the competence of the Magistrate to prevent the formation of a procession or the singing of certain songs on public streets, the procession which was led by Babu Surendra Nath Banerji was not a procession in the sense in which the word has been used in the Police Act. Infliction of fine on an accused person for contempt of Court was an unheard-of thing. But this has happened in a province said to be within the regulation area. The whole thing was absurd from beginning to end. Sir Bampfylde Fuller by this blunder has simply strengthened the hands of the Partition agitators and made their case stronger. He has brought discredit on the Government of his province and it now lies between him and Lord Minto to decide whether he is competent by his temperament to rule a province. The matter of fact is this. Sir B. Fuller had assured Lord Minto, and His Excellency the Viceroy had assured the Parliament through Mr. Morley, that the agitation against the Partition was dying. Mr. Morley had on this ground declined to re-open the question. But Sir B. Fuller soon found out his mistake. Instead of allowing the agitation to take its course, he attempted to kill it by the adoption of violent measures, all of which were doomed to failure. If the agitation against Partition was dying, then why all this excitement? Why should Russian methods be adopted to rule people who are said to be no more agitated? Why should the Magistrate assume the position of a middleman for the sale of Manchester piece-goods? Why should the police try to coerce people by assaulting the inoffensive among them? If the agitation had died, what should have brought people in thousands to receive Babu Surendra Nath and Calcutta leaders, to greet them on their way to Barisal? The agitation has not died: the foolish coercive measures adopted and the attempts made to suppress a genuine feeling will increase the unrest and discontent and create ill-will against the administration.

The Barisal incident cannot be treated as one confined to a town or the province of Eastern Bengal and Assam. It is an affair which affects the status of every Indian subject of King Edward and opens wider questions which must soon be settled. No human power can degrade Babu Surendra Nath in the estimation of his countrymen. One has just to bring to his mind the spectacle of the District Superintendent of Police arresting an elderly man like Babu Surendra Nath, an idol in his countrymen's affection and love, the District Superintendent of Police desiring to take him to the Magistrate and from there to jail and yet respectable men and no felons beseeching the policemen to take them also to the Magistrate. This illegal arrest, this summary trial and this conviction and infliction of a heavy fine are events which will, besides rousing indignation all over the country, raise graver questions as to the methods which are to be used in the administration of the land.

Is India to be ruled by constitutional methods or by the caprices and whims of the executive? If in Eastern Bengal liberty of speech, freedom of action, and the procedure laid down by the statutes are to be set aside at the sweet will of one individual—let what be the position of the person,—what guarantee is there that the same thing might not be done in other parts of India, and thus one of the greatest guarantees for peace and order in the country taken away? It is this aspect of the question which will create a feeling of dissatisfaction in all parts of India; it will rouse feelings of dismay which it will take years to erase. Of course all constitutional methods will be adopted to see the great wrong done righted; but beyond appeals and petitions something more is required, and that is to keep up a vigorous agitation to make it impossible for the executive to set aside all laws and be party to proceedings which are likely to create insecurity and to encourage lawlessness. We look upon indiscriminate assaults, arrests of young men in Bengal engaged in the *Swadeshi* movement and this arrest of Babu Surendra Nath as God-sends to condemn, in the eyes of the responsible rulers of the Empire and the civilised world, the system of bureaucratic Government which on the least excitement created by its blundering measures loses its head.

The *Hindustáni* (Lucknow,) of the 25th April, expresses similar views.

The *Oudh Akhbar* (Lucknow), in its issues of the 24th, 25th, 26th, and 27th April, giving a detailed account of the incident, also disapproves of the action of the authorities.

ADVOCATE,
19th April, 1906.

Indignation felt in the United Provinces at the arrest of Babu Surendra Nath Banerji at Barisal.

22. The *Advocate* (Lucknow), of the 19th April, says:—A telegram announcing the arrest of Mr. Surendra Nath Banerji was received in Lucknow on Sunday morning and soon the news was the subject of general talk in the educated community. It produced a profound sensation; great indignation was felt against the Fuller methods of administration and deep sympathy with Mr. Surendra Nath Banerji. Similar is the feeling in all centres of thought in these Provinces. Reports from Allahabad, Cawnpore and Benares speak of the same feeling.

INDIAN PEOPLE,
19th April, 1906.

The *Indian People* on the arrest of Babu Surendra Nath Banerji at Barisal.

23. The *Indian People* (Allahabad), of the 19th April, says:—On the 15th instant we received the following telegram from Barisal:—'The Bengal Provincial Conference met at Barisal this noon (14th April). When the delegates were escorting President Rasúl to the *Pandal* uttering *Bande Mátaram,* which had been interdicted by a circular of the new Government in East Bengal and which had been pronounced illegal by Mr. Pugh, the police with regulation *láthis* made a sortie on the younger and less known delegates as well as upon unoffending bystanders and committed serious assaults upon them, breaking one or two heads. After this the District Superintendent of Police arrested Mr. Surendra Nath Banerji and took him to the Magistrate as he was leading the escort and was prominent. Babu Moti Lal Ghose and others also offered to be arrested, but the District Superintendent of Police said that his orders were to arrest Mr. Surendra Nath Banerji and no one else. All leading men would have been glad to be arrested. This day's occurrence proves the truth of the many reports of illegalities committed on inoffensive and peaceful people bent upon serving their country.'

Subsequently we learn that the Magistrate commenced by taunting and insulting Mr. Surendra Nath Banerji, who protested and claimed to defend himself. Forthwith the Magistrate charged Mr. Surendra Nath Banerji with contempt of court and called upon him to apologise. Mr. Surendra Nath Banerji declined to do so, saying that he had not the slightest intention of committing contempt of court. The Magistrate thereupon fined him Rs. 200 for contempt of court, and another Rs. 200 under the Police Act for leading a procession without a license and disobeying the orders of the Local Government by shouting *Bande Mátaram.* The fine was paid and Mr. Surendra Nath Banerji returned straight to the Conference which was in full session. At the Conference he was greeted with tumultuous and exultant shouts of *Bande Mátaram* and had to stand on a table, the delegates pressing forward to take the dust of his feet. Afterwards the business of the Conference proceeded.

Mr. Surendra Nath Banerji might have refused to pay the fine and preferred to go to jail. But his presence in the jail was not so necessary as at the Conference. It would have been a superfluous protest. When he went to Barisal he was ready to go to jail and others were ready to go with him. The Government of East Bengal or any other Government can have him arrested or sent to jail with or without a trial. But the great thing to consider was—was the Conference to be abandoned because of the arrest of Mr. Surendra Nath Banerji ? As long as it was not broken up by main force the Conference should have been held and it was so held. Through its most distinguished leader the authorities aimed a blow at the Conference itself, and they would have been pleased if it had been broken up in terror and disorder. Thanks to the courage and patriotism of the leaders such a step was never thought of, and Mr. Surendra Nath Banerji himself returned to the Conference directly the Police and the Magistrate had done with him.

Out of the Conference what were the feelings of the people ? This may be judged by a telegram sent from Allahabad to Mr. Surendra Nath Banerji :—"We congratulate you upon your triumphant vindication of the national cause and glory in the crown of patriotism and martyrdom placed on your brow. May you live long to lead us !" That is the feeling throughout the country. We deprecate any movement to sympathize with Mr. Surendra Nath Banerji, or to express regret at what has happened. If the arrest of Mr. Surendra Nath Banerji were dishonour or humiliation, why should the other leaders of Bengal have been anxious to share his treatment ? It was because they felt it was a great glory and a great honour that they offered themselves for arrest. The history of the world is full of such instances when what the authorities call punishment is called martyrdom by the people, and men so treated are called martyrs by history and not criminals. Charles Stuart Parnell and the Irish leaders were sent to jail for an offence against the laws of the country. Did their countrymen regard it as a dishonour ? Jesus of Nazareth was judicially tried and sentenced to death on the cross by a duly constituted court of justice. Is he regarded as a criminal to-day ? The man whom the Magistrate of Barisal sentenced to a fine stands higher to-day in the estimation of his countrymen than he did the day before the District Superintendent of Police arrested him, and men pushed one another in the struggle to take the dust of his feet.

Does any one really believe that Mr Surendra Nath Banerji committed contempt of court, or really violated the law ? Did he go to Barisal to invite a conflict with the authorities, or to help the work of the Conference ? The 14th of this month was a close holiday, and yet the Magistrate was waiting for the great leader of New India to be brought before him as a prisoner. Everything had been decided beforehand. The District Superintendent of Police had his orders. He was to arrest only Mr. Surendra Nath Banerji and no one else. The charge was a trumpery one, but it was enough, and the Magistrate was sufficiently resourceful to add another charge of contempt of court. The object was to strike terror into the hearts of the bold men who had decided to hold the Conference at Barisal, or to exasperate them into some act of violence. But neither object was gained. The Conference went on as if nothing had happened, and no one sought a conflict with the police.

Some of the delegates and bystanders were assaulted severely by the police in the presence of the District Superintendent, who never intervened. When a complaint was made at the police station the complainants were referred to the court. At the Conference it was declared that as there was no constitutional Government at Barisal it was unnecessary to go through the entire programme.

What do Englishmen themselves think of the recent occurrences in Barisal? Will they tend to strengthen the foundations of British rule, and to strengthen public confidence in British justice? No one has ever questioned the power of the Government to arrest and punish Mr. Surendra Nath Banerji or any one else. But does the strength of the Government consist in force, or in justice? Does the Government approve of what has been done in Barisal by the police and the Magistrate? Or, is it thought that the people will be cowed down by what has happened and will abandon legitimate and constitutional agitation? As was pointed out by an Anglo-Indian paper sometime ago, one regiment of cavalry can overrun all Bengal. In fact the question of resistance to authority has never arisen, because hope of redress has not yet died out among the people.

Is it, however, only Bengal that has been stirred by this news from Barisal? The Government knows better than that. And there is no responsible Government which can afford to ignore the fact that every corner of India is responding to the same note of indignation and exultation. If the police and the magistrate of Barisal are supported by the Local Government, as they undoubtedly will be, and then by the Government of India, and finally the Secretary of State for India, it will mark the sign-post of the parting of the ways. The Government need not apprehend, as it does not, any violence or ebullition of feeling, but there will be an end to sympathetic co-operation. People now understand what to expect from the Government and its officers. Provincial Conferences have been held during the last twenty years and have never been interfered with. At Barisal the movement has been treated almost like a mutiny. Mr. Surendra Nath Banerji was arrested and fined and immediately afterwards shouts of *Bande Mátaram* were raised at the Conference, and people renewed the *Swadeshi* and boycott vow; what did the authorities do to prevent it? The District Superintendent of Police could not even oblige those who requested him to arrest them. Therefore the terrorism in Barisal has failed, as the leaders of Bengal are ready to go to jail. Will the Government devise sterner measures to suppress the new spirit that has appeared or will it try to realise the situation in a more reasonable spirit?

INDIAN PEOPLE,
22nd April, 1906.

The *Indian People* on the arrest of Babu Surendra Nath Banerji at Barisal.

24. The *Indian People* (Allahabad), of the 22nd April, says :—In our last issue we commented upon the scandalous state of affairs in Barisal. We have since read the official and the non-official versions, and in the light of further facts now available, the matter seems to call for a further discussion. It is no secret that the very name of Sir Bampfylde Fuller has now become odious to the educated community. But as if the notoriety already achieved by this breaker of all official decorum and constitutional principles was not enough, he seems determined to cover himself with still further obloquy. It would ordinarily be hard to believe that anything like what has happened in Barisal was possible in a country with the least pretensions to a civilized and constitutional Government, and yet hard facts can scarcely be passed over. The illegal proceedings of the officials at Barisal would be quite sufficient in a European country to bring about an immediate change in the *personnel* of an administration. No Government in Europe, excepting it be Russia, could afford for a day to be so insane, insolent and ruthless as the Government of Eastern Bengal. What was the head and front of the offence of Mr. Surendra Nath Banerji for which he was arrested by an insolent Police Superintendent, and marched off to the private residence of a yet more insolent Magistrate? Where is the Government which has prohibited in modern times the singing of patriotic songs? Where is the law in India which authorizes the prohibition of singing a patriotic song in a public street? Why should the singing of *Bande Mátaram* be interdicted? Is it or is it not a fact that one of the most eminent European counsels in India, Mr. Pugh, a former Advocate-General of Bengal, who we presume knows law better than the sapient ruler of Eastern Bengal and the whole host of his satellites, had pronounced against the illegality of the circular issued by the Government? And who does not know the observations thrown out by Sir Francis Maclean, Chief Justice, during the hearing of the Rungpur case, which finally resulted in the withdrawal of the prosecution? After all this, to have arrested a man of the position and influence of Mr. Surendra Nath, the idol of his educated countrymen, to have dispersed the Provincial Conference at Barisal in the name of law and to have assaulted the unarmed delegates, was not all this folly, nay, was it not malice and vindictiveness in its worst form? And

what shall we say of a Magistrate who insults the accused, punishes him for contempt of court, when by his own conduct he brings the very name of court into disgrace, charges him with an offence of leading a procession without a license under the Police Act, and disobeying other lawful orders which are enshrouded in obscurity, denies the accused all chance of engaging a pleader, and forthwith punishes him with a sentence of fine? It is impossible to speak of a Magistrate like this creature of Sir Bampfylde Fuller with any patience. And yet it may be that there is a sufficient excuse for him. He was acting under inspiration, if we should be charitable enough not to say authority. We have heard of many magisterial vagaries, but of none like those with which this Magistrate's name is coupled. Not only does he do all this, but he abuses the machinery of law still further. When men who are assaulted by the police go to make a report to the police, the report is not regularly recorded. When they lodge a complaint through counsel before a Subordinate Magistrate he says he cannot issue process against the accused and sends the papers to this worthy District Magistrate. And when papers are taken to this same District Magistrate, he forthwith dismisses the complaints. Was there a grosser travesty of justice? Was law ever abused to this extent? Is there no remedy for these Russian methods of administration? We pause for an answer.

But it may be asked what was the underlying object of all this high-handedness? Was it that the Government of Eastern Bengal wanted to bring Mr. Surendra Nath Banerji into disgrace? If so, nothing could have been more foolish, more wicked and more mistaken. The country is not going to give up Mr. Banerji. He is literally the maker of Young India. He is the inspirer of our hopes, the best exponent of our ambitions, the most powerful interpreter of the new plan of thought in India. He may be poor in worldly possessions, he may not glory in decorations, but he is rich beyond all measure in a spirit of fervent patriotism. He is a power in the country. He has won his position not so much by his achievements, great as they no doubt are, as by suffering. His cause is the cause of justice, of truth, and of light, and he is unconquerable. Persecutions like the one to which he was subjected at Barisal, only deepen the people's love and esteem for him, while they show the mettle of which he is made. Long before the hope of a Governorship glimmered upon Sir Bampfylde, when he was perhaps tying the tape over his files in the Secretariat, or when he was trying pick-pockets and other members of that class of humanity, Mr. Surendra Nath had reached a height of fame to which many may aspire but few can attain. Such a man is not to be disgraced, nor to be cowed down by such outbreaks of vindictiveness, or by such threats and menaces. Sir Bampfylde cannot altogether have an easy conscience. For did he not revile Mr. Banerji at Barisal itself a few months ago, and does he not know that of all men, Mr. Surendra Nath has been the most unsparing critic of his administration, or 'to be more accurate' his maladministration? But it is useless to speak of conscience. If the Government of Eastern Bengal may be said to be above such petty revenge, then we may ask whether all this high-handedness was not meant to suddenly crush all agitation and thus add to the veracity of the report sent to Mr. Morley about the subsiding of popular feeling over the Partition of Bengal? Or, lastly, was it a temptation offered to the leaders of Bengal to take the law in their own hands, and thus to drown their voices in the retirement of prison-cells? It is really difficult to say what it was. But one thing is certain. No people whose patience has been tried so sorely could have shown more admirable self-control and greater organization at one and the same time. If the incident at Barisal demonstrates the danger of an autocratic rule, it also marks a distinct advance in the history of political agitation in India.

But it is not only with respect to what happened to Mr. Banerji or the other delegates that the Barisal incident will rankle in the public mind for a long time to come. It opens a question of much graver and wider importance. It shows that a wrong-headed Magistrate or Governor may at any time stop a public meeting for the flimsiest of reasons. It jeopardizes a most valued and time-honoured privilege of British citizenship.

And now what remains to be done? Shall the country be a silent spectator of all such misdeeds, of all such violations against the basal principle of British rule in India, or shall it call for some redress? Will the official account be accepted as the gospel truth? Will the indignation in the country be impotent?

We think there can be only one answer. The country calls upon Lord Minto to intervene. Let him put his foot down. If Lord Minto has already succumbed to his surroundings, will Mr. John Morley, who preached 'sentiment and sympathy' only the other day, interfere? We do not want any more high principles. We are already sick of them. We want their application to actual facts. The tax-payer has already paid largely for commissions that have added more and more to his troubles. Will Mr. Morley think of appointing a commission to enquire into the affairs of Eastern Bengal? We cannot say. We do not hope. But we may tell Mr. John Morley that the sooner he rids the country of men like Sir Bampfylde Fuller and his erring subordinates, the better it will be for the Government and the people alike. Popular feeling has already been too much sacrificed at the altar of prestige. No further sacrifices of it can be made with safety to the interests of the body politic. Otherwise, all this talk about sympathy and sentiment is the veriest cant and the grossest delusion. Conciliation is no more weakness than prestige is power. Let Lord Minto and Mr. Morley think coolly and act bravely. The country refuses to be humbugged any more.

The *Rahbar* (Moradabad), of the 21st April, referring to the incident, rejoices to observe that the illegal and high-handed conduct of the authorities at Barisal has only conduced to strengthen the cause of *Swadeshism.*

RIYAZ-UL-AKHBAR,
20th April, 1906.

The *Riyáz-ul Akhbár* on the alleged state of unrest in Bengal.

25. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th April, referring to the arrest of Babu Surendra Nath Banerji at Barisal and the alleged state of unrest in Bengal, says that the Bengalis themselves are responsible for all this. Surely the Government of Sir Bampfylde Fuller cannot be blamed for its desire to see that meetings are conducted in a quiet orderly manner, and the Bengalis on their part can hardly gain anything by shouting "*Bande Mátaram*" and wasting their energies in public demonstrations. To take advantage of the arrest and punishment of Babu Surendra Nath for creating fresh agitation, is to court ruin by openly setting Government orders at defiance. If the Bengalis are going to make much fuss about this so-called political martyrdom of Babu Surendra Nath, the editor fears that Government will find it no easy task to preserve order, and may be compelled to take strong measures of repression. It would therefore be wise on the part of the Bengalis to give up the modes of agitation prevailing in England, and have due respect for the authorities, which is a characteristic feature of the Indian people. It is absurd to compare the measures adopted by the Government in India with Russian autocratic methods, for the comparison is not fair inasmuch as in Russia there is no revolutionising race distinct from the ruling race.

INDIAN PEOPLE,
22nd April, 1906.

The cry of *Bande Mátaram*, and the people in Eastern Bengal.

26. The *Indian People* (Allahabad), of the 22nd April, says:—In the midst of the universal indignation to which the outrages at Barisal have given rise, we must not lose sight of a great, a significant, positive fact. The entire energy of the authorities was directed to the suppression of the cry *Bande Mátaram.* The leaders and the delegates believed, and with perfect justice, that any order to suppress that cry is illegal, for it is raised wherever Indians meet, from Peshawar to Chittagong and Simla to Malabar, and is never interfered with. When the police assaulted the delegates and the young men of the Anti-Circular Society they wanted the shout of *Bande Mátaram* to be stopped. But the men who were struck down by *láthis* and lay bleeding continued to shout *Bande Mátaram* all the time. After Mr. Surendra Nath Banerji had been arrested and taken before the Magistrate the delegates went shouting *Bande Mátaram* to the pavilion, and the police were powerless to stop them, though the assault might have been repeated. When the District Superintendent of Police dispersed the Conference it broke up with deafening shouts of *Bande Mátaram.* Let those who gibe at us and make mock of us say what they will, the first act of martyrdom has been consecrated at Barisal. Men who suffer for the faith they have, must, in the law of nature, qualify themselves for a more positive future.

INDIAN PEOPLE,
22nd April,
1906.

The arrest of Babu Surendra Nath Banerji at Barisal.

27. The *Indian People* (Allahabad), of the 22nd April, says:—We reproduce from the *Bengalee* the text of the judgment given by Mr. Emerson in the above case:—"One witness has been examined. The accused declines to examine himself, but asks for a delay in order that he may have a pleader to cross-examine, and bring witnesses. The case cannot be delayed for this. The

order of fine of Rs. 200 for disobeying the order of the Magistrate and the Police, lawfully issued, is passed under section 188, Indian Penal Code, in default one month's imprisonment." The order in the contempt case has also been published. Mr. Emerson evidently believes that there is no appeal against his judgment, and the improper request of an accused person for a pleader and time should not be granted. The one witness evidently was the District Superintendent of Police. This judgment is also one that our countrymen will do well to remember.

The time will come, and it is not far distant, when certain historical dates will be borne in mind by all Indians. The first is the 14th April, 1906, when Babu Surendra Nath Banerji was arrested and fined at Barisal, with a dramatic suddenness and celerity which may be the despair of Russian officials. On the 15th the Barisal Provincial Conference was dispersed as a "disorderly" meeting by order of the District Magistrate. Other meetings were forbidden and a literary conference which had been arranged was abandoned. The arrest and fine did not scare Babu Surendra Nath Banerji out of Barisal, for on the 16th he went into the interior to address a meeting at a village, being followed by a strong force of police which dispersed the meeting before it could be held. On the 18th he returned to Calcutta.

On the 17th applications for summonses for assault against the District Superintendent of Police, Assistant Superintendent and other members of the police were made on behalf of several delegates to the senior Deputy Magistrate, who submitted the papers to the District Magistrate, who dismissed the complaints and struck them off the file. Mr. Emerson, the District Magistrate of Barisal, has made no mistake, and has done his part of the work thoroughly. When, however, the matter comes up in the calm sphere of the High Court a good deal of light may be thrown upon Mr. Emerson's ways, and his knowledge of law and procedure. We wonder if he is the same officer who was at Rungpore when the special constables' case cropped up.

The arrest of Babu Surendra Nath Banerji at Barisal.

ADVOCATE,
22nd April, 1906.

28. The *Advocate* (Lucknow), of the 22nd April, says:—The *Statesman* deputed a special correspondent to Barisal soon after the dispersal by force of the Provincial Conference. The reporter waited on the District Superintendent of Police of the town who declined to give him his version without the permission of the District Magistrate, who, in his turn, said he could not furnish the official version without the Commissioner's sanction; the Commissioner made the same excuse and wanted the Local Government's sanction. From the pillar to the post the special correspondent had to run and the Government, after four days' mature consideration, gave out an official account of the incident:—

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So the Eastern Bengal Government takes upon itself the full responsibility of all that has happened in Barisal. The report that Sir Bampfylde Fuller was privately present at Barisal during the Conference has not been yet contradicted. Now, what does this official version prove? Simply this that Sir Bampfylde Fuller has lost his head over this *Bande Mátaram* song; and this weakness has infected his subordinates. They were either revengeful against the Calcutta leaders or were afraid of the Bengalis. True, the Government had interdicted the singing of the patriotic song *Bande Mátaram.* But the song was sung by outsiders, by people who are not residents of the new province. If they had committed an offence they could have been summoned before the Court. But why were they assaulted by the police?

It has not been alleged that *Bande Mátaram* are magic words and as soon as a Bengali sings *Bande Mátaram* he becomes disloyal to the Government. *Bande Mátaram* is no war cry and the worst Bengali-phobe cannot say that the shouting of *Bande Mátaram* does lead people to become lawless. No crime in Bakerganj can be attributed to the singing of this patriotic song. So it is not at all difficult to understand the motives of the Barisal executive in sending a large force of police to the meeting-place. There was no complaint from anybody that any breach of the public peace was apprehended. The delegates and visitors had not gone to attend the Conference with *láthis* to break each other's heads or with intention to proceed to the Magistrate's Court to break it in vengeance for the Partition measure for which he was not responsible. The presence of the police armed with *láthis,* guns and bayonets near the compound of the Conference *Pandal* could only be with one object, and that could not be any other than this—anyhow to find means to suppress the meeting. And the police thought that there could be no better means to do this than to create a row and declare the meeting to be an unlawful assembly. The police might have calculated that as soon as they would assault the delegates, the delegates would retaliate with the result that there would then be a regular riot. But the Bengal leaders were too shrewd to allow themselves to be drawn by the police with the result that the police have made themselves ridiculous in the eyes of the whole world.

If the police in India with the connivance of the Magistracy can degrade itself so low as to provoke people to lawlessness and breach of peace, how is it possible for the people to keep their patience and express confidence in a system of administration which can be guilty of these tricks? And it is the possibility of such occurrences that creates alarm.

Why did the police interfere in this way unless it were to lead people to lawlessness and thus get an opportunity to stigmatise them as rioters and law-breakers? This experience is not new. How to protect ourselves from these machinations, magisterial and police, is a question which ought to engage our attention.

The police before dispersing the Conference wanted the leaders to assure it that 5,000 men assembled at a public meeting would not utter a particular phrase after they had left the meeting. Now, can such an assurance be demanded in any other part of the world? To ask twenty men to stand security for five thousand is a preposterous request. And because Mr. A. Rasúl and his colleagues did not give the assurance, that is to say could not do an impossible thing, they were asked to disperse as if they were criminals engaged in some conspiracy against the State. The police was in a large force. It could have prevented people by force to utter *Bande Mátaram.* It could have filled the Exchequer by asking every one of the 5,000—according to popular version—and 8,000—according to the Police version—to pay Rs. 200 each for the privilege of uttering *Bande Mátaram.* Why, every one could also have been punished for contempt of court? But the police was not prepared to go to that length. It wanted the people, and not themselves, to obey a certain unlawful executive order. Such a thing is possible only in India, where the executive can without fear of public opinion take extreme measures on the least excitement, and attempt to humiliate the highest in the land without any risk. It is this aspect of the British administration in India which makes it unpopular.

INDIAN PEOPLE,
22nd April, 1906.

The *Indian People* on the life and doings of Babu Surendra Nath Banerji.

29. The *Indian People* (Allahabad), of the 22nd April, says:—In *Men of the Time* there are one or two Indians whose careers find a place, but the name of Surendra Nath Banerji cannot be found in that publication.

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Had Surendra Nath Banerji remained a member of the Indian Civil Service, to-day he might have been a Commissioner or a Member of the Board of Revenue, or he might have been only a retired Civilian by this time. Other Indians have held these and other offices, and one or two of them are not even respected by their countrymen. The Government, when they turned the young Bengali out of the Civil Service on a trumpery charge for which he was hardly to blame, thought they had finished with him and given the quietus to his career. But men are short-sighted always, and never remember that man's destiny is in his own hands and not in that of others. The man who is crucified as a criminal by a great and powerful Government is called the Saviour of a whole continent a few years later. Men who are burnt as heretics at the stake are the martyrs of the Church, and men who are hunted as traitors and criminals are the patriots and exemplars of history. Well has the Persian sage said:—"Thy place in life is seeking after thee, therefore be thou at rest from seeking after it." As events have proved times out of number, a sentence of imprisonment imposed by a Government sometimes turns out to be a far greater honour than a title or distinction conferred by the same Government.

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The first time that Surendra Nath Banerji came accidentally into conflict with the Calcutta High Court he had to face the first serious trial of his life. His removal from the Civil Service can hardly be called a trial, for it set him free from the trammels of office and placed his boundless energy and his matchless eloquence at the service of his country.

There are many who remember his trial at the High Court for contempt of court as a thing of yesterday. Mr. Justice Norris was furious because of the comparison with Judge Jeffreys. The Full Bench of the Court sat to try Surendra Nath Banerji. A mistake had been made and Mr. W. C. Bonnerji, Surendra Nath's counsel, advised his client to throw himself upon the mercy of the court. The only question was one of sentence. The one Indian Judge, the late Sir Romesh Chunder Mitter, stood out boldly for a sentence of fine as quite sufficient for the ends of justice and upholding the prestige of the court. But the other Judges were of another opinion and a sentence of imprisonment for two months in the civil jail was passed. The court room, the corridors, the approaches to the court were thronged by an immense multitude among whom could be seen the most distinguished citizens of Calcutta. The military were called in to preserve order. The late Kumar Indra Chandra Singh was present in Court with a sum of a lakh of rupees in cash to pay down any fine that might be imposed. When sentence had been passed it was not deemed prudent to remove the prisoner in the common prisoners' van. It was reported at the time that Surendra Nath Banerji was taken to jail by a Sheriff officer in Mr. Justice Norris's own brougham.

The two months that Surendra Nath Banerji spent in jail marked an epoch in the history of the jail. His friends and admirers visited him in large numbers. When the day of his release arrived his friends waited outside the jail to give him a fitting reception. A carriage and four was in waiting for him. But there was a great disappointment in store for his friends. At about 4 o'clock in the morning Surendra Nath had been released and had been driven at his own request in a hackney carriage to the Sealdah station, whence he proceeded by rail to Barrackpore. On his return to Calcutta several meetings were organized in his honour. At one of these, held at the Free Church Institution, now Duff College, one of the most eloquent speeches was made by Mr. Justice Asutosh Mukerji, then a student at college. In an impassioned and eloquent speech, the future Judge of the High Court dwelt on the great qualities of "our illustrious leader."

Surendra Nath Banerji has never hesitated or paused in his duty. In the Municipality, in the Legislative Council, as a delegate to England, he has always pleaded the cause of his country and fought the good fight like a soldier good and true. Twice has he been elected President of the Indian National Congress and may be elected a third time. When Sir J. Bourdillon left the Lieutenant-Governorship of Bengal to take up the appointment of Resident in Mysore, he wrote a letter of warm appreciation to Surendra Nath Banerji, recognising him as the leader of the Opposition, his great ability and his transparent and conspicuous honesty of purpose.

The Partition of Bengal served to Surendra Nath as another trumpet call to duty. He has always been at the head of the agitation and is the foremost leader of the *Swadeshi* movement. He visited every village in Bengal and spoke to large audiences in homely Bengali. Some people were inclined to ask why he did not carry on his agitation to East Bengal after the high-handedness and lawlessness introduced by Sir Joseph Fuller. When Surendra Nath declared on the platform of the Congress at Benares that he and others were prepared to go to jail he had fully weighed his words. He had long been a hero to his countrymen; the *Swadeshi* movement made him their idol. And Sir Joseph Fuller has now placed the crown of patriotism and martyrdom on his head.

Other patriotic Indians have served their country, Surendra Nath has suffered for it, and consquently his position is unique. Governments have their own way and no Government is wiser than another when dealing with the force of popular opinion. Probably no other Local Government in India would have acted as the Government of East Bengal has done, but the responsibility must be shared by the Government of India as well as the British Government. The cup of Surendra Nath's martyrdom may or may not be full, but his place in the hearts of his countrymen is secure. Penetrated through and through by the love for his country and the people, his splendid abilities and his marvellous energy devoted to the cause of his country, persecuted by a Government which claims to be the most enlightened in the world, Surendra Nath Banerji stands forth to-day as the most heroic, the most illustrious, figure in India, the intrepid, eloquent and undaunted herald of a new hope, the prophet of a new age, the Brahmin through whose sufferings may be expedited the regeneration of his race!

INDIAN PEOPLE,
22nd April, 1906.

Suggestion for holding a public meeting at Allahabad to protest against the arrest of Babu Surendra Nath Banerji at Barisal.

30. The *Indian People* (Allahabad), of the 22nd April, says:—The barbarities of the authorities at Barisal, the absolutely illegal arrest and conviction of Mr. Surendra Nath Banerji have excited the most intense indignation throughout India and meetings of protest have been held at Lahore, Madras, and other distant places. We are yet waiting for a meeting at Allahabad, which is the nearest provincial capital to Bengal. The most deliberately insolent paragraph about the Barisal incident has appeared in an Allahabad Anglo-Indian paper, and that calls for a protest as much as the original scandal itself. If possible, Mr. Surendra Nath Banerji is admired more outside Bengal than even in his own province, and at the present moment he is the centre of the national sentiment. The meetings that are being held all over the country must not be interpreted as expressions of sympathy for Mr. Surendra Nath Banerji. They are merely the flickerings of a fast diminishing faith in British justice. If we still hope for justice from the Government we are bound to declare our feelings publicly, and the meetings all over the country show that the faith of the people is not yet dead. The abandonment of the idea of a public meeting will not imply approval of what has been done at Barisal, but the loss of faith in the justice of the Government. We do not owe a public meeting to Mr. Surendra Nath Banerji so much as to the Government itself, for we are most anxious to dissociate the Government from the action of the authorities at Barisal. If the Barisal affair is publicly approved and supported by the Government there will be no longer any need for public meetings, for it will amount to a denial of the right of meeting and constitutional agitation. We must not, by our own indifference, lend colour to the impression that we have ceased to have faith in the right of public protest. The feeling everywhere is that the Government of East Bengal is pursuing a course foreign to the genius of British rule and altogether Russian in its methods, and against this we must everywhere emphatically protest so long as there may be hope of hearing left.

ADVOCATE.
26th April, 1906.

A public meeting to be held at Allahabad to protest against the arrest of Babu Surendra Nath Banerji.

31. The *Advocate* (Lucknow), of the 26th April, says:—A correspondent wires from Allahabad:—"A public meeting will be held here on Saturday next on the *maidán* behind the Bengali School at 6 P. M. to give expression to public sentiment regarding the arrest of Babu Surendra Nath Banerji and other events of Barisal. The Hon'ble Pandit Madan Mohan Malaviya will preside."

BHARAT JIWAN
23rd April, 1906.

The arrest of Babu Surendra Nath Banerji.

32. The *Bhárat Jíwan* (Benares), of the 23rd April, referring to the arrest of Babu Surendra Nath Banerji, states that the authorities at Barisal have acted against the law in a most barefaced way as they are not justified in taking the cry of *Bande Mátaram* and the invocation of a deity as indications of disaffection towards Government. This action of the Government has simply helped to infuse fresh vigour into the *Swadeshi* movement. It is to be hoped that Lord Minto will consider it expedient to check the high-handed proceedings of the Government of Sir Bampfylde Fuller.

The *Citizen* on the arrest of Babu Surendra Nath Banerji at Barisal.

CITIZEN,
23rd April, 1906.

33. **The *Citizen*** (Allahabad), of the 23rd April, says:—A telegraphic message sent to the address of our distinguished fellow-citizen, the Hon'ble Pandit Madan Mohan Malaviya, filled the Indian public of Allahabad with consternation, as, in the stillness of the Sabbath, the news spread on the 15th instant, like wild fire through the length and breadth of it, that Babu Surendra Nath Banerji was arrested at Barisal. Babu Surendra Nath is a citizen of the Empire, belonging as much to the United Provinces, the Punjab, Bombay and Madras as to United Bengal herself. Distance, they say, lends a charm to an object. It is no wonder, therefore, that the Bengali patriot is regarded by people in the other provinces as a veritable hero, and his actions wrought "hoping for nothing again" may inspire in them a like spirit of self-devotion.

True to its tactics, the *Pioneer* has nothing to say on the summary trial of Babu Surendra Nath by Mr. Emerson. All that it has done is to reproduce a short paragraph from the *Statesman* under the heading "Conflict with the police at Barisal," and does not think it worth its while to enlighten its readers on the fresh qualities that the new ruler of the new province has developed as an unscrupulous fighter. For the benefit of our own readers, as well as such readers of our contemporary as may care to know how Indian leaders are, in the discharge of that which is not to win them promotion, wealth or glory, but which is simple duty, being persecuted and prosecuted by the powers that be, we give below a brief statement of the incidents that led to the arrest of Babu Surendra Nath and his fine of Rs. 400.

Some 300 delegates from various parts of Bengal had reached Barisal by the 13th instant. The next day at about 2 P. M., they were walking in a body behind the carriage of their president to the place appointed for the meeting. Now, in front of the compound in which they were to meet, a large body of police, a few carrying guns and the others regulation *láthis*, was stationed. As soon as the leading delegates had walked in, the Police began to beat the rest with regulation *láthis* and snatched their badges from some. One was mercilessly beaten and thrown into a tank, on which, a certain policeman exclaimed that the man was dying and pulled him out. Another was felled senseless at the gate of the compound. The police went inside the compound and assaulted people there. Bystanders in the lanes were also assaulted by the police, who made sorties on them with *láthis*. Many people including delegates were wounded, some severely. The delegates did not even carry walking sticks. The District Superintendent himself assaulted several delegates. He and the Assistant Superintendent were present all through, and the whole incident took place in their presence. They were asked to stop the assault, but in vain. Some of the leaders who had gone ahead came back and protested against the assault.

Babu Surendra Nath Banerji who had gone ahead was arrested by the District Superintendent of police and taken to the Magistrate. Others also offered to be arrested, but the District Superintendent refused to make further arrests, saying that his instructions were to arrest Babu Surendra Nath alone. The rest of the delegates then proceeded to the Conference amid deafening cries of *Bande Mátaram*. No cry of *Bande Mátaram* had been raised prior to the assault by the police.

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The above is the first phase of the Barisal Provincial Conference. The next is that the Government of Eastern Bengal have prohibited the meeting since the leaders were unable to give an undertaking that there should be no crying of *Bande Mátaram* in the public streets. Whilst the meeting was in progress, the Police Superintendent served the leaders with a notice under section 144 of the Indian Penal Code, prohibiting the further sitting of the Conference; but this notice was not complied with, till the Superintendent came in and told the president the terms upon which the Conference would be allowed to proceed, namely those which we have mentioned above. The undertaking was not given, and the Superintendent then ordered the Conference to disperse and gave the leaders their choice of doing so quietly or compelling the invocation of Police aid. It is needless to say that the Conference then dispersed.

Our local contemporary is of course silent over the entire event. But then there is the *Englishman* that has been doing its level best to misrepresent matters. Resolute to see that the delegates who were assaulted in such a cowardly manner receive no sympathy from the outside public, this paper has given out that the Bengali leaders had "with the mischievous idea of making trouble" purposely selected Barisal as the place for holding their Conference, "as it had earned an unenviable notoriety during the recent boycott agitation." Such insinuations are altogether beneath notice, and only tend to show how unmanly and un-English is the spirit from which they emanate. As a matter of fact, Barisal was selected as the place for holding this year's Conference at the Conference held about this time last year at Mymensingh, and long before the boycott agitation took its rise. The idea of brewing mischief, therefore, originated not with the Bengali leaders, but with the unconstitutional Government of the new province. The remark of the Police Superintendent, too, who refused to arrest the other leaders, his instructions being to arrest Babu Surendra Nath alone, is significant.

ARYA MITRA,
24th April, 1906.

The arrest of Babu Surendra Nath Banerji.

34. The *Arya Mitra* (Agra), of the 24th April, after giving an account of the interference of the authorities with the meeting of the Bengal Provincial Conference at Barisal, observes that this was the first instance in India in which a peaceful meeting was dispersed through the agency of the police, and that the proceedings adopted by the authorities were quite unworthy of British rule which holds law supreme, though they might be things of frequent occurrence in a country like Russia. It is useless for sympathisers with Babu Surendra Nath to hold meetings and transmit telegrams of sympathy to him. They should rather make a joint representation to the Indian Government to have the offending officers warned.

The *Tohfa-i-Hind* (Bijnor), of the 25th April, expresses similar views.

AL BASHIR,
24th April, 1906.

Al Bashir on the arrest of Babu Surendra Nath Banerji.

35. *Al Bashir* (Etawah), of the 24th April, says that as the Secretary of State observed in Parliament that the anti-Bengal partition agitation was subsiding, the Bengalis were roused to renewed activity, desiring to demonstrate that their opposition was as strong as ever. At the meeting of their Provincial Conference which was lately held at Barisal, they endeavoured to draw in the Musalmans who wished to keep aloof. A disturbance of the peace was thus apprehended by the authorities who with the view to preserving order, prohibited the parade of any political processions, and the shouting of *Bande Mátaram* in the public streets. Mr. A. Rasul, an obscure Muhammadan barrister, who merely sought self-aggrandisement, was selected President of the Conference by the Calcutta political leaders. When on the arrival of the Bengali leaders from Calcutta, a procession was formed to proceed to the Conference *Pandál*, a breach of the public peace was apprehended from continued shouting of *Bande Mátaram*, and the police endeavoured to induce the procession to proceed quietly but in vain. The District Superintendent of Police was thus obliged to arrest Babu Surendra Nath Banerji, the principal leader. When taken to the Magistrate's court the Babu behaved insolently towards the presiding officer and was fined for contempt of court and for being a member of an unlawful assembly. Telegrams were despatched throughout the country to publish the so-called political martyrdom of the Babu, who in return received telegrams of condolence and sympathy. The fact that the magistrate held his court even on a holiday to try the Babu simply shows his vigilance and freedom from personal ill-feeling; otherwise the Babu would have been sent to the lock-up to await his trial on the opening of the court.

RIYAZ-UL-AKHBAR,
24th April, 1906.

The anti-Partition agitation and the need for union among the Muhammadans.

36. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th April, states that the real cause of the continuance of the anti-Partition agitation is that the Bengalis and their sympathisers in other provinces are afraid of the progress of the Muhammadan community which will result from the partition and which is calculated to deprive the Bengalis

of their exclusive enjoyment of the benefits of office. Muhammadans ought to take a lesson from other nations and should first form themselves into a compact harmonious body, before thinking of acting in concert with other communities.

Indignation felt at the arrest of Babu Surendra Nath Banerji in the various provinces of India.

ADVOCATE,
26th April, 1906.

37. The *Advocate* (Lucknow), of the 26th April, says :—The outburst of the feeling of indignation which is passing over the country over the Barisal affair, which is subject of talk in all private circles in these, of influential public demonstrations in the advanced, Provinces, makes one thing clear, namely, that the Barisal outrage is not looked upon as merely a local affair, but an Imperial question concerning the liberties of all subjects of the King-Emperor. Babu Surendra Nath Banerji's individuality is great, but it is not his personality that has roused so much interest as the fear that what has happened in Eastern Bengal to-day may happen in any other province to-morrow. If in Eastern Bengal it is possible to disperse an assembly by brute force simply on the ground that the leaders numbering half-a-dozen were not in a position to guarantee that 7,000 or 8,000 persons assembled in a place would not sing a patriotic song after the meeting be over, any conference, religious, social, or political, might be dispersed. The position of the leaders responsible for such conferences and meetings becomes very delicate. Hitherto the conveners of public meetings in India as elsewhere could be held responsible for the words which they uttered in expressing the feeling of the entire body. They had never been held responsible for the speeches made by others in the meeting and surely not for what they or others did outside the hall. If it comes within the competence of the District Magistrate to disperse a meeting in apprehension of what is likely to happen after the meeting, then all public meetings shall have to be stopped and there will be an end of political congresses and conferences, as also of social reform meetings and caste gatherings. In Upper India what important town is there which does not hold its Arya Samaj annual demonstration which people in large numbers join and pass in processions through the streets singing patriotic songs ? These become liable to be dispersed at the sweet will of the Magistrate. There are Nadwat-ul-Ulama, Sanátan Dharm Sabha and a number of other organisations which deal with religious, social and economical questions and appeal to the sentiments of the community. These all are likely to be interfered with if the powers of the District Magistrate are not defined in this respect and the Government of India upholds the doings of the Government of Eastern Bengal.

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Of all the meetings so far held the Madras meeting was the most influential attended.

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The meeting was attended by over ten thousand persons. When such a large number of distinguished lawyers in Madras declare the circular of the Fuller Government to be illegal arbitrary proceedings of the Magistrate and the police, we dare say the legal advisers of the Government of India will take time to consider the question. The Madras protest meeting was emphatic. Its first resolution runs as follows :

> "That this meeting of the citizens of Madras expresses its emphatic and indignant protest against the high-handed proceedings of the authorities at Barisal in causing the arrest of Babu Surendra Nath Banerji and the dispersion by a police force of the Provincial Conference of Bengal, as a flagrant infringement of the liberties of British subjects and a subversion of the principles of Constitutional Government."

These Provinces, expect the legal luminaries of Allahabad and Lucknow to take the lead in the matter and give expression to the general feeling of apprehension and alarm created by the doings at Barisal. These Provinces join with the rest of India in demanding a guarantee for the free use of the rights of public meeting and freedom of speech, which we have so long enjoyed and which it is to the advantage of the State and the people that Indians should continue to enjoy.

RIYAZ-UL-AKHBAR,
24th April, 1906.

Memorial in honour of Sir James Digges LaTouche.

38. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th April, rejoices to hear that the Talukdars of Oudh contemplate the founding of some institution of public utility in memory of Sir James Digges LaTouche, whose beneficent acts, and especially his services in the cause of education, have won the hearts of the people. Such a memorial will, in the editor's opinion, more fittingly preserve the memory of His Honour than a statue.

RIYAZ-UL-AKHBAR,
24th April, 1906.

The Muhammadans, and higher appointments in Government Service.

39. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th April, disagreeing with the views of those who think that Bengalis and other Hindus have secured a larger share of important Government appointments than the Muhammadans on account of the former's political agitation, says that the preponderance of the Hindu element in the public service is due simply to their superior merits and qualifications, and that the Muhammadans too will fare equally well if they are found similarly qualified. It is absurd to suppose that Government is frightened by the political agitation of Hindus and confers high appointments on them to conciliate them.

MOHINI,
24th April 1906.

Alleged unsympathetic attitude of Government towards the people of India.

40. The *Mohini* (Kanauj), of the 24th April, complains that the laws introduced in India by the British Government are too harsh for the mild, law-abiding and loyal people, and what makes matters worse is that the local administrators are left free to do what they please, being supported in the long run by the higher authorities, both in this country and by the Secretary of State for India, seeing that Mr. Morley also has lately deprecated interference with accomplished facts. Under these circumstances, the unfortunate people can only pray for the alleviation of their sufferings.

ROHILKHAND GAZETTE,
24th April, 1906.

Need for promotion of friendly relations between Hindus and Muhammadans.

41. The *Rohilkhand Gazette* (Bareilly), of the 24th April, referring to the speech of Nawab Mohsin-ul-Mulk at Aligarh, on the need for promotion of mutual good feeling between Hindus and Muhammadans (*vide* article No. 25, on page 206 of the United Provinces "Selections" for 1906), suggests that the Press and the educated members of both communities should take the lead in the furtherance of the cause.

ADVOCATE,
26th April, 1906.

A case of practical *Sati* at Calcutta.

42. The *Advocate* (Lucknow), of the 26th April, says :—A case of practical *sati* has occurred in Calcutta. A young Brahmin woman, who had lost her husband a week ago from plague, on Thursday locked herself in her room and set fire to her *sári* with matches. She uttered no cry and it was only when the smoke was seen issuing from the room that the other inmates burst open the door and found her lying on the ground enveloped in flames. She was removed to the Mayo Hospital, where she died the following day.

ADVOCATE,
26th April, 1906.

Alleged suicide committed by some persons while performing the *homa* ceremony.

43. The *Advocate* (Lucknow), of the 26th April, says :—A Sádhu performed *homa* ceremony at Wased, near Ahmedabad. He piled firewood in an old disused well, lighted it and invited his followers to jump with him, assuming that no harm would be done and that they would have a glimpse of *Bhagwán* and happiness of the Paradise. He, along with nine others, five of whom were women, jumped into the fire in the presence of a crowd. Soon after they cried for help. Three out of ten were taken out alive by the by-standers. Of these three, two died subsequently. The third is in a critical condition.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

HINDOSTHAN,
24th April, 1906.

Need for better provision for the comfort of third class railway passengers.

44. The Hindi *Hindosthán* (Kálákánkar), of the 24th April, is glad to learn that the Railway Board has directed its attention to the need for better provision for the convenience of third class passengers on Indian railways, and observes that this class of passengers, which contributes so largely to the Railway income, ought to be better cared for.

TOHFA-I-HIND,
25th April, 1906.

Certain complaints against the Oudh and Rohilkhand and other Railway administrations.

45. The *Tohfa-i-Hind* (Bijnor), of the 25th April, publishes a letter from one L. N. Varma who recounts his experience of railway travelling over the Oudh and Rohilkhand, East Indian and other Railways last year. While travelling from Dehra Dun to Moradabad on the 1st April, 1905, he found that at the Lhaksar station the passengers were ordered to vacate the carriages as the train by which they came was not to proceed on its journey. After some time a train came from Saharanpur and they were all directed to occupy it, but when they did so, they were shortly after asked to leave that train also. It was now morning and the passengers required water for ablution and other purposes, but a body of European artillerymen had taken possession of the pump at the station and would not allow any one else to approach it. At last another train became available at about 8 A. M., but it had only a single intermediate class carriage without a water-closet. In another journey the writer experienced much difficulty in buying a ticket at the Bareilly station. On 3rd of August the writer had to wait for several hours at Hardoi, before he could obtain a ticket because the Bengali clerk declined to issue a ticket for him though according to the rules the booking office at Hardoi ought to remain open from 6 A. M. to 6 P. M. He was not even allowed to occupy the bench provided at the station for intermediate class passengers. He also found that the rule fixing the limit of passengers for each compartment was not generally observed. On 31st of August when proceeding from Hardoi to Bareilly, he found that the mail train had only two intermediate compartments, one of which was occupied by Europeans, and the other was overcrowded by natives, so that several intermediate class passengers had to travel in third class carriages. The instructions to call out the name of the station and periods of halt, on the arrival of a train and to notify the duration of unusual halt of a train at a station to the passengers occupying it, are seldom if ever observed. As to the Bareilly-Kathgodam section of the Rohilkhand and Kumaun Railway, the writer thinks it is useless to make any particular complaints because on this line the comfort of none but European passengers is attended to. Alluding to his experience on the East Indian and Great Indian Peninsula Railways the writer says that on the 13th of June he could not get water at any station from Aligarh to Tundla. Similarly from Tundla to Gwalior he could not get water at any station beyond Agra. The water-carriers at the East Indian Railway stations take their stand near the locomotive engine, where passengers occupying distant carriages in the train cannot go to fetch water lest the train should start before they had time to re-occupy their seats.

VII.—POST OFFICE.

TAFRIH,
21st April, 1906.

A suggestion to reduce the postage on trade circulars and price lists.

46. The *Tafrih* (Lucknow), of the 21st April, supporting the suggestion published in some other Indian newspapers, to reduce the postage on trade circulars and price lists whose weight does not exceed five tolas from one-half to a quarter of an anna, observes that the adoption of the proposal is not likely to result in any decrease in the income of the Postal department. On the contrary past experience of similar concessions in the Postal and Telegraph departments warrants the hope that a considerable increase in income will follow the introduction of the change.

The Hindi *Hindosthán* (Kalakankar), of the 22nd April, also supports the proposal.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ARYA MITRA,
24th April, 1906.

Protest against the publication by the Muhammadans of a pamphlet offensive to the Arya Samajists

47. The *Arya Mitra* (Agra), of the 24th April, referring to the publication and wide distribution of a pamphlet entitled "*Arya Samaj ki pol*" (hollowness of the Arya Samaj) by one Shaikh Abdul Aziz, under the auspices of the Anjuman-i-Islamia of Delhi, observes that the language used on pages 16 and 18 of the pamphlet is very offensive to the Arya Samajists. Whenever the Musalmans find themselves unable to beat the Arya Samajists in the field of fair discussion, they either institute criminal proceedings against their opponents or have recourse to abusive language in verbal discourses and in print. It is to be hoped the Government will interfere and prevent the Muhammadans from further wounding the feelings of the Arya Samajists.

IX.—MISCELLANEOUS.

MUSAFIR,
23rd April, 1906.

A suggestion to the Indian Government for establishing a work-house for able-bodied beggars.

48. The *Musáfir* (Agra), of the 23rd April, stating that the Government of Australia has put a stop to street mendicancy in that country by establishing a reformatory where able-bodied beggars are confined and fed according to the amount of work done by them, being only released on their engaging to work for their living and never to beg again, suggests that the Government of India would also do well to adopt similar measures for the reclamation of idle able-bodied beggars who are a source of economic loss to the country.

MOHINI,
25th April, 1906.

Suggested use of certain Hindi appellations in place of 'Babu,' 'Mr.', &c. at present in use.

49. The *Mohini* (Kanauj), of the 25th April, approves of the proposal lately made in the press for the substitution, before Hindu personal proper names, of the appellations *'shriyut' 'shrimán,' 'shrimáti,'* &c., for 'Mr.', 'Babu,' 'Mrs.' and similar other words now in use.

ADVOCATE,
26th April, 1906.

Alleged suspicious attitude of the people towards native Christians.

50. The *Advocate* (Lucknow), of the 26th April, says :—If the reformer is an object of suspicion to orthodox people, the Indian Christian is not taken kindly to by those who have the welfare of India at their heart. The reason is obvious. Being the religion of the ruling class, Christianity has a political feature that makes its Indian followers objects of suspicion according to Chanakya's well-known saying which indicates mistrust of rulers all over the world. It rests with educated and patriotic Indian Christians to change the attitude of Indians in general towards their faith, thereby bringing about more religious toleration, social advancement and a spirit of conciliation in this country of bigotry and orthodoxy.

ALLAHABAD :
The 30th April, 1906.

NISAR ALI, M.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*]

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I.—Politics.

(a).—Foreign.

SHAHNA-I-HIND,
1st May, 1906.

The Akabah dispute between Turkey and England.

1. The *Shahna-i-Hind* (Meerut), of the 1st May, referring to the dispute between Turkey and England regarding Akabah, says that, although the attitude of the English Press is not favourable to peace, a rupture of relations is not imminent, inasmuch as Turkey, in addition to her being at present occupied with the construction of the Hedjaz Railway, has practically no Navy, and England is not going to depart from her policy of not taking the initiative in war against any important Power. The Turkish desire for the possession of Akabah is based on strategic considerations: they cannot for a moment be supposed to be so ignorant of the geography of their own Empire as to confuse between Dhaba and Akabah. Some time ago a rumour was afloat that the German Emperor had instigated the Sultan to raise the question of the evacuation of Egypt and had promised him his support in the matter, but the Sultan is not the man to act at the instigation of other Powers. He is no doubt bent upon getting his province of Egypt evacuated by England and is patiently waiting for a fit opportunity for the purpose. The editor thinks that in the improbable contingency of war between Turkey and Egypt, England will help Egypt and view with satisfaction the weakening of the Muhammadan power through such a struggle. As for evacuation, the editor is afraid that England will not take such a step unless she is driven to it. The editor hopes that the Akabah question will be amicably settled, but thinks that the Egyptian question is sure to crop up sooner or later, for England has promised to evacuate Egypt as soon as the country becomes capable of carrying on its own administration efficiently, while Turkey thinks that foreign help is demoralizing the native administration and hindering its spontaneous and healthy development.

OUDH AKHBAR,
5th May, 1906.

Turkey, Egypt and England.

2. The *Oudh Akhbár* (Lucknow), of the 5th May, referring to the disturbances in the Hedjaz and the boundary dispute between Turkey and Egypt, says that while Turkey is fully entitled to strengthen her power on the Hedjaz coast, England also has a serious responsibility as protector of Egypt and guardian of the Suez Canal. The construction of the Suez Canal while proving beneficial to Asia, has in some respects been very detrimental to its interests. All the European Powers will set aside their mutual differences with a view to retain their control over the passage. If Turkey is going to make up for her past remissness in keeping Egypt under proper control, she will find that she has a tremendous task before her, which she cannot possibly carry through single-handed, especially at the present moment when the Hedjaz disturbance has not yet been quelled. She will find Italy, France, England, Egypt and Abyssinia ranged against her in the struggle. Germany's help cannot be counted upon; in fact she may prove a dangerous enemy in the disguise of a friend. Under these circumstances, Turkey ought to keep quiet until such time when she finds the whole of Asia ready and willing to give her active support. To enter at present into a struggle for the possession of the Suez Canal would but lead to further weakening of Muhammadan power. Moreover, it is no wise policy on the part of the Muhammadans to make an enemy of England. At least this is, or ought to be, the view of Indian Musalmans. However, in spite of the alarm raised by the later telegrams, it is to be hoped that the crisis will soon be over and amicable relations re-established.

(b).—Home.

NAIYAR-I-AZAM,
26th April, 1906.

Contrast between the Imperial Government's attitude towards Natal and India.

3. The *Naiyar-i-Azam* (Moradabad), of the 26th April, says that Natal, though a British dependency, enjoys practical independence and brooks no interference in its affairs by the Imperial Government. The British Government boasts of having wiped away slavery from the face of the earth, but at the same time the people of India are subjected to what may be termed a kind of modified slavery, and the natives of Natal are being treated there even worse than dogs. A few natives who ventured to protest against the intolerable severities to which they are subjected, were sentenced to be executed, and the Imperial Government's order for postponement of execution was resented by the Natal authorities as an unwarranted interference.

The Imperial Government had ultimately to sanction the execution, because it must court the good will of its colonies to maintain its nominal supremacy over them. England has, in short, to put up with all sorts of vagaries on the part of her colonies, but in the case of India she plays the *rôle* of a step-mother, keeping her step-children alive for the sake of the services they render to her.

URDU-I-MUALLA,
March and April,
1906.

The Muhammadans and the Indian National Congress.

4. The *Urdu-i-Mualla* (Aligarh), in its combined issue for March and April, publishes an article communicated by Haji Muhammad Musa Khan of Dataoli in the Aligarh district, in which the writer remarks that the Indian National Congress at its session of December 1905 appears to have paid some attention to the needs of Muhammadans. This attitude of the Congress may be with a view to entice Muhammadans into its fold, or it may be due to other causes. But the writer thinks that so long as suitable modifications are not made in the system of election to secure the representation of Muhammadans at least in the proportion of their population, the Muhammadans cannot be satisfied. They cannot support systems of election which past experience has proved to be detrimental to their interests, few Muhammadans having succeeded in securing membership of the Legislative Councils under the election system now in force. It is absurd to retort that suitable Muhammadans are not forthcoming; the fact is that the system of election is faulty. A method likely to promote good feeling between the two communities would be for either community to elect as its representatives members of the other community. The writer then refers to the resolutions of the Congress of December 1905. As regards the first resolution of welcome to the Prince of Wales, he says that Muhammadans are in complete accord, but remarks that the request at the end detracts from the value of the loyal sentiments expressed, and if made at all, ought to have formed the subject of a separate resolution. As regards the second resolution asking for extension of the scope and powers of councils and their elected members, the writer has no objection, provided the election system be modified to secure adequate representation of Muhammadans. With reference to the third resolution regarding excise administration, the writer thinks that the Muhammadans are prepared to go much farther than the Congress proposal. The fourth and fifth resolutions regarding extended participation of Indians in the administration and their wider employment in the higher grades of the public service are approved of, subject to arrangements securing to Muhammadans their proper share. The sixth resolution acknowledging remission of taxation and asking for further remissions is fully approved. With reference to the seventh resolution, objection is taken to the recommendation for retrenching military expenditure on the ground of the increase of the military power of other Asiatic nations, but the proposal to apportion expenditure between the Indian and Imperial Governments is considered reasonable on the ground that the Indian army is maintained for keeping up British supremacy in Asia. The eighth, ninth and tenth resolutions, respectively relating to the Indian emigrants to South Africa, the separation of the Judicial and Executive services and the police reform, are fully supported. The writer sees no objection to supporting the eleventh resolution against the partition of Bengal, since the Muhammadans appear to have gained nothing by the partition, but thinks that in this respect the Muhammadans of other provinces ought to follow the views of their co-religionists in Eastern Bengal. He takes strong exception to the twelfth resolution which he thinks implies the mixing up of the sacred cause of *Swadeshism* with expression of disapproval of the partition of Bengal, showing as it does that the support of country manufactures is based on motives of retaliation for a supposed wrong. The Congress is thanked for its thirteenth resolution in which attention is drawn to the troubles of Mecca pilgrims. The election recommended in the fourteenth resolution ought, in the writer's opinion, to be subject to such conditions as would secure adequate representation of Muhammadans. With regard to the fifteenth resolution supporting the candidature of Mr. Dadabhai Naoroji, regret is expressed for India's losing the parliamentary services of its "Grand Old Man." The sixteenth and seventeenth resolutions regarding Lala Lajpat Rai and Mr. Gokhale are approved. In the eighteenth resolution the deficiency of one Muhammadan, having regard to the proportion of population, is pointed out. As regards the nineteenth resolution, it is suggested that Nawab Saiyid Muhammad ought to have been one of the

joint secretaries. The twentieth, twenty-first and twenty-second resolutions are considered to be merely formal and are not open to objection. In conclusion the Congress leaders are asked to accede to the wishes of the Muhammadans and thus win them over, for the withholding of Muhammadan support is detracting from the influence and importance of the Congress.

The editor of the *Urdu-i-Mualla* in a review of the above article remarks that before the Congress leaders are asked to guarantee the proper numerical representation of Muhammadans under the elective system, they must be satisfied that the Muhammadan representatives will give their full support to political measures tending to the public good and will not take up the side of Government in opposition to Hindu representatives. He is further of opinion that the reasonable wishes of the author of the article can hardly be fulfilled unless Muhammadans freely mix and exchange views with the Hindu Congress leaders and regain the qualifications they have lost owing to their long abstention from political discussion. The editor also thinks that, having regard to the wrongs suffered by the Bengalis and to subsequent events at Barisal, the Congress was justified in passing its resolution against the action of Sir J. B. Fuller's Government and in support of the boycott movement.

RIYAZ-UL-AKHBAR, 1st May, 1906.

Protest against interpreting Muhammadan aloofness from the National Congress as indicative of ill-feeling against the Hindus.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st May, states that the opposition of Muhammadans to the Congress is simply because they do not regard it as a useful institution and is not due to any ill-feeling against the Hindus, for as a matter of fact even the Hindus as a body are not supporters of the Congress movement. Political differences do not involve enmity against any particular community, and the conduct of those who are trying to stir up discord between Hindus and Muhammadans because the latter do not support the Congress movement, is most reprehensible. Both the Hindu and the Muhammadan newspapers have a perfect right to defend the interests of their respective communities and it is unfair on the part of Hindu papers to find fault with *Al-Bashír* and other Muhammadan organs for defending Muhammadan interests, for the Hindu papers are equally mindful of Hindu interests.

HINDOSTHAN, 25th April, 1906.

A recent revision of the Darbar List of the Taluqdars of Oudh.

6. The English *Hindosthán* (Kálákánkar), of the 25th April, in continuation of its previous remarks on the recently revised Darbar List of the Taluqdárs of Oudh (*vide* articles Nos. 3 and 4 on page 231 of the United Provinces "Selections" for 1906), says :—Now we have finished our criticism on the list of the Taluqdars, and have only to make a few minute observations. It is satisfactory to note that a Nawab has been considered equal to a Raja. Raja means a King ; it is equal to *rex regis* in Latin, but on account of the Hindus being out of Government the word has lost its magnitude. The word Nawáb meant the deputy of the Emperor of India or other rulers, but outside the court a Nawab was considered an equal of a Rája, though the real meaning of the word makes a Nawáb inferior to a Rája. Our authority for this statement is the incorporation of the name of Nawáb Haji Fateh Ali Khan Sahib, C.I.E., Kizilbásh, with the name of the Rájas of Oudh. The other point which raises our curiosity is the omission of the name of the Taluqdár of Pavánsi and that of the Taluqdár of Bahloolpur from the list, for which no reason has been given.

II.—AFGHANISTAN AND TRANS-FRONTIER.

HINDOSTHAN, 4th May, 1906.

The Amir's refusal to receive deputations from certain border tribes.

7. The Hindi *Hindosthán* (Kálákánkar), of the 4th May, approves of the refusal of the Amir of Kabul to receive deputations from Afridis and other border tribes, and states that these tribes ought to remain under British protection and control.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

ZAMINDAR-WA-KASHTKAR,
April, 1906.

Approval of the views expressed by the Hon'ble Nawab Muhammad Yusuf Ali Khan regarding the unsatisfactory work of subordinate civil courts.

8. The *Zamindár-wa-Káshtkár* (Bijnor), for April, fully approves of the views expressed by the Hon'ble Nawab Muhammad Yusuf Ali Khan in his speech read at a recent meeting of the United Provinces Legislative Council, regarding the slip-shod manner in which the subordinate civil courts are supposed to do their work.

INDIAN PEOPLE,
26th April, 1906.

A Tahsildar in the United Provinces accused of unjustly fining a person for contempt of court.

9. The *Indian People* (Allahabad), of the 26th April, says :—While a Tahsildar in these Provinces was holding his court, he found a man standing with his back to the wall. In the opinion of this mighty personage this showed want of respect for the Court, and the Tahsildar at once called on the unfortunate man to behave himself. According to the account given by the tahsildar himself the man thereupon said in a loud and harsh tone, "*áwáz karih baland,*" that such severity was unknown even in the High Court. Straightway the Tahsildar drew up proceedings for contempt against the man with the loud and harsh voice and fined him Rs. 50. We wonder whether the Tahsildar ever went to school with Mr. Emerson, the District Magistrate of Barisal, and learnt from him the law of contempt. Application for revision has been made in the Allahabad High Court.

RIYAZ-I-FAIZ,
28th April, 1906.

Oaths in Indian Law Courts.

10. The *Riyáz-i-Faiz* (Pilibhit), of the 28th April, supports the suggestion of a correspondent of the *Tohfa-i-Hind*, to revert to the old practice of administering oath to witnesses and others by the Ganges water or the Quran, in Indian law courts (*vide* article No. 12, on page 215 of the United Provinces "Selections" for 1906).

CITIZEN,
30th April, 1906.

A recent fatal affray between certain villagers and three British soldiers at Dadri in the Bulandshahr district.

11. The *Citizen* (Allahabad), of the 30th April, referring to a recent fatal affray between some villagers and three British soldiers in the Bulandshahr district (*vide* article No. 14, on page 201 of the United Provinces "Selections" for 1906) says :—The Dadri case in which judgment has been delivered by the District Magistrate of Bulandshahr shows that in a certain village a scuffle ensued between some British soldiers and Indian villagers, and though in course of the scuffle a villager was killed by the discharge of a gun belonging to the soldiers, the soldiers were not tried at all—even for man-slaughter. Had a charge been brought against the European soldiers for culpable homicide or causing death by a rash and negligent act, we of course know what the result in the long run would have been ; and on this ground we may, we suppose, congratulate the Hon'ble Judges of our High Court that the farce of a trial was not allowed to be enacted.

* * * * * * * *

Death, however, was caused ; and to maintain the dignity of law, it was necessary that some party should suffer for it. Accordingly it was five villagers who were hauled up on a charge of wantonly attacking the British soldiers. The case against the accused rested on the evidence of the soldiers alone, and though to save their own skin they were capable of inventing any lie, their unsupported statements have been received by the Magistrate as gospel truth.

* * * * * * * *

The villagers' version is "that three soldiers came to shoot ducks on the village pond : they were asked not to shoot, because there were children playing near. The soldiers then went off towards a mango tree, where peacocks lived and fired a shot which flushed a peacock. Then Bhim closed with a soldier and was shot."

* * * * * * * *

The Magistrate should have examined the village chaukidar and remembered that the constable's statement did not confirm the statements of the soldiers. We understand that the villagers have appealed to the Sessions Judge, and we do not therefore consider it proper to comment here any further on the case.

CITIZEN,
30th April, 1906.

Certain British soldiers accused of causing the death of a native policeman at Rawalpindi.

12. The *Citizen* (Allahabad), of the 30th April, says :—One more account of the British soldier's exploit comes to us from the Punjab. In Rawalpindi there is a *sarai* called the *sarai* of Billa, in which prostitutes live and practise their nefarious trade. It is a place much infested by soldiers. On the evening the murder took place, a party of soldiers, very much the worse for drink, with uncertain steps found their way at last to the *sarai*. Having arrived there they at once commenced to molest the unfortunate inmates. Some of the latter, being comparative novices in their filthy trade, were frightened and ran away seeking safety in the neighbouring fields. The soldiers who were now thoroughly roused chased the fleeing girls. Seeing their persecutors at their heels the runaway girls cried loudly for help. A policeman who heard the cries went to their assistance. He was met by a volley of stones from the Tommies, who felt justly enraged by this interference from a mere Indian policeman. They again assailed him with the deadly missiles. The poor fellow was hit so hard and in so many places that he dropped down in a dead faint. He was eventually conveyed to the hospital where he died soon after. The farce of an enquiry on the incident was soon over. The soldiers got off none the worse for their escapade, while the poor Indian constable has gone to his Maker to prefer his appeal for justice.

(b).—Police.

INDIAN PEOPLE,
26th April, 1906.

An alleged case of police persecution in the Allahabad district.

13. The *Indian People* (Allahabad), of the 26th April, says :—A Muhammadan zamindar of some position was recently called upon by the District Magistrate of Allahabad to show cause why his licenses for arms should not be cancelled on the ground that his name had been entered in Police register No. 10, and that the District Superintendent of Police had reported that under the circumstances he was not a fit person to be allowed to retain arms.

Mr. Hamilton of the Allahabad Bar appeared for the zamindar to show cause, and stated that his client was on bad terms with the police of his circle owing (1) to a dispute about the possession and dismantling of a piece of land close to the police station, and (2) owing to the police being of opinion that Mr. Hamilton's client helped certain *Pásis* in their case against the police. The particulars of this case were then read out by the Magistrate's reader and appeared shortly to be as follows :—

Two Sub-Inspectors of Police were investigating a case in the course of which a number of *Pásis* of different villages, some of whom were tenants of the zamindar in question, were collected at the place of investigation and were made to hang on for a number of days. The *Pásis* ultimately assaulted the two police officers and a couple of other police officers were deputed to inquire into the cause of assault. The result was that the *Pásis* were sent up for trial charged with a number of offences, *viz.* assaulting a public servant in the discharge of his duties, obstructing a public servant in the discharge of his duties, rioting, hurt, &c., &c. The case came up before a senior Muhammadan Deputy Magistrate who is held in high esteem by the officials as well as by the public, and who himself was in the Police force before he joined the executive service. The two police officers alleged to have been assaulted were also Muhammadans. The result of the Magistrate's inquiry was that the *Pásis* were found to have been maltreated by the police, and in order to extricate themselves from the position they were put in for no fault of theirs, if they assaulted the police officers responsible for it they were perfectly justified in doing so. He disbelieved the story told by the prosecution, *i.e.*, the police version of the case, and acquitted the *Pásis*. There was no appeal by the Government. The judgment of the Deputy Magistrate has become final.

The police suspected and, as a matter of fact, rightly suspected that the zamindar actively helped his tenants in the said case against the police.

Mr. Hamilton therefore contended that that was the reason of the animus of the police against his client and that it accounted for the bad reports and damning entries made against his client by the local police. The District Magistrate having recorded the plea put forward by Mr. Hamilton on behalf of his client asked the District Superintendent of Police for a fresh inquiry and report with reference to the allegations made by Mr. Hamilton. On the receipt of a second report from the police saying that the allegations made were without any foundation, the District Magistrate called upon them to put forward some respectable witnesses who would support the police report as to the zamindar's bad associations.

A number of Police officers and a few other witnesses were sent up by the Police and were examined by the District Magistrate. The Police officers examined gave most damning evidence against Mr. Hamilton's client. Of the other witnesses some made vague and indefinite statements as to his character, others corroborated the Police officers' story, though some of the witnesses said they had never seen the man and did not know his name. Of the police officers examined one was the officer assaulted by the *Pásis* and another the officer who had inquired into and challaned the case against the *Pásis.* They both admitted that they knew that the zamindar had been helping the *Pásis,* and that in the Police diary of the inquiry in that case an entry had been made as to the zamindar's bad associations, &c., which it appears was the first entry of its kind against the man. It was also elicited in cross-examination that some three or four entries recorded in the police diaries about the suspicion of the Police that this zamindar harboured *Pási*? thieves, &c., were made in the interval of a year and a half following the assault on the Police by the *Pásis.*

The District Magistrate was not much impressed by the evidence produced on behalf of the Police and he sent for the Sub-Divisional officer and the Tahsildar. Both of them were examined and they denied all knowledge of the zamindar's alleged criminal proclivities The District Magistrate then passed orders saying that there might be some truth in the police version of the case, but there was much exaggeration in it and he did not consider it proved that the zamindár habitually harbours thieves, &c. In the District Magistrate's opinion a case for cancellation of license was not made out and he discharged the rule issued against the licensee, but he remarked at the end of his order that before the license is renewed next year, an inquiry will again be made into the conduct of the licensee, and unless he can satisfy the District Magistrate that there is no cause of complaint against him his license for arms will not be renewed.

No comments are necessary on this case.

INDIAN PEOPLE,
26th April, 1906.

A protest against the contents of police diaries being made public by police officials.

14. The *Indian People* (Allahabad), of the 26th April, says:—If the police diaries are confidential papers meant for the inspection of the officers of the Police and the Magistrates of the districts then to make their contents public is as dangerous and prejudicial to the interests of the subject as in the case of the entries in register No. 10.

So long as the entries in the police diaries are allowed to remain private and confidential, nobody can complain of any remarks made against him in those diaries, but as soon as you make them public property, the person whose reputation is damaged by the said entries is entitled to be compensated for the injury done to his good name without sufficient grounds or by reason of malice. Under the circumstances is it prudent and politic to make the improper use of the entries in police diaries that is ordinarly made in *badmáshi* cases?

CITIZEN,
30th April, 1906.

Alleged hard lot of clerks in the office of the Government Railway Police at Allahabad.

15. The *Citizen* (Allahabad), of the 30th April, publishes the following communication from a local correspondent:—You have been always fighting for the poor clerks, and it is a fact that nothing pleases you so much as the alleviation of distress of innocent quill drivers who are as helpless as frogs in the animal kingdom. In the office of the Government Railway Police a kind of forced labour is in vogue, and the under-clerks have to work from 10 A. M. to 7 P. M: and not only this, but their attendance is requisitioned on gazetted local holidays, while the officers in charge are kept quite ignorant of the fact. It is not only rumoured, but is a fact that the native Superintendent is responsible for this vexatious practice and it is difficult to account for the cruel treatment. Whether he cannot cope with the work, or is wanting in knack or that there is some defect in the distribution and exaction of work, I am not in a position to vouch for; but it is certain that during his predecessor's time the clerks left office at 4 P. M., could enjoy every holiday, and yet no complaints were ever heard for arrear of work. Now, as the Royal tour and the calamitous *Magh mela* are over, the plea of press of work does not hold. It is evident that there is some screw loose in the machinery. If this grievance attracts

the notice of the Deputy Inspector-General we may be sure of a remedy, and with this view I take the indulgence of requesting you to spare a little space in your paper.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Inadequacy of pipe-water at Agra.

SURMA-I-ROZGAR,
1st May, 1906.

16. A correspondent of the *Surma-i-Rozgár* (Agra), of the 1st May, complaining of the inadequate supply of pipe-water in muhalla Shahganj, Agra, says that the residents submitted several petitions complaining of the inconvenience to which they were subjected, but to no purpose. The writer is of opinion that no improvement can be effected unless steps are taken by the rate-payers to impress on the Board a due sense of its responsibilities.

Need for proper arrangements for extinguishing fires in the Moradabad municipality.

COLONEL,
1st May, 1906.

17. The *Colonel* (Moradabad), of the 1st May, stating that on the 30th April, a dangerous fire broke out in muhalla Nawabpura at Moradabad, complains that the municipality has made no arrangements for putting out fires which often break out in the city.

(e).—*Education.*

Alleged superior claims of Mr. Cox for appointment as Principal of the Muir Central College at Allahabad.

INDIAN PEOPLE,
26th April, 1906.

18. The *Indian People* (Allahabad), of the 26th April, says:—The announcement in the local *Government Gazette* that the vacancy in the Principalship of the Muir Central College caused by the retirement of Dr. Thibaut, C.I.E., will be filled by Mr. Jennings, Professor of English in that college and latterly an Inspector of Schools, gives rise to some very unpleasant reflections. In the ordinary course of things the appointment should have gone to Mr. Homersham Cox, the Professor of Mathematics in the Muir College, who is senior to Mr. Jennings by two or three years. Mr. Cox graduated as fourth wrangler from Cambridge in 1880, and is at present the most distinguished mathematician in India. He has taken a most prominent part in the affairs of the Allahabad University and has been closely associated with the Public Library. As a student and scholar he has a very high reputation and has been constantly consulted by the Local Government in University affairs. The appointment of Mr. Jennings involves a grave injustice to Mr. Cox, and we do not profess to know on what grounds it is justified.

Suggested need for instruction in agriculture, art and handicrafts.

HINDOSTHAN,
29th April, 1906.

19. The Hindi *Hindosthán* (Kálákánkar), of the 29th April, urges the desirability of giving instruction in agriculture, art and handicrafts, simultaneously with literary instruction in village schools in order that students may on leaving school be enabled to earn their livelihood. The action of the Panjáb Government in this direction is commended.

Industrial education in India.

HINDOSTHAN,
1st May, 1906.

20. The Hindi *Hindosthán* (Kálákánkar), of the 1st May, notices with pleasure that a scholarship of 150 pounds per annum has been awarded to a student at Lahore to enable him to complete his industrial education in England, and thanks Government for its interest in the industrial education of Indian youths.

(f).—*Agriculture and questions affecting the land.*

Need for better arrangements for conserving water in the Garhwal district.

GARHWALI,
March and April, 1906.

21. The *Garhwáli* (Dehra Dun), in its combined issue for March and April, draws the attention of Government to the need for providing means of irrigation with a view to soften the rigour of famines and suggests the construction of tanks in the Garhwal Bhabar, where the digging of canals is impracticable. As a first step in the direction, the editor suggests that a tank should be constructed at Dada Mandi, where conditions are favourable for the undertaking. This will benefit both the Garhwal and Bijnor districts and also put an end to the ravages of the Khoh river on Kotdwár. The editor disapproves of the project for protecting Kotdwár by means of an embankment, which he thinks, is sure to require constant repairs and may give way at any moment.

KHET KHETI AUR KHETIHAR,
1st May, 1906.

Proposal to publish interesting agricultural information in Hindi for the benefit of cultivators.

22. The *Khet Kheti aur Khetihar* (Benares), of the 1st May, observing that a great deal of matter of interest to the Indian cultivator is published in English by the Indian Government and also appears from time to time in books, reports and periodicals in America and elsewhere, urges the desirability of issuing full or abstract Hindi translation of such matter for the benefit of agriculturists, and proposes to take up the work of such translation and its publication in its columns or separately as may be necessary. The support and patronage of Government and of the public is solicited of the venture.

(*g*).—*General.*

NAIYAR-I-AZAM,
26th April, 1906.

Alleged self-conceit and high-handed behaviour of Anglo-Indian rulers.

23. The *Naiyar-i-Azam* (Moradabad), of the 26th April, compares Anglo-Indian rulers to a young man who, through immoral habits, contracted a loathsome disease and kept it secret, so that when his friends informed his parents of his condition, they would not believe in the possibility of their son contracting the disease, till at last his whole body began to rot and his condition was thus exposed; the boy finally recovered but lost his nose from the disease. The disease from which Anglo-Indians are suffering are self-conceit and disregard for justice, the agitators for reform are the friends, and the British public the parents whose indifference towards the former is likely to cause serious injury to British rule in India.

HINDI PRADIP,
May, 1906.

Alleged indifference of Government towards the interests of the Indians.

24. The *Hindi Pradip* (Allahabad), for May, referring to the continuance of fatal epidemic diseases and scarcity in the country, the heavy drain of taxation and the alleged oppressive behaviour of Government officers, remarks that whatever may be the case with the illiterate classes, the educated classes are dissatisfied with foreign rule, especially at times when they are insulted by their arrogant rulers and when the difference between the treatment of the white conquerors and the black conquered is brought to light in mixed cases. Our rulers seem to forget that their prosperity is based on the wealth derived from this country, for otherwise they would not show such gross indifference with regard to matters affecting the Indian people, while trifles supposed to affect British interests are constantly made subjects of question in Parliament.

INDIAN PEOPLE,
26th April, 1906.

Approval of the opinion expressed by a Simla Anglo-Indian paper regarding the Barisal affair.

25. The *Indian People* (Allahabad), of the 26th April, says :—In the mass of silly and inflammatory nonsense that the Anglo-Indian papers—barring always the *Statesman*—have been writing about the disgraceful Barisal scandal, there is one Anglo-Indian paper published at Simla which has been able to sound a note of reasonableness. It says justly that the action of the Barisal authorities has brought the Government into discredit. The District Superintendent of Police and the Magistrate should have dealt with the members of the Reception Committee, if they thought something had to be done. If a license was needed for the procession, Babu Surendra Nath Banerji, who had just arrived, could not have applied for it as that was the duty of the local Reception Committee. He was not even the President of the Conference, but a visitor, a delegate and a guest like the five or six hundred other people who had come from different districts. In their insane hurry to punish the foremost leader of the people the authorities cast every consideration of prudence, propriety, justice and law to the winds.

INDIAN PEOPLE,
26th April, 1906.

Alleged misrepresentation of the Barisal affair by the *Pioneer*.

26. The *Indian People* (Allahabad), of the 26th April, says :—Newspaper editors are not professional lawyers and are not expected to deal with knotty legal problems, but that is no reason why any one connected with a newspaper should run away with a notion on a question of law without taking the slightest pains to ascertain what he is about. Yet that is exactly what the *Pioneer*, in its eagerness to belittle the Barisal affair, has done. It speaks glibly of the light sentence passed on Babu Surendra Nath Banerji, of the violation of law and so on and so forth. And it thinks that stuff of this kind will pass for carefully weighed public opinion. What was the law that was broken? What was the heavy sentence that could have been

imposed? If the writer in the *Pioneer* had seen the wonderful judgments of Mr. Emerson, the District Magistrate of Barisal, he might have well questioned the finality of such proceedings, and his doubts would have been strengthened had he asked a lawyer to look up for him the law on the subject. Neither Mr. Emerson nor Sir Bampfylde Fuller, fortunately, is the last court of appeal on a question of law, though they have taken to making laws without a Legislative Council, and thinking that they are the servants of the Tsar of Russia, instead of the Emperor of India.

The official version supplied to the *Statesman* by the Commissioner has been given an importance that does not belong to it, and which does not affect the case at all. We are merely concerned with the proceedings before the Magistrate, the arrest of Babu Surendra Nath Banerji and the dispersal of the Provincial Conference. The proceedings for contempt of court are beneath contempt at present, judging by the Magistrate's own foolish order. Babu Surendra Nath Banerji was convicted under section 188 of the Indian Penal Code. The Police Code and "an order passed under the Police Act" are also mentioned, but they are both vague and meaningless and there is no conviction under either head. Now under section 188 the maximum sentence is a fine of Rs. 200, or simple imprisonment for one month or both. The *Pioneer* thinks the maximum fine allowed by the law a light sentence. Perhaps a sentence of imprisonment would have suited it better. Well there was nothing to prevent Mr. Emerson from passing such a sentence to please the *Pioneer*. When a certain managing proprietor of the *Pioneer* was sentenced to a fine for an offence which can be punished with simple imprisonment for two years, did the sentence appear light or heavy? Or, will it be very distressing to tax our wise contemporary's memory so heavily?

INDIAN PEOPLE,
26th April, 1906.

The *Pioneer* and the Barisal affair.

27. The *Indian People* (Allahabad), of the 26th April, publishes the following letter from a correspondent:—Sir,—It is just at the moment when the mind is occupied with and exercised over the cruelties—we speak in the mildest language—that have been practised upon the delegates to the Conference at Barisal that the local daily stands forth as the apologist of the doings of the Government of East Bengal in terms of which a true born Britisher ought to feel ashamed. Made without personal knowledge such statements should be taken for what they are worth, and no person with one grain of sense and sensibility will be disposed to attach any credit whatsoever to them. But if the *Pioneer* had only stopped where it ought to have in this state of its knowledge, with a bare reproduction of the official version of the story, not much harm would have been done. Unfortunately, however for itself, the *Pioneer* assumes the office of 'Sir Oracle' and in doing so pours the vial of its wrath upon the head of a person the latchet of whose shoes even it is not worthy to unloose. The *Pioneer* is the professed organ of the official section, and as such its duty is to justify even the errors of that section. But the language of adulation is of no avail; and in the light of day the whole affair at Barisal stands exposed in all its native grossness. The attempt, therefore, to whitewash "Fullerism"—if we may say so—serves only to bring out the weakness of the official side of the case and to plunge Sir Bampfylde and his ignoble brood of satellites deeper into the mire. Silence on our part now would be weakness; inaction would be connivance. We owe it to ourselves, therefore, to ask the *Pioneer* what justification it has for the illiberal criticisms that it has made with respect to Babu Surendra Nath Banerji. Criticism, say we? Call it rather abuse. Babu Surendra Nath Banerji has been called a law-breaker, and, as if the measure of its abuse was not full, we are reminded of the mildness of the punishment dealt out to him. And again, to add insult to injury, this truthful journal expresses its wonder that there were not more broken heads and thinks that this affair should not be allowed to bulk too largely in public opinion.

"Oh judgment! thou art fled to brutish beasts. And men have lost their reason."

Babu Surendra Nath is a law-breaker indeed! But what is the law and where is the law that he is alleged to have broken? Where in this wide world is there a law by which the singing of national songs is banned? It is hard indeed to be punished for the breach of a law that cannot be shown. Can a circular or an order that an irresponsible despot may, in his sweet will, choose to promulgate, declaring that unlawful which by the unanimous verdict of mankind is lawful, be said to be law or to have acquired the force of law? And people are expected to conform to it! Who, we ask, are the breakers of the law—the law of the land—which every one is bound to obey whatever may be his station in life? Is it Babu Surendra Nath, or they who, in the name of law and order without provocation and out of an insatiable desire for revenge, inflicted deadly injuries on scores of devoted persons defenceless and unprepared as they were, that set the law at naught? Is it again Babu Surendra Nath or the Philistine-Magistrate who tried him that defied the law? And yet the *Pioneer* and the newspapers of the class to which it belongs would have us believe that Sir Bampfylde's men were all that time doing their duty. We know not what their conception of law and duty is. But if we are to understand that the actions of the authorities at Barisal were in accordance with law far better would it be not to have any laws at all than to have laws which make justice a sham and a mockery and take the form of right to excite wrong. We have no means of knowing yet how the news has been received in the higher circles; but may we not hope that the true instincts of the British race will assert themselves before long and disavow in the strongest manner acts for which there exists no parallel except perhaps in Russia? And is there any warrant for that hope? The answer will depend upon the view that commends itself to the authorities. If the *Pioneer's* criticisms are received as Gospel truth, then may we bid a long farewell to all our hopes. A fruitful source of misgovernment in this country is the influence of papers like the *Pioneer*. To the misuse of their influence is attributable, to a very large extent, that estrangement of feeling,—that soreness of mind—which unhappily is so rampant even up to this day. It is their chief aim to give currency to deliberate misrepresentations regarding every constitutional agitation of the people of this country and to set one class against another. By their attitude of persistent and unvarying hostility to the educated class they have hampered the true cause of progress and reform and have lowered British honour and reputation in this country. That is the reason why so much remains yet undone—why clamant evils are not redressed. Popular aims and popular aspirations are always presented by them through a coloured medium which serves to widen the gulf between the rulers and the ruled—to prevent the establishment of that feeling of confidence and cordiality between them which is the aim of every enlightened Government on the face of the earth to attain. So long as these newspapers are allowed to maintain their career of mischief and calumny—so long as our rulers will not let themselves to study and regard the wishes and the interests of the people,—to get some touch-point and means of contact, if we may say, with popular opinion—so long will the clouds that now lower on the political horizon continue to grow darker and deeper, and that blind and senseless course of persecution and tyranny, which has set ablaze a whole province, will be carried on with impunity. Babu Surendra Nath is the uncompromising opponent of the bureaucracy. His whole life has been an emphatic protest against this form of Government which seeks to keep the people—the children of the soil—out of the counsels of the rulers. He is the hero who has fought a hundred constitutional battles, no matter with what success, in order to gain this point. He is the idol of his countrymen—the observed of observers—the pole-star of their hopes and aspirations—the centre of their love and reverence. He is, in short, the father of young India. And can anybody wonder that this gentleman should come in most for the abuse of the *Pioneer* and those of its class? They would belie their existence if they did not do so. But Babu Surendra Nath towers head and shoulders above his puny critics. He is clothed in a breast-plate of steel against which their poisoned darts do but strike to fall back again and recoil upon those who fling them at him. Their attempts to bring him into discredit have no more success than those of a dwarf to reach the moon. In the eyes of his countrymen—nay, of the whole world—Babu Surendra Nath occupies that lofty eminence whereon "Fame's proud temple shines afar," and which only the heroes of antiquity have reached. He may be compared to the "tall cliff" which we read of in Goldsmith's familiar lines in describing the village pastor:—

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

He is thus above the reach of all illiberal and unmanly criticisms which passion and prejudice may level against him. It has been attempted to paint him as the arch-enemy of the British Govnernment; but if that Government has a true friend it is he and his compatriots; and it is because he has the genuine welfare of that Government at heart and also because he is animated by a sober and rational desire to bring about the improvement of his country, to redress error and to correct the imperfections which even yet exist in the Government of his people and country (which, by the way, is not only natural, but laudable in man) that he is made to appear in that lurid light by gross misrepresentation. It is in the hope, therefore, that the Governmeut will see through their mistake and may know that the comments of the *Pioneer* and papers of that class which seek to minimise the wrongs that have been done at Barisal, are not only erroneous but absolutely false, that we have thought it proper to take up so much space. We have no special quarrel with them. They have their own world to live in and an existence to maintain. Let them do so. But what we say is, 'do not misrepresent and do not make mischief.'

RAHBAR,
28th April, 1906.

Alleged effect of the Barisal incident in establishing more friendly relations between Hindus and Muhammadans.

28. The *Rahbar* (Moradabad), of the 28th April, observes that the Barisal incident has won over to the *Swadeshi* cause the few Muhammadans who were hitherto opposed to it, and has thus led to the establishment of more friendly relations between the two great communities living in this country.

INDIAN PEOPLE,
29th April, 1906.

Alleged arrogance and high-handed attitude of Sir J. B. Fuller.

29. The *Indian People* (Allahabad), of the 29th April, says:—Nature intended him for a play-actor, a prize-fighter, or a circus rider, but fate made him a ruler of men, and he became a very famous man. He might have ended his career as a ruler of semi-savages and wild hills, but there was some one above him who sliced off a large portion of fine territory from another kingdom and added it to his share. This great good furtune fairly put him off his head. He came down from the wild forests and the mountains and told his new subjects, "I am the direct representative of Tamerlane and Changhez Khan, Nadir Shah and Attila, Alexander and Peter the Great. So fall down before me and worship me." But the people were heavy with grief as they did not like the new arrangement, and they did not fall down and worship their new ruler. Then he sent for their leaders and told them in a terrible voice—"Have you forgotten Shaista Khan? Know that he lives in me again, and my hand will be as heavy as his was." And next he gave orders that cities and villages, trees and rivers should be illuminated in his honour. The people replied by putting out their lights and fires after the sunset as if the curfew bell were tolling over the country. At this his wrath knew no bounds. He prohibited whistling in the streets, and songs were forbidden under pain of death. And he went about foaming and fretting over the country. But people would whistle and sing songs. Then he let loose an army of dwarfs from his mountain. They played havoc among the people and broke their heads and their noses, for they were themselves flat-nosed. And he caught hold of a number of other people and dressed them up as mock guardians of the peace. And he taught them how to stand at attention and how to salute when he passed in all his might. But the foolish people would do neither and so they were hauled up before the *Kazi*. When he went to inspect a school he found a number of boys reading "d-o-g—dog." "What!" he thundered, "you are being taught how to set your dogs at me when you grow up!" So he shut up the schools and sent the boys to the reformatories. At another place he found people establishing trade guilds and associations for public purposes. "Ah traitors," he roared, "have I not read history, and do I not know that this is the beginning of Socialism and Nihilism? You say you are weaving cloths, but I know you are manufacturing dynamite and infernal machines." So he ordered them to be blown off from the mouths of guns.

It was then pointed out to him that what was being done was illegal. "Jaw me no law," he burst out, "am I not a law unto myself and to the people over whom I rule? I am the law, the maker and the breaker of laws. There is no law except my will." And for living magistrates and judges he substituted automatons. When a complaint was made before a subordinate magistrate he passed no orders, but merely sent up the papers to his superior officer, who had his orders from his master. Thus there was no hitch and no conflict of authority. Everything worked mechnically and the ruler was pleased. But his happiness was of short duration. His men came and told him that the very people who refused to have illuminations in his honour had illuminated towns in honour of his arch-enemy, a leader of the people, who assailed him in public and made mock of him. And thereupon he swore a terrible revenge. His opportunity soon came. There was to be a peaceful gathering at which his enemy was to be present. He issued his orders at once. As soon as the gathering came together armed men were let loose to attack the unarmed and defenceless men who were mercilessly beaten. Their leader was dragged as a prisoner and a criminal before the *Kazi*, who punished him forthwith. The ruler said he had prevented, by his timely activity, a great civil war. The men who were beaten were spreading mutiny and rebellion, and many of them had infernal machines on them, though the same could not be found. And those who were above the ruler said he was a great man and deserved well of his employers. But the time came when he was found out. It was found out that he had produced discontent everywhere and discredited his employers; that he was vindictive, cruel, pitiless. And the order came that he was to be tried at the bar of the supreme tribunal of the Empire. He was thunderstruck when he was placed at the bar. "Try me," he shouted, "you might as well try the Emperor of all Russias; you might as well try Julius Cæsar. There is no court which can have jurisdiction over me, for I am above all law." The President answered in calm, unruffled notes, but with an ominous sound as of doom :—"True, prisoner at the bar, but we are not a court appointed by royal or imperial authority, and we are here as the elect of the people, and we have tried crowned heads before this. Ay, and crowned heads have fallen by our orders. You were unfit for the trust to which you were appointed and you have abused your powers. You have sown the seeds of future trouble and the Empire that is so easily held to-day may be lost in a few years owing to your folly. You will no longer be allowed to wield the authority you have so long abused."

And the astonished prisoner was removed.

INDIAN PEOPLE,
29th April, 1906.

Alleged reaction in the policy hitherto pursued by the Government of Eastern Bengal and need for co-operation and organisation among the people.

30. The *Indian People* (Allahabad), of the 29th April, says :—There are signs already visible that the ruler of East Bengal and his advisers are not quite at ease after their achievement at Barisal. Undeterred by their ill-treatment at Barisal some of the delegates have proceeded to other stations and have been holding *Swadeshi* meetings and getting people to renew the boycott pledge. At Dacca the District Superintendent of Police sent a notice that it would be necessary to obtain his permission for processions, but the mass and public meetings have not been interfered with. At one place three Honorary Magistrates and a clerk have resigned by way of protest against the Barisal outrage. This opens up a possibility of an effective passive resistance if only the organisation could be completed. The resignation of clerks ought not to be encouraged unless a fund is first established to help them, but Honorary Magistrates can resign in a body if they will only make up their mind to do so. This step has been recommended for over six months, and it should be worked out. 'Why should honorary work be done by men whose leaders and countrymen are treated like criminals and rebels? Instead of merely holding protest meetings let the leaders of Bengal establish organisations for co-operation, so that public indignation may find a tangible outlet. Every effort should be made to convince the Government of India that East Bengal must have another ruler.

NASIM-I-AGRA,
30th April, 1906.

The arrest of Babu Surendra Nath Banerji.

31. The *Nasím-i-Agra* (Agra), of the 30th April, referring to the alleged high-handed conduct of the authorities at Barisal in arresting and fining Babu Surendra Nath Banerji, observes that their action is condemned by the educated and illiterate alike, and indignantly asks if that was the proper way to keep up the prestige of the Government. Surely there was nothing in the Bengali cry of *Bande Mátaram* to make the British lion tremble with fear. The editor is, however, glad to notice that the Barisal incident has infused a new spirit in the hearts of the Indians all over the country, and has dispelled the illusive hopes they had based on the ground of the impartiality of their rulers.

The Barisal incident.

CITIZEN,
30th April, 1906.

32. The *Citizen* (Allahabad), of the 30th April, says:—Our readers must have read the official version of the Barisal case. Containing as it does a number of incorrect and misleading statements, it can hardly be regarded as ingenuous. Mr. LeMesurier says that "having regard to local conditions and to what took place some months ago" he had prohibited procession and organised shouting of *Bande Mátaram.* The Commissioner does not say what the local conditions were, nor does he say what took place some months ago.

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Even if we allow that the police were within their rights in enforcing the Government circular, what plea is advanced for the cowardly assaults committed by them upon the unarmed delegates? Some of them, we understand, were beaten almost to death. The Commissioner seems to be strangely silent on this part of the police proceedings. There is surely a limit to passivity. If on that day, purely in the exercise of the right of private defence, the delegates had thought it proper to retaliate, the police would have been nowhere, and who other than Sir Bampfylde Fuller would have been held responsible for the number of murders committed?

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What concerns us immediately is the serious invasion of constitutional rights. And we feel it our duty to warn the Government that the danger to them will be equally serious if it is to be lightly passed over by them.

Protest against the interference of the Police with the meeting at Barisal.

OUDH AKHBAR,
30th April & 1st May, 1906.

33. The *Oudh Akhbár* (Lucknow), in its issues of the 30th April and 1st May, states that the Barisal incident has rudely shaken the long-cherished belief of the people that the law was in this country superior to the whims and caprices of individual officers, and for this the Government of Sir Bampfylde Fuller is fully responsible. That the leaders of the procession and Conference had no intention beyond vindicating their rights in a lawful manner, is abundantly proved by the precautions they had taken to avoid all occasion of conflict with the police, and having regard to the peaceful attitude of the people throughout, the action of the authorities was all the more unjustifiable. The editor fears that a repetition of the action taken by Government officers at Barisal will not tend to heighten the prestige of Government in the eyes of the public, but is on the other hand likely to force the people to take the law into their own hands and provoke a serious breach of the peace. The contagion may also spread to other provincial Governments and the local Barisal affair may thus assume Imperial significance.

A public meeting held at Allahabad to protest against the arrest of Babu Surendra Nath Banerji at Barisal.

CITIZEN,
30th April, 1906.

34. The *Citizen* (Allahabad), of the 30th April, says:—Pursuant to a notice issued by Messrs. Ranjit Singh, L.M.S., Durga Charan Banerji, and Govind Prasad, Vakils, and Drs. Satish Chandra Banerji and Tej Bahadur Sapru, a meeting under the chairmanship of the Hon'ble Pandit Madan Mohan Malaviya was held at Allahabad on Saturday, the 28th instant at 6 P. M. to give expression to the popular feeling on the recent affairs at Barisal. Mr. Lovett, the District Magistrate, having, on behalf of the Mayo Hall Committee, refused the use of the hall, in justice to the large crowd that were anxious to associate themselves with the proceedings and had poured in, the meeting was held on the *maidán* to the west of the Anglo-Bengali School. The proceedings were brief and to the point, and the few speeches made were moderately toned. A keen sense of indignation, however, pervaded the meeting, and the magnificent words in which Dr. Tej Bahadur Sapru gave expression to it touched every heart. The first resolution moved was by Dr. Sapru, being to the effect that the meeting protested against the high-handed and unconstitutional measures adopted by the government of Eastern Bengal. The second resolution was moved by Munshi Govind Prasad for drawing the attention of the Government of India and the Secretary of State to the grave situation and praying for necessary action in the matter. The meeting dispersed at about 8 P. M., amidst deafening cries of *Bande Mátaram.*

Comments on the speech delivered by the President of the Barisal Provincial Conference.

CITIZEN,
30th April, 1906.

35. The *Citizen* (Allahabad), of the 30th April, says:—We reproduce elsewhere in the present issue the eloquent and instructive address delivered by the President of the Barisal Provincial Conference, Mr. A. Rasul, Barrister-at-law. It was fortunate that the Magistrate of Barisal had no knowledge of its

contents early enough to prohibit its being delivered. It seems to us to be a political manifesto of the first order which all those of our countrymen who have got the capacity to understand it, will do well to study. It will infuse the right spirit into even some men of the backsliding sort. The address is invaluable as coming from a Muhammadan gentleman of much culture and wide information, who also knows as much as a foreigner can the conditions of English and Anglo-Indian society. In the concluding portion of his address, Mr. Rasul exhorts his co-religionists, in words of ardent conviction and sincere patriotism, not to cherish but to discard for ever all foolish illusions and hopes of basking in the favour of the official class by means of sycophantic methods.

RAHBAR,
28th April, 1906.

The cry of *Bande Mátaram*, and the rumoured transfer of Sir J. B. Fuller to the United Provinces.

36. The *Rahbar* (Moradabad), of the 28th April, regrets to learn that the cry of *Bande Mátaram* is offensive to Government officers in other provinces of India also. The performance of a play was recently prohibited at Bombay on account of its containing the words *Bande Mátaram* in several places. This feeling of official aversion to *Bande Mátaram* may also spread to these provinces, especially because it is rumoured that Sir Bampfylde Fuller will succeed Sir James Digges LaTouche as Lieutenant-Governor. If the rumour comes out to be true, the people of the United Provinces will either gain strength through their resistance to the opposition they are likely to meet with at the hands of the new Lieutenant-Governor, or they will sink into an irretrievable state of servitude. The editor, having regard to the present indifference of the inhabitants, fears that the last contingency is more probable.

ARYA MITRA,
1st May, 1906.

Rumoured transfer of Sir J. B. Fuller to the United Provinces.

37. The *Árya Mitra* (Agra), of the 1st May, referring to the rumoured transfer of Sir J. B. Fuller to the United Provinces, and observing that transfers of Lieutenant-Governors were not heard of before, says that Sir J. B. Fuller's autocratic temper having not yet cooled the transfer may be regarded by him as a degradation. The editor also hears that Sir J. B. Fuller is going to Europe on six months' leave.

AL BASHIR,
1st May, 1906.

Alleged rumour regarding the transfer of Sir Bampfylde Fuller to the United Provinces.

38. *Al Bashír* (Etáwah), of the 1st May, referring to the rumour that on the approaching retirement of Sir James Digges LaTouche, Sir Bampfylde Fuller will be transferred to these Provinces owing to the present state of unrest in East Bengal on the arrest of Babu Surendra Nath Banerji, says that the rumour is set on foot by the Bengalis with a view to lower the prestige of Government officers in the eyes of the public. The rumour has no foundation, but at all events if it turns out to be true, the editor would consider the appointment beneficial to the Muhammadans of the United Provinces, but at the same time, the Muhammadans of Eastern Bengal will lose a sympathetic administrator.

HINDI PRADIP,
May, 1906.

The Barisal incident.

39. The *Hindí Pradip* (Allahabad), for May, referring to the arrest of Babu Surendra Nath Banerji at Barisal, wonders if there is no means of punishing a provincial governor who exceeds his powers, and asks if Lord Minto is powerless to do anything in the matter. The editor thinks that, apart from the Province of Eastern Bengal, there is a tendency throughout India to favour Europeans at the expense of natives. With the advance of the people in knowledge and civilization, they are being more and more harshly treated by Government officers.

MUFID-I-AM,
1st May, 1906.

The arrest of Babu Surendra Nath Banerji.

40. The *Mufíd-i-Ám* (Agra), of the 1st May, republishes with full approval an article from the *Watan* (Lahore), suggesting that in order to deter the other political agitators, the authorities at Barisal should have inflicted a severer punishment on Babu Surendra Nath Banerji, whose present conviction was not the first, and urging that the Viceroy and the Commander-in-Chief ought to attend to the smouldering disaffection within the country itself, which is far more dangerous than open rebellion or enemies outside the border.

KAVINDRA BATIKA,
1st May, 1906.

The Barisal affair.

41. The *Kavindra Bátika* (Allahabad), of the 1st May, referring to the arrest of Babu Surendra Nath Banerji and the dispersal of the Conference at Barisal, remarks that such improper and unjust proceedings of the East Bengal authorities are likely to bring disgrace on the British Government.

ARYA MITRA,
1st May, 1906.

The alleged state of unrest in Bengal.

42. The *Arya Mitra* (Agra), of the 1st May, stating that the Bengalis who used to look upon their British rulers as their deliverers from the oppressions of Muhammadan rule are now, owing to the indiscreet proceedings of Sir J. B. Fuller and his subordinates, bitterly opposed to Government, remarks that this estrangement is detrimental to the interests of both the governors and the governed, and hopes that Government officers will do their best to regain the people's confidence.

MUFID-I-AM,
1st May, 1906.

Comments on the remark of a Bengali newspaper that Babu Serendra Nath Banerji ought to have refused to pay the fine imposed on him.

43. The *Mufíd-i-Ám* (Agra), of the 1st May, referring to the opinion expressed by the *Amrit Bazar Patrika* that Babu Surendra Nath Banerji ought to have refused to pay the fine imposed upon him by the Magistrate of Barisal, observes that this opinion is obviously the outcome of rebellious ideas, advocating clearly as it does a rupture of the relations between the rulers and the ruled. The spirit of insubordination has reached a dangerous point in India, and the Musalmans should think twice before throwing in their lot with the so-called patriots.

URDU-I-MUALLA,
March and April, 1906.

The boycotting of foreign goods.

44. The *Urdu-i-Mualla* (Aligarh), in its joint issue for March and April, publishes an article written by one Talammuz Husain of the Aligarh College on Indian trade, in which the writer observes that the principle of free trade must be subject to certain exceptions. India would, if she were free, have adopted a protectionist policy to revive and maintain her industries, and in her present circumstances patriotism ought to make amends for this want of power. The boycotting of foreign goods, though apparently a form of protection, is merely a harbinger of free trade, for in due course the position of local manufactures will be so far strengthened that they will be able to compete with foreign manufactures even under a free trade system. Thus if the boycott is likely to prove beneficial to the country, no fear of official displeasure ought to hinder Indians from this patriotic course. But such fears are really groundless, since Government officers of the highest standing have declared themselves in favour of the *Swadeshi* movement, for the success of which in its early stages the boycott of foreign goods is necessary. Those who object to purchase coarse and high priced articles of country manufacture in preference to finer and cheaper foreign goods, are reminded that for some time thoughts of personal advantage must be subordinated to the needs of the country.

The editor of the *Urdu-i-Mualla*, in a review of the above article expresses its agreement with the views of the writer and points out that under the present circumstances the boycott of foreign goods is a necesary step towards the support of the *Swadeshi* movement.

INDIAN PEOPLE,
29th April, 1906.

Boycott and *Swadeshism*.

45. The *Indian People* (Allahabad), of the 29th April, in discussing the *Swadeshi* movement has the following:—In 1765, when the Stamp Act was provoking dissatisfaction and unrest in the American Colonies of Great Britain, a congress of delegates from nine of the thirteen colonies drew up a series of resolutions, and submitted them to the King and to both Houses of Parliament. No answer was vouchsafed. What followed is told simply and concisely by Prof. Katharine Coman, of Wellesley College, in an able exposition of "The Industrial History of the United States," just published by Messrs. Macmillan:—

"Argument having failed of effect, the colonists sought to reach the ear of the mother country through her trade interests. . . . . Meantime a systematic effort was made to develop domestic manufactures as a substitute for imported goods. . . . . The royal Governors and other British officers underrated this movement representing in their reports to the Board of Trade that the actual achievements of the newly established manufactures were slight. . . . . Manufacturers realised the loss of the American market in diminished sales. Unable to dispose of the goods in stock, they closed their mills. Thousands of workmen were thrown out of employment. Petitions for the repeal of the legislation that had occasioned this business paralysis, were forwarded to London. . . . . Early in 1766 the Stamp Act was repealed, because, as the preamble recites, the continuance of the said Act would be attended with many inconveniences and might be productive of consequences greatly detrimental to the commercial interests of the Kingdom. A fresh series of legislative enactments was intended to enforce the principle at stake in another form, and "resistance to this new manifestation of the imperial policy, was even more widespread and systematic than that called out by the Stamp Act. . . . . The men of Boston assembled, and resolved, that " the excessive use of foreign superfluities is the chief cause of the present distressed state of this town, as it is thereby drained of its money; which misfortune is likely to be increased by means of the late additional burdens and impositions on the trade of the Province, which threaten the country with poverty and ruin." Citizens were urged to abstain from the purchase of the taxed commodities. The General Court of Massachusetts endorsed Boston's action by the resolution, that "this House will by all prudent means endeavour to discountenance the use of foreign superfluities and to encourage the manufacturers of this province." Similar resolutions were adopted by the legislatures of Connecticut, Virginia, New York, Maryland, and North Carolina. The artisans of Charleston, under the lead of Christopher Gadsden, assembled under the Liberty Oak, and adopted non-importation resolutions, which were enforced by boycott of merchants importing English goods. More backward colonies, such as New Hampshire and Georgia, and more conservative, such as Rhode Island and Pennsylvania, entered into the movement later, and under compulsion. Committees of correspondence and supervision kept watch upon imports, and theatened refractory parties, whether colonies or individuals, with non-intercourse. . . . . The seaports and the factory towns sent remonstrances to the Government, and besieged the House of Commons with petitions. The Ministry was obliged to yield (1770). The tax on tea was retained, however, and the Americans objected to it as strenuously as to the Stamp Tax, and it could be collected only by force. . . . . They determined on enforcement." A solemn league and covenant was signed by patriotic citizens, who bound themselves to abstain from all intercourse with Great Britain until the coercive legislation should be repealed (1774) . . . The boycott was more rigorously enforced than in 1765 or in 1768. But the effect for the colonies was even more disastrous. . . . . The colonists, on their part, were being driven to the conviction that, nothing short of complete separation would insure their interests against prejudicial legislation. And so perversely was ushered in the American Revolution.

INDIAN PUNCH,
30th April, 1906.

An appeal to Indians to promote *Swadeshism.*

46. The *Indian Punch* (Budaun), of the 30th April, publishes an Urdu poem in which the writer attributing the present decline in Indian wealth, art and commerce to the apathy of the people towards the use of country-made articles, asks the Indian patriots to restore the country to the position it has lost by promoting *Swadeshism* and putting aside all discord.

SITARA-I-HIND,
4th May, 1906.

The boycotting of foreign goods.

47. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 4th May, referring to the late deputation of Mr. Gokhale and Lala Lajpat Rai to England by the Indian National Congress for the purpose of drawing the attention of the British public towards Indian affairs, says that the experience gained by these gentlemen in England is not encouraging, the British public having little time to devote to anything but their home affairs. The writer does not think it wise on the part of Indians to rely solely on the British public and Government, and he urges on Indian patriots to take up the question of self-help in earnest. India is rich in agricultural and other resources and if these are properly utilized a regeneration of the country is sure to follow. The Indians should therefore try to ameliorate the condition of their country by making it one of their solemn duties never to use any article manufactured outside their country, and this the writer hopes will in due course enable them to hold their own against foreign competitors.

ROHILKHAND
GAZETTE,
1st May 1906.

A warning to the Musalmans to keep themselves aloof from political agitation.

48. The *Rohilkhand Gazette* (Bareilly), of the 1st May, referring to the arrest of Babu Surendra Nath Banerji, observes that the liberty of the subject must in every country be limited and therefore those who transgress the limit imposed by superior authority must be prepared to bear the consequences. The editor regrets to say that a few unthinking Musalmans, regardless of their own shortcomings, seem to be disposed to combine with the Bengalis in political agitation and warns them to beware of the fatal consequences of such a step. They should properly appreciate the limited

liberty already enjoyed by them and ought not to risk what they have already got in the vain endeavour to obtain more.

RAJPUT,
30th April, 1906.

Suggestion to separate youthful offenders from habitual criminals in Indian jails.

49. The *Rájput* (Agra), of the 30th April, alluding to certain arrangements made in English prisons for separating youthful offenders from habitual criminals, suggests the adoption of similar measures in Indian jails, where youthful offenders should be taught some handicraft to enable them to earn an honest livelihood on release.

HINDI PRADIP,
May, 1906.

Comments on the *Pioneer's* remarks about Mr. Gokhale's speech protesting against rise in military expenditure.

50. The *Hindi Pradip* (Allahabad), for May, referring to the *Pioneer's* adverse comments on Mr. Gokhale's protest in the Imperial Legislative Council against the ever-growing military expenditure in India, indignantly asks whether the paper wishes that the people of this country should not even speak about the wrongs they are suffering.

HINDOSTHAN,
4th May, 1906.

Suggestions for the improvement of Government forests.

51. The Hindi *Hindosthán* (Kálákánkar), of the 4th May, suggests that sandal trees, and shrubs yielding rubber, camphor, &c., should be planted in Government forests, which should also be made easily accessible by the construction of light railways and tramways.

HINDOSTHAN,
1st May, 1906.

Approval of the arrangements at the *Kumbh Magh Mela* lately held in Allahabad.

52. The Hindi *Hindosthán* (Kálákánkar), of the 1st May, referring to the Sanitary Report on the *Kumbh Mágh Mela* in Allahabad in 1906, published by the United Provinces Government, expresses its full satisfaction at the excellent sanitary and other arrangements made for the convenience of the pilgrims.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ROHILKHAND GAZETTE,
1st May, 1906.

Suggested abolition of the quarantine imposed at Bombay on Mecca pilgrims before they are allowed to embark.

53. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 1st May, referring to a meeting held at Bombay on the 10th April last under the chairmanship of His Highness the Agha Khan, for submitting a memorial to His Excellency the Viceroy praying for discontinuance of the forced residence of Mecca pilgrims in a segregation camp previous to embarkation, suggests that all Muhammadan associations in India should submit separate memorials supporting the prayer of the Bombay meeting. The writer thinks that Lord Minto will ever be gratefully remembered by the Muhammadans if he grants their present prayer, the reasonableness of which has been amply demonstrated by the leading men who spoke at the Bombay meeting.

ARYA MITRA,
1st May, 1906.

Christian missionaries accused of enticing away Hindu women in order to convert them to Christianity.

54. The *Árya Mitra* (Agra), of the 1st May, referring to the desire of some persons in England to prevent Asiatics from marrying Englishwomen by means of legislation, considers it a pity that the Hindus have not taken any steps to prevent the Christian missionaries in this country from enticing even married Hindu women out of their homes and converting them to Christianity.

IX.—MISCELLANEOUS.

GARHWALI,
March and April, 1906.

Unsatisfactory condition of the road between Rudraprayag and Kedarnath in the Garhwal district.

55. The *Garhwáli* (Dehra Dun), in its joint issue for March and April, observing that the construction of a road from Hardwar to Badri Nath has conduced to the convenience of traders and pilgrims, says that as the road between Rudraprayág and Kedárnáth is in an unsatisfactory condition and without mile-stones, the pilgrims passing over it are much inconvenienced, and asks Government and charitable Hindus to provide funds for carrying out the requisite improvements.

ALLAHABAD:
The 7th May, 1906.

NISAR ALI, M.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

[*CONFIDENTIAL.*] **No. 19 of 1906.**

# SELECTIONS
FROM THE
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I.—POLITICS.

(a).—*Foreign.*

OUDH PUNCH,
3rd May, 1906.

The Anglo-Chinese treaty relating to Tibet.

1. THE *Oudh Punch* (Lucknow), of the 3rd May, publishes a cartoon in which China in the shape of an eagle is represented as flying off with a lamb, which stands for Tibet, in its talons, while the British lion is represented as lying down on the ground and looking helplessly upwards, the eagle with the lamb having attaineda height beyond his reach.

SAHIFA,
5th May, 1906.

Egypt, England and Turkey.

2. The *Sahifa* (Bijnor), of the 5th May, referring to Lord Cromer's proposal to abolish the Egyptian mixed Consular courts and to form a new Legislative Council composed mainly of foreigners, observes that the adoption of the proposal will expose Egypt to foreign intrigue and will not tend to facilitate business. Apart from this attempted interference in the internal affairs of Egypt, the British Government is trying to pick a quarrel with Turkey regarding the boundary question, regardless of the fact that the general unrest in Egypt indicates that the people are prepared to admit the Imperial rights of Turkey and are not in favour of quarrelling with the Sultan without adequate reason. At first it was given out that the increase in the British army occupying Egypt was due to reasons of general policy, but Earl Grey subsequently admitted that Lord Cromer desired an increase of the British garrison in Egypt in view of Turkish action on the frontier. Thus the British Government has decided to make Turkish troops leave Egyptian territory, but it remains to be seen whether the Turkish troops have in fact occupied Egyptian soil. The editor considers it an admitted fact that Akabah is Turkish territory, and from a view of the map is inclined to think that Tabah is included within the Akabah district. Be that as it may, the whole Islamic world is, the editor thinks, praying for an amicable settlement, as war would be most unfortunate.

RIYAZ-UL-AKHBAR,
8th May, 1906.

England and the boundary dispute between Turkey and Egypt.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th May, referring to the boundary dispute between Turkey and Egypt, says that Lord Cromer ought to act considerately in the matter, for although Egypt is in fact in the power of foreigners, and the British Government is protector of Egyptian rights, the previous history and geographical position of the country is such that it must remain under Turkish influence. It is therefore improper on the part of the British Government to quarrel with the friendly power of Turkey regarding a boundary dispute between Turkey and Egypt. If the Khedive tries to secure his rights by going to war with his master, his action will not be viewed with approval by the world at large.

ARYA MITRA,
8th May, 1906.

The Turco-Egyptian boundary dispute.

4. The *Árya Mitra* (Agra), of the 8th May, referring to the Turco-Egyptian frontier dispute and the opposition evinced by the Pan-Islamic Press and the Egyptian population against the British, says that matters are growing critical, and wonders why the Khedive has left Egypt for Europe at such a moment when his presence in the country is most needed.

HINDUSTANI,
9th May, 1906.

England, Turkey and Egypt.

5. The *Hindustáni* (Lucknow), of the 9th May, referring to the straitened relations between England and Turkey in connection with the Akabah question, thinks that it is Germany who, in order to avenge herself on England for her failure in Morocco, has instigated the Porte to raise the boundary question. England fears that at the instigation of Germany, Turkey desires to extend her influence in the Arabian Sea and thereby harm British interests there, while Turkey disclaims any such intent and does not desire to raise the question of the evacuation of Egypt at present. The editor does not understand why the Egyptians, if they approve of British interference in Egypt, are showing such signs of unrest, especially at a time when Lord Cromer is dilating on the wonderful progress made by the country since it came under British protection. The editor thinks that mere religious sympathy with the Sultan is not sufficient to explain the dissatisfaction manifested by the Egyptian people. He sees nothing to be wondered at in the Sultan's desire to promote friendship with Persia and Afghanistan, but thinks that without the development of strong patriotic feelings similar to those of the Japanese,

mere religious sympathy will not enable Asiatic powers to combat successfully against the nations of the West in whom the sentiment of patriotism is all-powerful. However, as both England and Turkey seem disinclined to go to war, the editor hopes that matters will soon take a peaceful turn.

NAIYAR-I-AZAM,
12th May, 1906.

The boundary dispute between Turkey and Egypt, and the issue of a pamphlet by an Honorary Magistrate to show that the Sultan is not the "Leader of the Faithful."

6. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the boundary dispute between Turkey and Egypt, fears that it may lead to serious consequences, for the Turks are strengthening their forces at Akabah, German workmen are busy in constructing a railway in the vicinity and the British are also going to increase the number of their forces in Egypt. That some mischief is brewing also appears from the fact that attempts are being made to convince Indian Muhammadans that the Sultan of Turkey is not the *Khalifa* or rightful leader of the Muhammadans, and thus to weaken the feelings of respect with which he is viewed by the Muhammadan community. Such seems to the editor to be the object of a pamphlet on the subject recently published by an Honorary Magistrate who probably belongs to the Shia sect; for the raising of such a question of purely academic interest so late in the day is otherwise inexplicable. The editor remarks that religious leaders and not Honorary Magistrates can write on such a subject with authority, and adds that even granting that no one at the present day can claim to be the "Leader of the Faithful," it cannot be denied that trouble to the Sultan means trouble to the Muhammadan religion, for he is the protector of Islam, the guardian of the sacred shrines in Arabia and of the relics of the Prophet. Christians having gradually swept off nearly all Muhammadan States from the face of the globe, Turkey is the only Power remaining that can protect Islam. The remaining so-called Muhammadan powers are under the influence of the Christian powers, and owe their very existence to the dread inspired by the collective force of the Muhammadan world. Christians have already sown the seed of discord among the Muhammadan States, and this action of theirs seems to be but the first step towards the weakening of the power of the Sultan and through him of the Muhammadans. Granting that the Sultan has no right to summon the whole Muhammadan world to a religious war, and that no Muhammadan king can proclaim a religious war for his personal benefit and without reasonable cause, it cannot, the editor thinks, be denied that as soon as the banner of the Prophet is unfurled for the protection of the Muhammadan faith, it will be the religious duty of every Muhammadan to serve under that banner. The war will cease to be political and will assume a religious phase. The editor thinks it will be impossible to restrain Muhammadans at such a juncture as all Christians are already aware; for no Muhammadan can bear to see Mecca, Medina and the relics of the Prophet pass into the hands of a Christian power, and if there are any they are traitors to their faith.

NAIYAR-I-AZAM,
12th May, 1906.

Establishment of a hospital by Christian missionaries at Bahrein in Arabia.

7. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the opening of a hospital by Christian missionaries at Bahrein in Arabia, observes that this forebodes trouble to the whole Arabian peninsula, for the Christian missionaries will lose no opportunity for inciting the Arabs against the Sultan of Turkey, and will also breed trouble by taking part in the mutual strife of Arab chiefs, thus acting like the monkey of the fable who helped himself to the whole cake of cheese he had undertaken to divide equitably between two rival cats.

(*b*).—*Home.*

ALMORA
AKHBAR,
30th April, 1906.

Delegation of Mr. Gokhale to England.

8. The *Almora Akhbár* (Almora), of the 30th April, referring to the deputation of Mr. Gokhale to England for bringing the needs of India before the British public, observes that it is vain to expect that Englishmen will give up their fixed policy of government by listening to the speeches delivered by an Indian, and suggests that the money spent on such missions would be better employed in developing the material resources of this country. When India becomes prosperous her representations are sure to be carefully attended to, and her prosperity will also enable her the better to bear the strain of bad government.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

UNION GAZETTE, 7th May, 1906.

Remarks on the conviction of Zia-ul-Haq's father by the Rampur State Court of Sessions.

9. The *Union Gazette* (Bareilly), of the 7th May, states that Munshi Ali Husain, father of Shaikh Zia-ul-Haq, has been sentenced by the Rampur State Court of Sessions to four months' imprisonment without regard to the man's advanced age and the fact that he had already spent three months in the lock-up. The editor says that the man's conviction was a foregone conclusion, and wonders why no attempt has yet been made by the Prime Minister to refute the serious charges contained in Zia-ul-Haq's pamphlets. However groundless the charges may be, silence is generally regarded as a proof of the accusations being well-founded.

NAIYAR-I-AZAM, 12th May, 1906.

A pamphlet issued by Shaikh Zia-ul-Haq, bringing various charges against His Highness the Nawab of Rampur.

10. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to a pamphlet issued in English by the notorious Shaikh Zia-ul-Haq on the occasion of the late visit of Lord Curzon to Rampur bringing various charges against His Highness the Nawab, and entitled *"The shaking of innocent with guilty hands,"* says that in the first place it is difficult to understand how the writer of the pamphlet can characterise as innocent a viceroy who signalized his régime by deposing the Maharaja of Panna, by depriving Indians of their proper share in Government employment, by taking the province of Berar from the Nizam and by perpetrating many other similar acts of injustice towards Indians. Then, the pamphlet charges His Highness the Nawab of Rampur with such heinous acts as seducing innocent virgins, separating married ladies from their husbands, getting his adversaries secretly and cruelly put to death, bringing innocent respectable persons to disgrace, keeping lads for immoral purposes, &c., and His Highness and the Minister have somehow thought it fit to allow such reports to spread unchecked and uncontradicted. The matter is one of grave importance and, in the editor's opinion, the British Government which never hesitates in punishing crime without regard to the offender's position, as has already been proved by the deposition of the late Maharajas of Baroda and Panna, should make a thorough inquiry into the allegations made by Shaikh Zia-ul-Haq in the pamphlet in question, with a view to show that the Supreme Government is not unmindful of the interests of subjects of Native States.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

INDIAN PEOPLE, 6th May, 1906.

Question of the transfer of the Allahabad High Court to Lucknow.

11. The *Indian People* (Allahabad), of the 6th May, says:—Once again the public mind in these provinces is being unsettled by the question of the transfer of the Allahabad High Court to Lucknow. . . . . If a regard for propriety did not prevent us from giving out the name of the chief mover we could easily do so. It is enough to say that that person happens to be a highly placed official and it is not difficult to discover his identity. But while we admire the zeal and pertinacity of those who are anxious to revive the faded glories of Lucknow, we think the question is of so much importance that individual sentiment and personal likes and dislikes ought to have no place in its settlement. Two things are obvious. The first is that Allahabad has of late been in a bad way in respect of official patronage and favours. It is the seat of the Government of these Provinces minus the Government itself. The Lieutenant-Governor is nowadays looked upon more as a distinguished visitor to Allahabad than as a permanent resident, so far as his office admits of permanence. And the Lieutenant-Governor in this instance means not merely the individual, but the centre of all administrative and social life in the province. The other thing which is but too obvious is that Lucknow has cast its spell over the mind of the Government. Its attractions have proved too strong for the official mind. There seems to be some charm about it, which, however, is not apparent to an outsider. What may be the secret of it ? Surely it cannot be pretended that the climate of Lucknow is more cooling to the official brain or that it mellows the mind of the Government into greater generosity at the time of Budget meetings which have become quite a feature of Lucknow. Nor we think can it be urged that its extensive parks, its attractive race-course, or the brilliant life at Chattar

Manzil are sufficient to atone for everything else that may be to its debit side. An explanation has been suggested to us and it is that the pomp and glitter of the Barons of Oudh and their inexhaustible hospitality, call for an adequate return and that can be done only by making their city the first official city in the province. But let that be as it may, we do not object to the Government humouring them as much as it likes. Our only objection is that it should not be at the expense of others who if they cannot boast of the grand style about them, have no less strong claims based upon what we may call prescription and economy. . . . . Then, it would be the merest affectation to say that a change of seat of the High Court to Lucknow will not result in a considerable depreciation of house property. . . . . Who wants this change ? Surely not the people of the Agra Province, unless the people of Agra mean the Hon'ble Nawab who hails from Aligarh and the Hon'ble representative of the Chamber of Commerce. We deny most emphatically that Nawab Yusuf Ali Khan was acting as the spokesman of his province when he asked the Government, at the last Budget meeting of the Council, to remove the High Court to Lucknow. . . . . Viewed from any standpoint, the case for the transfer of the High Court to Lucknow seems to be exceedingly poor and weak, and a Government like that of these Provinces which has not hesitated to confess its bankruptcy in its Provincial resources can hardly afford to undertake such an ambitious and fruitless scheme with the taxpayers' money, when there are so many crying needs to be met. . . . . For the present we shall rest content with sounding this note of warning. It is for the leaders of public opinion at Allahabad to take up the question at once. Let the whole Province of Agra unite in a strong protest against the measure, and let the Government learn wisdom betimes from the experience of partitioning Bengal against the wishes of the people of Bengal.

INDIAN PUNCH,
7th May 1906.

A recent fatal affray between certain villagers and three British soldiers at Dadri in the Bulandshahr district.

12. The *Indian Punch* (Budaun), of the 7th May, referring to the recent affray between certain villagers and three British soldiers at Dadri in the Bulandshahr district (*vide* articles Nos. 14 and 11 on pages 201 and 258 respectively of the United Provinces "Selections" for 1906), regrets to say that instead of the soldiers being punished for causing the death of a villager, the villagers themselves were convicted and punished with various terms of imprisonment ranging from two years to six months. This incident further confirms the long-held opinion that mixed cases cannot be impartially tried in India.

NASIM-I-AGRA,
7th May, 1906.

Need for fuller exercise of revisional powers by the higher criminal courts.

13. The *Nasím-i-Agra* (Agra), of the 7th May, observing that the provisions of law relating to revision of criminal cases by the higher courts are very useful in keeping the work of the lower courts up to the mark, urges the necessity of all cases which come up in revision being fully gone into by the court exercising revisional powers. Similarly the higher courts should also vigilantly exercise their power of calling up, on their own initiative cases from subordinate courts for the purposes of revision. The Registrar of the High Court should also be empowered to visit the courts of District and Sessions Judges and District Magistrates for inspecting records of cases decided by those officers, and to report thereon to the Judges of the High Court.

HINDOSTHAN,
7th May, 1906.

Need for establishing a Criminal Court of Appeal in India.

14. The English *Hindosthán* (Kálákánkar), of the 7th May, referring to the introduction in the British Parliament of a bill to constitute a Criminal Court of Appeal, and to the occasional incarceration and even execution of innocent men in England, says:—Such miscarriages of justice are not unknown in India, and the sooner the bill is passed and made law, its introduction into India is imperative. Two instances of a gross miscarriage of justice occurred in Calcutta, which the writer quotes as a proof of the imperative need of a Criminal Court of Appeal. First a man named Niven was convicted of murder many years ago and hanged for having stabbed to death a policeman in Kidderpore. The real culprit died in the General Hospital, Calcutta, he having confessed that he was the murderer. In the second case a soldier was convicted of shooting a native in a tank in the neighbourhood of Calcutta, was condemned to death, and laid in the condemned cell for days in anticipation of the death sentence being carried out. Mr. Woodroffe, father of the present Mr.

Justice Woodroffe, a legal luminary of great ability in his time in Calcutta, pressed for a new trial. He succeeded, with the result that the man was acquitted and rejoined his regiment. But for the interest taken in the case by Mr. Woodroffe, senior, there can be no manner of doubt that the man would have been hanged. We believe, there are many natives undergoing incarceration in jails throughout the country innocent of the crimes of which they stand convicted. A Criminal Court of Appeal would prevent many, if not all, such miscarriages of justice.

(b).—*Police.*

BHARAT JIWAN,
30th April, 1906.

Theft from the passengers' waiting shed at the Benares Cantonment Station.

15. The *Bhárat Jiwan* (Benares), of the 30th April, says that a bag belonging to a Nepalese passenger containing currency notes of the value of one hundred rupees in addition to other property, was stolen from the passengers' waiting shed at the Benares Cantonment Station, while the police constable on duty, instead of attending to his work, was occupied in singing behind the booking office. The editor suggests that the constable should be punished for neglect of duty.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

ALMORA AKHBAR,
30th April, 1906.

Deficiency of water-supply at Almora.

16. The *Almora Akhbár* (Almora), of the 30th April, complaining of the deficiency of water-supply at Almora, says that water is seldom available at " Mr. Sherring's" water-supply spouts which were specially set apart for bathing purposes, and suggests that as long as these spouts do not yield sufficient water for bathing, the people ought not to be punished for washing themselves at other places of water-supply.

NASIM-I-AGRA,
7th May, 1906.

Suggested erection of a Town Hall at Agra.

17. The *Nasím-i-Agra* (Agra), of the 7th May, publishes a letter from a correspondent in which the writer urges the need for the erection of a Town Hall at Agra for holding public meetings and similar purposes, and hopes that the Collector and the Commissioner of Agra will attend to the matter. It is suggested that in case the Municipal Board cannot afford to build a Town Hall, public subscriptions may be invited and the Municipal and District Boards of Agra asked to contribute a portion of the sum required. A Town Hall will serve as a suitable memorial of Mr. Reynolds, the Commissioner.

(e).—*Education.*

BHARAT JIWAN,
30th April, 1906.

Alleged stiffness of the Hindi paper in the Vernacular Final Examination of the Allahabad University.

18. The *Bhárat Jiwan* (Benares), of the 30th April, says that the Hindi paper set at the recent Vernacular Final Examination of the Allahabad University was too difficult.

HINDUSTANI,
2nd May, 1906.

The recent examinations of the Allahabad University.

19. The *Hindustáni* (Lucknow), of the 2nd May, referring to the late Intermediate and lower examinations of the Allahabad University, observes that they were held in an extremely hot season, and owing to two examination papers being set daily, the students had to go to the examination hall and come back to their residence in the hot sun twice every day. The editor suggests that in future if it be decided to set two question papers in one day in the summer season, the examination should be held from 10 A. M. to 4 P. M. The questions set were on the whole fair. But the translation paper of the School Final examination was rather severe, and the English Entrance paper was far beyond the capacity of the candidates. The Entrance translation paper was also difficult, and the Urdu portion instead of being correctly printed in a running hand, as it ought to have been, was full of misprints and illegible. The editor thinks that few Bengali and Parsi candidates are likely to pass in the translation paper, and hopes that the examiners will show some leniency in assigning marks.

TOHFA-I-HIND,
4th May, 1906.

Alleged evil effects of indifference towards female education.

20. The *Tohfa-i-Hind* (Bijnor), of the 4th May, referring to the alleged abduction of two Hindu ladies from Hathras by a missionary lady (*vide* Article No. 14 on page 216 of the United Provinces "Selections" for 1906), attributes such scandals to the deplorable indifference of the people towards female education. Missionary ladies with a view to secure converts spend a large portion of their time in impressing on young inexperienced girls the superiority of Christianity over the religions professed in India, with the result that some girls are naturally deluded. As many such cases are brought to light from time to time, the editor urges that parents should pay more attention to the proper education of their girls, which must not be left in the hands of missionary ladies.

BHARAT JIWAN,
7th May, 1906.

A suggestion for improving the pay and prospects of Hindi teachers.

21. The *Bhárat Jiwan* (Benares), of the 7th May, publishes a letter from a correspondent in which the writer suggests that having regard to the heavy work imposed on Hindi school teachers owing to Hindi having now been made a compulsory instead of a merely optional subject, their pay and prospects should be improved and they should be placed at least on a par with Persian teachers. The writer also recommends the inclusion of Hindi and Persian teachers in the general cadre of English teachers with a view to improving the former's chances of promotion.

ARYA MITRA,
8th May, 1906.

A school for the blind at Lahore.

22. The *Árya Mitra* (Agra), of the 8th May, is glad to hear that a school for the blind is about to be opened at Lahore, and suggests that the institution should not be placed under the control of Christian missionaries.

(*f*).—*Agriculture and questions affecting the land.*

ZAMINDAR-WA-KASHTKAR,
April, 1906.

Suggestion for establishing a Zamindars' Association in the United Provinces.

23. The *Zamindár-wa-Káshtkár* (Bijnor), for April, urges the need for establishing a Zamindars' Association for the United Provinces of Agra and Oudh for the protection of the interests of zamindars in an organized and effective manner.

HINDUSTANI,
2nd May, 1906.

Agricultural improvement in the United Provinces.

24. The *Hindustáni* (Lucknow), of the 2nd May, after giving a detailed account of the varied activities of the Department of Land Records and Agriculture in the United Provinces in the field of agricultural improvement, remarks that, with a view to the attainment of a full measure of success, the efforts of Government ought to be supplemented by independent action on the part of the public, and especially the educated zamindars. The establishment of zamindars' associations and further development of the co-operative credit system are recommended.

(*g*).—*General.*

DILSHAD,
15th March, 1906.

The *Swadeshi* movement and the Anti-Partition agitation.

25. The *Dilshád* (Meerut), of the 15th March, received on the 10th May, publishes a letter from a correspondent in which the writer while approving of *Swadeshism* as beneficial to the country, urges the desirability of dissociating the movement from the Bengali Anti-Partition agitation.

ADVOCATE,
6th May, 1906.

The need of *Swadeshi* sentiment.

26. The *Advocate* (Lucknow), of the 6th May, says:—The word "*Swadeshi*" is on the lips of every one. To some it conjures up pictures of practical patriotism the fruits of which they hope to reap within a measurable distance of time. To some the mystic word opens up a gorgeous vista of economic future for India wherein they see visions of "wealth of Ind" showering on her people "barbaric pearl and gold." Others, less exaggerated in their hopes, discover in the word a sound doctrine of political economy which, translated into practice, would strengthen the commercial position of India and renew some of its dormant arts and industries. . . . . In the time of old East India Company when Indian silk, cotton and other stuffs began to be imported into England, so great was the exasperation of English manufacturers at the idea of Indian goods offering a "cheaper market" in England, that the British Parliament passed an Act in the year 1701 which obtained Royal assent on the 11th of April 1701, by which it was enacted: "That from and after the 29th day of September 1701, all wrought silks, Angolas and stuffs mixed

with silk or herbs of manufacture of China, Persia, or the East Indies, and all calicoes, painted, dyed, printed or stained there, which are or shall be imported into this kingdom, shall not be worn or otherwise used in Great Britain, and all goods imported after that day, shall be warehoused or exported again." In 1775 a "Patriotic Society" was started in Edinburgh as a protest against the fashion of wearing Indian cotton apparel. The delicate object of that Society was also to boycott every man who associated with ladies wearing them. To our Anglo-Indian critics who vehemently condemn the boycott of Bengal, the above incidents present a very awkward subject for reflection. . . . . On the top of all this we labour under the additional burden of what is known as "Excise Duty" on our own cotton goods so that we can under no circumstance under-sell Manchester, and thus competition is made harder for us rather than easier by the measures of our own Government.

RIYAZ-UL-AKHBAR,
8th May, 1906.

The *Swadeshi* movement and the boycotting of foreign goods.

27. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th May, states that the Bengalis at first intended to boycott Manchester goods in order that the Lancashire voters may force the Secretary of State for India to disallow the partition of Bengal. Finding, however, that the people of other provinces were quite indifferent regarding the partition question, they cunningly brought forward the *Swadeshi* movement with which the country at large is in sympathy. But the boycotting of foreign goods is neither practicable nor a necessary step towards the support of country manufactures, for India is quite unprepared to supply all its own necessaries. The Muhammadans, who consider it a religious duty to obey God, the Prophet and the ruler for the time being, cannot view with favour a movement which is based on enmity with the British Government. In conclusion the editor says that the boycott movement being based on motives of retaliation for the partition of Bengal is doomed to failure.

MUSAFIR,
8th May, 1906.

The *Swadeshi* movement and the Arya Samajists.

28. The *Musáfir* (Agra), of the 8th May, while expressing its sympathy with the *Swadeshi* movement, advises Árya Samájists to confine their energies to the service of the Árya Samáj, which will suffer if any of its votaries take to other fields of work.

ALMORA AKHBAR,
30th April, 1906.

The Barisal incidents.

29. The *Almora Akhbár* (Almora), of the 30th April, referring to the arrest of Babu Surendra Nath Banerji and the other Barisal incidents, remarks that the action of the authorities is calculated to bring disgrace on British rule, which has hitherto been noted for its tolerance and clemency.

INDIAN PEOPLE,
3rd May, 1906.

The Barisal incident.

30. In the *Indian People* (Allahabad), of the 3rd May, the editor closes an article regarding the Barisal incident entitled "History repeats itself" with these words :—"The present administrators and statesmen entrusted with the government of India sadly want a schooling in the teaching of history, and it is high time that they should in their leisure hours turn over the pages of their long-forgotten school books dealing with the political history of Europe and England."

In the body of the article he referred to and quoted passages from speeches by Fox in 1797 for the repeal of the Treason and Sedition Acts, and compared the Barisal meeting and its dispersal to the Manchester riots of August 1819, and adverted to the disaffection throughout the country which resulted from their repression by force.

INDIAN PEOPLE,
3rd May, 1906.

Alleged illegal action of Mr. Emerson, the District Magistrate of Barisal.

31. The *Indian People* (Allahabad), of the 3rd May, says :—The threads that Mr. Emerson of Barisal set loose are being slowly gathered in. A successful application has been made in the High Court for a rule on the District Magistrate of Barisal calling on him to show cause why the complaint of Phani Bhusan Banerji should not be further enquired into, and why, if the order for further enquiry was made by the High Court, it should not be made by a Magistrate outside the district of Backergunge. Phani Bhusan Banerji is the young lad who was struck across the face by Mr. Kemp, and whose lip was cut open, for no other offence than passing alone along the street. When a complaint was made to the District Magistrate it was summarily struck out. Other complaints of a similar nature were also struck out at the same time. We do not think Mr. Emerson is such a fool as to have thought he had heard the last of these cases, and it is difficult to

say when he will hear the last of them. Government by circular is not the same as the administration of justice, and Mr. Emerson can expect no help from his master when it comes to a question of law in the higher courts.

INDIAN PEOPLE,
3rd May, 1906.

Two lessons of the Barisal outrage.

32. The *Indian People* (Allahabad), of the 3rd May, says :—An occurrence of such a startling character as the recent police and magisterial outrages at Barisal must have its significance and its lesson. Thoughtful people will doubtless endeavour to ascertain both. . . . . In the earlier days of British rule in India there were occasions when great misdeeds of men high in office aroused the indignation of the English people, and the offenders, no matter how highly placed, were brought to trial and to condign punishment. . . . . Later on, such sensational incidents have been of rarer occurrence, but official wrong-doers have frequently been called to account for their misdoings or abuse of authority. . . . . Compared to that of which Mr. Emerson and Mr. Kemp of Barisal have been guilty, all previous instances of official misdeeds were venal, and on no occasion were the effects so far-reaching, or so serious as on the present. It has to be further remembered that the original offenders are not the District Magistrate and the District Superintendent of Police of Barisal, but the Lieutenant-Governor of the new Province of East Bengal and Assam, who has characterised his administration from the outset by a persistent violation of the broad principles of British justice, and who has substituted the rule of the police *láthi* and Gurkha violence for the administration of law and order. He has converted a hitherto peaceful territory into a field for daily oppression and abuse of authority, and has interfered with rights which are inalienable from British rule and which are freely enjoyed all over the Indian Empire. Unless Mr. Emerson and Mr. Kemp had the Local Government at their back they could not have ventured to commit the outrages that have stirred India deeply from one end to the other. It is not a matter of an individual indiscretion, or an official high-handedness at all. It is a deliberate blow aimed at the constitution, a gross interference with the primary rights of the subject, an indiscriminate personal violence without the shadow of any justification. The foremost men of Bengal were insulted and some of them were assaulted, and their most famous leader was treated as a common criminal and malefactor, for doing nothing more than what is done every day everywhere in India. . . . . The other lesson that he who runs may read is the attitude of the Anglo-Indian community towards the people, and especially the educated classes of this country. With a few rare exceptions, and exceptions prove the rule, all Anglo-Indian papers have approved of the action of the authorities at Barisal and have even said that Babu Surendra Nath Banerji and the other delegates were leniently treated. If these papers represent Anglo-Indian feeling, and not a single disclaimer has so far appeared in any Anglo-Indian newspaper, all hope must be abandoned of any cordiality of feeling or understanding between the Anglo-Indian and Indian communities in this country. The inference is perfectly justified that if a gathering like the Indian National Congress or a Provincial Conference were to be dispersed by force by the police or the military, if the delegates were to be indiscriminately assaulted, arrested and punished, the Anglo-Indian Press would see nothing in such measures to disapprove and would admire the lenity of the law and the forbearance of the authorities. . . . . The only feeling that inspires them is an unbounded antipathy against the educated classes of India. . . . . There is practically nothing to choose between this frame of mind and the attitude of the colonists in South Africa towards the Indian population in that colony. It is simply a question of difference in the law and the administration. On the one hand, therefore, we have to see what action is taken by the Supreme Government to restore the public confidence that has been so seriously shaken by the action of a provincial ruler and his subordinates, and, on the other, we have to realize the fact which does not admit of a doubt that we can no longer calculate on the good will and sympathy of our Anglo-Indian fellow-subjects in the common cause of law and order.

INDIAN PEOPLE,
3rd May, 1906.

The arrest of Babu Surendra Nath Banerji.

33. The *Indian People* (Allahabad), of the 3rd May, says :—There was something else that Mr. Emerson wanted to do, but which was left undone. He wanted to bind down Babu Surendra Nath Banerji under section 107 of the Criminal Procedure Code. And he did so evidently without any report from the police. Had Babu Surendra Nath

Banerji's name been placed on police register No. 10 of Barisal? If so, it must have been very rapid work and would be very complimentary to Mr. Kemp. Mr. Emerson, in the plenitude of his powers, believed that he could set the whole of the Indian Penal Code and the Criminal Procedure Code in motion against Babu Surendra Nath Banerji, who had been politely informed that he was a prisoner and not an accused person. Babu Surendra Nath Benerji was asked who would be his security. He named a gentleman, who had been previously turned out by Mr. Emerson because he had not a *pagri* on, and this gentleman was called in and offered to stand surety. Then Babu Surendra Nath Banerji pleasantly reminded the Magistrate that he could not be bound down by an executive order, and a judicial proceeding would be necessary. That made Mr. Emerson consult a book—evidently a very rare thing with him—and he said nothing further about section 107, and the next day, which was a Sunday, he dropped it, so great is his devotion to duty. So Mr. Emerson thinks that he can bind down an outsider, who does not even belong to the district and is merely a passing visitor. It seems he has yet to learn a thing or two, and he has been properly taken in hand by the High Court.

MOHINI,
4th May, 1906.

The attitude of the people regarding the Barisal affair.

34. The *Mohini* (Kanauj), of the 4th May, observes that hopes of the advent of a new era of sympathetic rule raised in the breasts of the people by the appointment of Lord Minto as Viceroy and the accession of the Liberals to power, have vanished long ago. With reference to the Barisal affair, however, people are still waiting patiently for the decision of Lord Minto and of the Secretary of State, but whatever the decision may be, the time has come for Indians to put aside all indolence and idle talk and to bring into play all the highest qualities of their nature with a view to tide over the difficulties which surround them.

BHARAT JIWAN,
7th May, 1906.

The arrest of Babu Surendra Nath and the cry of *Bande Mátaram*.

35. The *Bhárat Jiwan* (Benares), of the 7th May, in a communicated article, remarks that the arrest and punishment of Babu Surendra Nath Banerji has only raised him in the estimation of his countrymen, and has shaken the people's confidence in the Government. Referring to the prohibition of the cry of *Bande Mátaram*, the writer says that it was not a call to arms and ought not to have been so seriously noticed. Those who are elated with strong feelings of patriotism whenever the note of their National Anthem is struck, ought to have shown some respect for the patriotic song of their subject people.

TAFRIH,
7th May, 1906.

The Barisal affairs.

36. The *Tafrih* (Lucknow), of the 7th May, states that the refusal of Mr. John Morley to interfere with the Partition of Bengal on the ground that the agitation against the measure was subsiding, has given the Anti-Partition agitation in Bengal a new lease of life, and has thus been the indirect cause of the unpleasant affairs at Barisal. The dispersal of one Conference may lead to the dispersal of others on slight pretexts, and the Muhammadan and Hindu cries of "*Állâh-u-akbar*," and "*Rám Chandra ki jai*" may one day share the fate of *Bande Mátaram*. The matter is consequently more serious than it appears on the surface. However, now that the case has gone before the Calcutta High Court for revision, the editor hopes that many secrets will be brought to light, and the legality or otherwise of the Government Circular prohibiting the cry of *Bande Mátaram* will be authoritatively determined.

RIYAZ-I-FAIZ,
4th May, 1906.

Rumour regarding the transfer of Sir Bampfylde Fuller to the United Provinces.

37. The *Riyáz-i-Faiz* (Pilibhit), of the 4th May, referring to the rumour that Sir Bampfylde Fuller is shortly to be transferred to the United Provinces, says that it has not yet been confirmed. But if the rumour comes out to be true, the writer fears that, although it will no doubt be welcome to the people of Eastern Bengal, the United Provinces should be prepared to face trouble. Sir J. B. Fuller's retirement will, in the editor's opinion, be the most welcome news.

RIYAZ-I-FAIZ,
4th May, 1906.

Alleged state of discontent in Bengal and elsewhere.

38. The *Riyáz-i-Faiz* (Pilibhit), of the 4th May, regrets to say that the high-handed proceedings of Lord Curzon and Sir Bampfylde Fuller have shaken the confidence of the Indian people in the impartiality and toleration of the British Government, and the recent prohibition of the harmless and patriotic cry of *Bande Mátaram* and the arrest of the Bengali leader, Babu Surendra Nath Banerji, have tended to fan

the flame of the already existing discontent. It is high time that the Government of India should look into the matter and remove all cause for complaint.

The *Bhárat Jiwan* (Benares), of the 7th May, expresses similar views and adds that forcible suppression of open agitation can only tend to secret, conspiracies which are far more dangerous.

CITIZEN,
7th May, 1906.

Adverse criticism of the Government of Sir Bampfylde Fuller.

39. The *Citizen* (Allahabad), of the 7th May, speaking of Sir J. B. Fuller, says :—What gave him his Lieutenant-Governorship? . . . . The commencement of the administration was marked by a series of curtain lectures for the mere reason that his reception was not good enough. This was followed by the *Bande Mátaram* craze. This was succeeded by a war against school boys. Then came the melo-dramatic scenes at Rangpur where under the benign administration of Sir Bampfylde's Government a certain number of men including a Barrister and a *Mahamohopadhya* were enrolled as special constables, provided with batons and uniforms, and for the safety of the realm had to be taught the very wholesome lesson of *salaaming* a twelve rupee constable. This was an object lesson of great significance, which put into words amounted to a retort to the people of Eastern Bengal for their organized conspiracy in refusing him a cordial reception. "Ye who stubbornly refuse to *salaam* me shall have to pay for it and be forced to render homage to the meanest of my servants, the veriest head *chaprási* in my domain." Then came the scene of letting loose Gurkha troops upon the unarmed inhabitants of a peaceful town the head and front of whose offence was no more than this that they sang patriotic songs in honour of their motherland. Notifications, proclamations and circulars have deluged Bengal from end to end. Each one of these incidents was quite sufficient to immortalize Sir Bampfylde, but in the affairs of Barisal he has surpassed even himself.

He well began, he well began,
And before half his race he ran,
Tibigledy pigledy.

The rude assault that has been made upon the sacred principles which rule civilized Governments, in which the majesty of law has been set absolutely at defiance, in which blind force has been substituted for constitutional Government, has stirred to their depths the people of India who accustomed to various degrees of vagaries from officialdom are seldom roused into activity to protect their life, liberty and limbs. . . . . Leaving the prejudices of the controversy aside and placing himself dispassionately in the position of an impartial judge, we hope that it will be at once apparent to Mr. John Morley that even if the partition of Bengal is to be maintained, Sir Bampfylde Fuller has proved himself utterly unworthy of being placed at the head of the Government.

POCKET AKHBAR,
30th April, 1906.

A meeting held at Agra to sympathize with Babu Surendra Nath Banerji.

40. The *Pocket Akhbár* (Agra), of the 30th April, states that an influential meeting of the residents of Agra was held within the compound of the *Swadeshi* Bazar to express sympathy with Babu Surendra Nath Banerji for his arrest at Barisal, and to protest against the action of the Government of Eastern Bengal.

ADVOCATE,
3rd May, 1906.

A public meeting held at Agra to protest against the arrest of Babu Surendra Nath Banerji.

41. The *Advocate* (Lucknow), of the 3rd May, publishes the following telegram received from Agra :—Under the auspices of the Congress Committee an open-air mass meeting representing all communities was held on 29th April at Agra at the *Swadeshi* Bazar. Great enthusiasm prevailed. Mr. Govind Sahai Barrister, presided. Resolutions emphatically protesting against the high-handed proceedings of the authorities at Barisal in causing the arrest of Mr. Surendra Nath and the dispersal of the Conference, and expressing sympathy with Mr. Surendra Nath and other delegates, were passed unanimously. A resolution supporting the *Swadeshi* movement was passed amidst cries of *Bande Mátaram*. The whole audience stood and promised solemnly, led by Mr. Gowardhan Das, to eschew foreign goods and support the *Swadeshi* movement. A telegram explaining the unprecedented state of intense alarm and indignation caused by the unconstitutional methods of the Eastern Bengal Government was sent to the Viceroy with a request to soothe public excitement. A short sketch of the life of Mr. Surendra Nath was read by Maulvi Faiyaz Husain, editor, amidst great enthusiasm. The police was present. A great number of speeches were made by

Narain Parshad, Vakil, and Gowardhan Das. The meeting ended with *Bande Mátaram* and other national songs.

INDIAN PEOPLE,
6th May, 1906.

Public meetings held at Karachi and Allahabad to protest against the arrest of Babu Surendra Nath Banerji.

42. The *Indian People* (Allahabad), of the 6th May, says:—We are particularly pleased to learn by telegram that a public meeting of the citizens of Karachi was held on the 3rd instant to protest against the Barisal outrages. . . . . Here in Allahabad we have done what little we could. We might have done better if Pandit Ajodhya Nath had been with us. . . . . Besides those who have taken part in these meetings, what about the men in the service of the Government? Their lips are sealed, but is their indignation the less on that account? Who will open the eyes of the British Government to the danger that is being deliberately created by the responsible servants of the Government?

ARYA MITRA,
8th May, 1906.

Reflections on the protest meetings held in connection with the Barisal affair.

43. The *Arya Mitra* (Agra), of the 8th May, notices with satisfaction that about 150 meetings attended by at least six hundred thousand persons were held in all parts of India to protest against the arrest of Babu Surendra Nath Banerji and the dispersal of the Barisal Conference, but observes that such ineffectual protests have a tendency to expose the inherent weakness of the people, who in spite of their complete accord are powerless to get their grievances redressed.

ALMORA AKHBAR,
30th April, 1906.

Complaint against the closing of forests to cattle-grazing.

44. The *Almora Akhbár* (Almora), of the 30th April, complains of the vexatious rules of the Forest Department issued with a view to prevent cattle-grazing in reserved forests, and of the barbed wire fencing erected to prevent ingress of cattle in certain forests. The editor suggests that free grazing in forests should be permitted, for cattle not being able to climb trees cannot injure valuable timber trees and it is unjust to prevent the villager, who is fined for failing to supply the full quantity of milk indented for by Government officers on tour, from sending his cattle to forests provided by nature for the support of animals.

JASUS,
May, 1906.

Need for attention to village sanitation.

45. The *Jásús* (Gahmar), for May, is glad to hear of the remission of the patwari cess. With reference to Sir J. Digges LaTouche's promise to move the Government of India to grant a sum in aid of the sanitary improvement of the large cities in these provinces, the editor observing that the residents of cities are much better off than villagers, and the sanitary condition of villages is much worse than that of cities, hopes that due attention will be paid to village sanitation, and that His Honor will be pleased to impress on his successor the need for continuing His Honor's policy of sanitary improvement.

HINDOSTHAN,
6th May, 1906.

Suggested need for discovering the source of the Brahmaputra in the interest of Indo-Tibetan trade.

46. The Hindi *Hindosthán* (Kálákánkar), of the 6th May, states that the discovery of the source of the *Brahmaputra* and its relation to the *Sánpu* river is likely to facilitate trade between India and Tibet, and supports the Scottish Geographical Society's advice to the Government of India for taking necessary steps for the exploration.

BHARAT JIWAN,
7th May, 1906.

Suggested need for union among Hindus and Musalmans.

47. The *Bhárat Jiwan* (Benares), of the 7th May, urges the need for union among Hindus and Muhammadans for the purpose of securing concessions from the Government, and approves of the speech on the subject of Hindu-Muhammadan union lately delivered by Nawab Mohsin-ul-mulk at Aligarh (*vide* article No. 25 on page 206 of the United Provinces "Selections" for 1906).

RAHBAR, AND UNION GAZETTE,
7th May, 1906.

A meeting held at Liverpool under the auspices of the Indian Famine Union.

48. The *Rahbar* (Moradabad), and the *Union Gazette* (Bareilly), of the 7th May, publish the substance of the speeches delivered at a meeting held at Liverpool under the auspices of the Liverpool Branch of the Indian Famine Union, and hope that their readers will be interested to know what views certain sympathetic Englishmen hold regarding the affairs of India.

HINDUSTANI,
9th May, 1906.

Lord Kitchener and the Indian Army Administration.

49. The *Hindustáni* (Lucknow), of the 9th May, referring to the correspondence attacking Lord Kitchener published in the London *Times*, observes that it is undeniable that the native army is not contented and that the country at large is dissatisfied

with the Indian Army administration. The enormous increase in military expenditure in the face of the fact that Russian power has been crippled, is an injustice to India which cannot easily be forgotten. But Lord Kitchener is not wholly to blame; it is the policy of distrust of the natives of India which is responsible for this state of discontent. The reason why recruits are not forthcoming for the native army is that the Indian soldier is not afforded the opportunity to rise in his profession, and he is seldom allowed an occasion to develop his martial qualities. The marked difference between the lodging, feeding and general treatment of European soldiers on the one hand and the native *sepoys* on the other, and above all the gradual decadence of martial spirit due to the exclusion of middle and high class natives from the higher ranks of military service, also contribute to the same result. This unsatisfactory state of affairs will continue so long as Indians are not allowed an effectual voice in the administration of their country.

ADVOCATE,
10th May, 1906.

The transfer of Dr. Tandan and the alleged grievances of Assistant Surgeons in the United Provinces.

50. The *Advocate* (Lucknow), of the 10th May, says :—The letter signed by " One of Them " which appears elsewhere is not authenticated, the writer preferring to conceal his identity from us. We publish it because it says all that could be said in favour of the actions of the Medical department. The correspondent has simply misunderstood the situation. Had Dr. Tandan's transfer been owing to the exigencies of the service or in compliance with some rules laid down by the Inspector-General, there would have been no occasion for saying anything. But the transfer was meant to show displeasure at Dr. Tandan's work on the basis of reports received behind his back. The importance of the Balrampur Hospital might not be greater than that of Mainpuri from the official point of view, but the difference is so great in the people's eye that the doctor in charge of the Balrampur Hospital thought it better to resign than accept the Mainpuri appointment. As to Dr. Abdur-Rahim's promotion, the correspondent has no occasion to quarrel with him if he declined to proceed on promotion, his peculiar private circumstances necessitated his stay in Lucknow even if he had to obtain long furlough to do so. . . . . The people have surely good reasons for complaint if men of better experience and superior training after having been posted to larger stations are relegated to third class stations without any fault on their part. Fancy Assistant Surgeons treated something like toys taken from one station to another at the sweet will of somebody without rhyme or reason. An Assistant Surgeon speaking of his own troubles in a private letter, not meant for publication, writes : " I do not understand how I am transferred all of a sudden. I did not commit any gross mistake. I do not know my faults. I have not been allowed to stay at one place for some months. I have had seven transfers in four years. I do not know what to do. I have suffered heavily." Is there any wonder that with this state of things there should be deep discontent in the Department? The insinuation that resignations among Assistant Surgeons are due to deliberate intention of the officers formed while entering the Government service that it will pay them better to set themselves up as private practitioners after eight or nine years' hospital experience, is quite baseless and mischievous. At least in three cases we know of no such intention having entered the heads of the persons concerned. Dr. H. D. Pant resigned in utter disgust of the treatment accorded to him by the Department. So did Dr. P. K. Banerjee. So has Dr. Tandan. Indians in Government service do not deliberately chuck up their appointments. Had there been any such tendency, there would have been many resignations in the Medical Department. Many Vakil and Barrister Subordinate Judges and Munsifs would be better off, if they were to set up as legal practitioners, but we seldom hear of resignations from that line by way of protest. Why should the state of things in the Medical Department be exceptional? To say that the Head Assistants have nothing to do with these transfers is as great a fallacy as to say that the Lucknow and Mainpuri dispensaries are on the same footing. Colonel Murray may be a very good and conscientious man, but it requires a Colonel O'Brien or a Colonel Thomson to see that no injustice is done in his name.

NAIYAR-I-AZAM,
12th May, 1096.

The British Government's attitude of distrust towards the natives.

51. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the desire of some Indians to have the European army in India reduced, says that as long as the Government's distrust of Indians remains as it is at present, such a reduction is impossible. This

distrust is illustrated by the denial to natives of the right to serve as volunteers, by the difference between the offensive weapons respectively supplied to European and Indian soldiers, by the exclusion of natives from higher military appointments in spite of their having for the last one hundred years fought against their own countrymen at the command of their employers, and by the disability of native judicial officers to try a case, however trifling, against a European.

A warning to wealthy Indians and to the Indian Government.

BHARAT JIWAN, 7th May, 1906.

52. The *Bhárat Jíwan* (Benares), of the 7th May, draws the attention of wealthy Indians and of the Indian Government to the Courrieres mine disaster, the San Francisco earthquake, the eruption of Vesuvius, the Revolution in Russia and other similar natural and political convulsions in different parts of the world, and warns them to mend their ways lest some similar calamity overtake them.

A warning to Europeans.

NAIYAR-I-AZAM, 12th May, 1906.

53. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the Courrieres mine disaster, the eruption of Vesuvius and the San Francisco earthquake, says that God is angry with Europeans for their first obtaining control over other nations through fraud and subsequently encompassing their ruin. These disasters are Divine warnings which, if Europeans do not take heed, are likely to be followed by the punishment which was dealt out to the Greeks of old.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Delay in delivery of postal articles in Bareilly City.

ROHILKHAND GAZETTE, 8th May, 1906.

54. The *Rohilkhand Gazette* (Bareilly), of the 8th May, complains of the inconvenience caused by the new arrangements for delivery of postal articles at Bareilly introduced from 1st April, and says that the delivery at about 11 or 12 A.M. of articles which formerly reached the hands of the public as early as 8 A.M., is causing much delay in the disposal of business. The editor suggests that the old delivery arrangements which were quite satisfactory should be restored.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

An intemperate lecture delivered by an Arya Samajist at Lahore.

ZUL-QARNAIN, 7th May, 1906.

55. The *Zul Qarnain* (Budaun), of the 7th May, stating that while its Hindu contemporaries are always ready to take offence whenever the Muhammadan Press tries to vindicate *Islám* against other religions, they do not think it worth their while to prevent the *Árya Samáj* papers from maliciously attacking Muhammadans, says that one Dharam Pal recently delivered a lecture at Lahore in which after naming some members of the *Árya Samáj* alleged to have lost their lives in the defence of their faith, he spoke in most offensive terms against the founders of several religions, and especially against the founder of *Islám*. The editor does not understand how the Government could allow such an intemperate lecture to be delivered in a public place, and fears that abusive language of this nature may excite popular feeling and lead to a breach of the peace.

The *Union Gazette* (Bareilly), of the 7th May, expressing similar views, asks Government to preserve complete notes of such lectures which are full of narratives of murder and blood-shed.

IX.—MISCELLANEOUS.

Need for metalling the Khaga road in the Fatehpur district.

AGRA AKHBAR, 7th May, 1906.

56. The *Agra Akhbár* (Agra), of the 7th May, suggests that with a view to public convenience, especially in the rainy season, the *kachcha* road going from Allahabad through Khaga in the direction of Naubasta should be metalled.

HINDOSTHAN,
11th May, 1906.

Need for the destruction of mosquitoes.

57. The Hindi *Hindosthán* (Kálákánkar), of the 11th May, regrets to learn from the Central Provinces (Municipal) Administration Report that few municipalities there have taken steps for the destruction of mosquitoes, and advocates the necessity for destroying these pests through the agency of Municipal and District Boards with a view to the prevention of fever and the improvement of public health.

ALLAHABAD :
The 14th May, 1906.

NISAR ALI, M.A.,
Offg. Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 20 OF 1906.

SELECTIONS

FROM THE

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I.—POLITICS.

(*a*).—*Foreign.*

RIYAZ-UL-AKHBAR,
12th May, 1906.

An alleged despatch of a political deputation from the Sultan of Turkey to the Amir of Kabul.

1. THE *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th May, says that it is rumoured that the Sultan of Turkey has sent a deputation to the Amir of Kabul, the object of which is (1) to impress the necessity on the latter's mind of all Muhammadan Powers being united in foreign political matters, so that other Powers may not be able to cause any injury or trouble to any of them, and (2) to, induce him to be prepared to take His Majesty's side, should the British Government harass him at any time. The editor regards the rumour as absurd. One Power is free to seek friendly relations with another, but nobody can conceive that the Sultan would allow a political deputation of such a nature to the Amir to be publicly known.

RIYAZ-I-FAIZ,
12th May, 1906.

The Indian Musalmans, and the dispute between England and Turkey regarding the Egyptian frontier boundary question.

2. The *Riyáz-i-Faiz* (Pilibhit), of the 12th May, referring to the telegram which certain Muhammadans of Aligarh recently addressed to the Viceroy requesting His Excellency to dissuade the British Government from falling out with Turkey over the Egyptian frontier boundary affair, observes that while the message in question is not expected to influence the action of the British Government in any way in the matter, it is calculated to show in what light England is likely to be taken by her Muhammadan subjects in her political dealings with the Sultan of Turkey. The *Sahífa* (Bijnor), of the 12th May, contending that, whether the Sultan be rightfully the *Khalífa* of Musalmans or not, he is practically regarded as such by the followers of Islam all over the world, approves of the Aligarh telegram to the Viceroy, and suggests that the Musalmans in other parts of India should follow suit. The *Tafrih* (Lucknow), of the 14th May, doubting the representative character of the Muhammadans who sent the telegram to the Viceroy, says that Indian Musalmans have no right to interfere in the international affairs of England, and that the despatch of such messages to the British Government by them will simply lead the British authorities to distrust and look upon them as an easily excitable people, and it will thus prove injurious to them.

RIYAZ-UL-AKHBAR,
12th May, 1906.

The Musalmans, and the dispute between England and Turkey regarding the Egyptian boundary question.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th May, referring to the ultimatum issued by the British Government to Turkey in connection with the Egyptian boundary dispute, does not understand why of all European Powers England alone should continually be at loggerheads with Turkey. The Muhammadans all over the world have political relation with England on one hand, and are bound with religious ties to the Sultan of Turkey on the other, nevertheless they always desire the maintenance of cordial relations between the two Powers. The Indian Musalmans are especially anxious to see England devise some means of settling the matter amicably, and not go to war with the Sultan about it. A Muhammadan correspondent of the *Oudh Akhbár* (Lucknow), of the 14th May, also advises the British Government to peacefully settle the matter either by arbitration, or by mutual agreement with the Porte, especially in view of the regard the Musalmans in India and in other parts of the world have for the Sultan.

INDIAN PEOPLE,
13th May, 1906.

The Indian Musalmans, and the Anglo-Turkish crisis.

4. The *Indian People* (Allahabad), of the 13th May, says:—The telegram sent to the Viceroy by some Muhammadans of Aligarh requesting His Excellency to use his influence to put an end to the strained relations between the two Powers is a novel application. The *rôle* of the peacemaker is ever blessed, but in the case of the Aligarh Muhammadans there is also a feeling of divided allegiance, Muhammadan sentiment rightly clinging to the last great representative of Muhammadan power. Of course it is a matter of mere form, for the Viceroy of India counts for very little in European politics and Imperial issues. But if we can judge aright there is no need for feeling much anxiety for Turkey, ultimatum or no ultimatum. The rights of the case have yet to be decided, and the time has gone by when the Sick Man of Europe could be browbeaten by any Power. The very weakness of Turkey has been its ultimate source of strength. On land it need not be afraid to meet

any Power ; on water of course Turkey is no match for England. But all the tall talk about sealing up the Dardanelles and threatening Constantinople must be taken with a very large pinch of salt, because the other Powers will not be looking on quietly while the Dardanelles is being sealed up. Imperial Anglo-Indian papers are talking very big about England not allowing any Power or combination of Powers to interfere with her, but it will not go very far. A combination of Powers is not dispersed as easily as the Barisal Provincial Conference, and in Europe England is not a very great Power. Even Russia, after she had been thrashed by Japan, took liberties with England to which no other Power would have submitted, and on the Continent of Europe England has hardly a voice. We do not think England and Turkey will come to blows, and it will be wise to refer the dispute to arbitration, though Ministers profess to be vehemently opposed to it.

Quite apart from the representation made by the Aligarh Muhammadans to the Viceroy, there can be no doubt that the ultimatum presented by the British Government to the Porte is causing the greatest anxiety and excitement among Indian Musalmans. The feeling is by no means confined to the educated Muhammadan community. The news has spread over all the bazars of India, and illiterate Muhammadans are found waiting at the houses of educated Muhammadans to learn the latest news. The intelligence of a peaceful solution of the crisis that has arisen would be received as a great relief by all Muhammadans in India. It is known everywhere that the Sultan of Turkey is held in the greatest respect and reverence not only as the representative of the last Muhammadan Power, but also as the spiritual leader of the Musalmans throughout the world. We cannot of course say whether the feelings of the Muhammadans of India will be taken into consideration by the Ministry in dealing with the Porte, but it will be a grave error if the Government in England is not informed of the existence of such a feeling and its significance. The Government of the Sultan has all along been friendly to the British Government and should be treated as a friend. The naval superiority of England alone does not justify the adoption of coercive measures or a minatory attitude. The course of events is being very closely and anxiously followed by the whole Muhammadan community, and they desire nothing more than that the difference between the two Governments should be amicably settled.

MUKHBIR-I-ALAM,
16th May, 1906.

The Musalmans and the Anglo-Turkish dispute in Egypt.

5. The *Mukhbir-i-Álam* (Moradabad), of the 16th May, referring to the telegram which the Muhammadans of Aligarh recently addressed to the Viceroy, praying for an amicable settlement of the Anglo-Turkish dispute regarding the Egyptian frontier boundary question, observes that the attitude adopted by the British Government towards the Sultan is calculated to cause dissatisfaction not only among the Indian Musalmans, but also among their co-religionists all over the world ; and expresses a hope that the message in question will be given the consideration due to its importance.

(b).—Home.

AL AZIZ,
14th May, 1906.

Ill-treatment of Indian coolies in South Africa.

6. *Al Aziz* (Agra), of the 14th May, states that Ghulam Ahmad, Secretary to the Muhammadan Young Men's Society in South Africa has sent out a pamphlet to India, in which he gives a most harrowing account of how Indian coolies are ill-treated, being sometimes even beaten to death with impunity, by their white masters in that country. It is a sheer pretension on the part of Europeans that they are averse to slavery. The condition of Indian coolies in South Africa is worse than that of regular slaves could be. They are made to work in severe winter with only a light shirt or *dhoti* on. They are put to the meanest work, having even to remove night soil. They are liable to be most severely beaten if they fail to satisfy their masters in any way whatever. The writer has heard that Government has recently given permission for the importation of several thousands of Indian coolies into South Africa, and he takes this opportunity to warn them as to what kind of treatment will be meted out to them by their masters.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

INDIAN PEOPLE,
10th May, 1906.

Question of the transfer of the Allahabad High Court to Lucknow.

7. The *Indian People* (Allahabad), of the 10th May, says :—The need of amalgamating the Judicial Commissioner's Court, Lucknow, with the Allahabad High Court is urgent, but who has ever heard of the lesser containing the greater ? It is obvious that the two provinces cannot have two different High Courts ; it is also obvious that the only wise and economical way of meeting the situation is to expand the High Court of Allahabad. The additional cost of adding another wing and some offices to the High Court buildings would not be considerable : the Judicial Commissioners of Oudh would be raised to the status of Judges of the High Court and the thing would be done.

Economy cannot be a light consideration with the Government of these Provinces. The Government is in a state of confessed bankruptcy, and most important reforms cannot be undertaken for want of funds. Will the Local Government apply to the Government of India for funds to effect the transfer of the High Court to Lucknow and will that Government sanction a grant for such a purpose ? Before the Government of India comes to any decision it will have to consider the attitude taken up by Lord Curzon, who firmly and emphatically vetoed any such suggestion. What has happened so soon after the retirement of Lord Curzon, and sooner still after the public statement of His Honour the Lieutenant-Governor, to justify the revival of the project for the transfer of the High Court to Lucknow ?

Who wants the change ? Do the Judges of the High Court want the court to be removed to Lucknow ? We think the Local Government is perfectly aware of what would be the reply to this question. Does the "speech" read on behalf of an absent member at the last meeting of the local Legislative Council mean a public demand for such a change ? Seriously, that question needs no reply. We can only attribute such a proposal to the curious mood that has come over other administrations by which changes are made without cause and the people are driven to needless exasperation. Is it thought that there will be no excitement over the transfer of the High Court to Lucknow ? Is the Government anxious that the scenes in Bengal should be enacted in this Province, usually so free from excitement ?

What seems to us to be the worst feature of this proposal is the ill-feeling that it is calculated to produce between Allahabad and Lucknow. Ordinarily, there is no cause for any difference between the citizens of these two cities. But when such an uncalled-for and radical change is proposed, a change which will reduce Allahabad to ruin, a feeling of grave resentment will be engendered not only against the Government, but also against Lucknow. There has been no public movement, no public agitation in Lucknow for the removal of the High Court to that city. The citizens of Lucknow are no more responsible for the proposed change than are the people of Allahabad desirous of it. Yet the result will be disastrous so far as Allahabad is concerned. The mere report has a tendency to unhinge business and to excite alarm. A change of the nature proposed is without precedent, without justification, and without warrant. The cause for apprehension is that similar unreasonable measures are being carried out in other parts of the country, and what guarantee is there that the voice of reason and wisdom will prevail in these Provinces ? The intention of the Government should be ascertained definitely, if possible, and steps should be taken to inform the Government, in time, of the consequences of such a retrogressive measure. Instead of increasing the importance of Allahabad we should be thankful if we have left what we already have.

INDIAN PEOPLE,
10th May, 1906.

Revival of the question of the transfer of the Allahabad High Court to Lucknow.

8. The *Indian People* (Allahabad), of the 10th May, says :—The reported proposal about the transfer of the High Court to Lucknow has created the greatest excitement and the occasion loudly calls for a press *communique*.

* * * * * * * *

If the proposal has been revived it has been done behind the back of the Judges of the High Court, who have neither been consulted about, nor informed of the intentions of the Government. Since the Partition of Bengal the maturing of important projects in the dark has come into vogue.

INDIAN PEOPLE,
13th May, 1906.

Revival of the question of the transfer of the Allahabad High Court to Lucknow.

9. The *Indian People* (Allahabad), of the 13th May, says:—Two years ago, the Local Government proposed to found and establish a High Court Town on the other side of the Gumti, with court houses and residential houses for the Judges, and one or more Benches for Oudh. Of course the members of the Bar were to shift for themselves. Allahabad was to be reduced to the headquarters of a district and a University town. This modest scheme was calculated to cost about 56 lakhs of rupees.

This sweeping and startling proposal which involved a broad breach of faith with those who had helped in making Allahabad the seat of the Government and in founding a large civil station was never put before the public, and it was sent over the heads of the Judges of the High Court as if they were not in existence at all. In the eyes of the purring mother-cat *alias* the Local Government, the High Court is nothing but a blind, feeble, tottering, wee kitten, which is not sufficiently responsible to be consulted about its movements, and which has only to be caught up by the scruff of the neck and lifted gently—oh, ever so gently—and deposited wherever it may appear to the mother-cat to be safe and comfortable.

That little scheme about the 56 lakhs and the High Court Town springing up on the other side of the Gumti like Aladin's wounderful palace gang agley as Lord Curzon peremptorily vetoed it. It would have been strange indeed if it had received any other treatment. The Local Government has not got sufficient funds for establishing a Law College, though it is expected it would become self-supporting, but it thinks nothing of uprooting the High Court from Allahabad and transplanting it to Lucknow without the remotest need or justification.

Nothing daunted by the rebuff which met its proposal two years ago, the Local Government seems to have come up to the scratch again. As no information is ever available, it is only a matter of general belief; but that belief is so widespread and exists in such high quarters that nothing less than a public disclaimer by the Local Government will allay the public alarm and excitement, and the disclaimer is never likely to be made. We do not think that a formal scheme or proposal has yet been submitted to the Government of India by the Local Government, but the idea has been revived and may soon take a definite shape.

So far as can be ascertained, and we are all completely in the dark, the new idea is a more insidious one. It is not proposed to lay again before the Government of India a scheme like the one that was rejected by Lord Curzon. The Barons of Oudh will be encouraged to build houses in which offices can be located and also residential houses for the Judges. Ultimately, a scheme will be drawn up for the construction, by the Public Works Department, of a building for the High Court. So that new houses and high rents will be the order of the day in Lucknow, while Allahabad will become a wilderness and house rent will go down at a bound, and houses fetching a hundred rupees a month will not find tenants for twenty rupees a month. We confess we find it difficult to associate the present Lieutenant-Governor with such a scheme, but the one that was actually formulated two years ago was so extraordinary, so revolutionary that people may be excused if they believe in the resuscitation of an extinct danger.

To sum up. There never was any proposal for the transfer of the High Court until two years ago, when the present buildings needed expansion. The proposal, which was of a most sweeping character, was made absolutely without the knowledge of the Judges, who were vitally interested, and no reference was made to the Bar or the public. The Government of India rejected the first proposal in the most unmistakeable terms. Nevertheless, it has been again revived, again without the knowledge of the Judges or the public. This action on the part of the Local Government shows in what estimation the High Court and the Judges are held, and what sort of treatment is likely to be meted out to Allahabad, the capital city of the Province of Agra.

HINDOSTHAN,
14th May, 1906.

A meeting held by the Vakils' Association at Allahabad to oppose the proposal of the transfer of the High Court from Allahabad to Lucknow.

10. The English *Hindosthán* (Kálákánkar), of the 14th May, says :—The Vakils' Association, Allahabad, convened a meeting on the evening of the 10th May to appoint a committee of a few leading residents (Anglo-Indians and Indians) in Allahabad, to counteract the proposal for the transfer of the High Court from Allahabad to Lucknow.

UNION GAZETTE,
14th May, 1906.

A mixed case at Bangalore.

11. The *Union Gazette* (Bareilly), of the 14th May, states that a mixed case, in which a native was charged with the offence of committing a rape on a European lady, was recently tried at Bangalore. The Magistrate insisted on trying the case *in camera*, his reason being to save the lady from the disgrace of a public trial, in spite of the protest of the counsel for the accused. The accused was convicted and sentenced to six months' imprisonment and a fine of Rs. 500, though, according to the court, there was no evidence forthcoming to support the allegation of the complainant. How can Indians expect justice from the officers of the type of the Bangalore Magistrate, who so openly took the side of the European lady in the trial of the case? It is a pity that the Sessions Judge also took the same view of the case, and upheld the Magistrate's judgment.

CITIZEN,
14th May, 1906.

An assault upon a Parsi Honorary Magistrate by certain Military officers at Jubbulpore.

12. A Jubbulpore correspondent of the *Citizen* (Allahabad), of the 14th May, says :—A most cowardly and brutal assault was committed upon our respectable fellow-citizen, Mr. Rustomjee, who is an Honorary Magistrate and Municipal Secretary, by three military officers on the 10th ultimo. The facts of the case as alleged are as follows :—Mr. Rustomjee with his sons had gone to the Howbag railway station to bring his daughters who were coming by 1 A. M. train, Bengal and Nagpur Railway. As they were returning home in three tongas *viâ* Sadar Bazar, they found three military officers standing on the road opposite the 33rd Punjabi mess. Repeated warnings were given to the officers to move away and to allow the tongas to pass, but they did not move. The first two tongas occupied by Mr. Rustomjee's daughters and sons somehow managed to drive past the officers, but the tonga occupied by Mr. Rustomjee could not pass, and so it stopped in front of the officers. The officers rushed towards the driver and assaulted him. Rustomjee at once got down and remonstrated with the officers at their unprovoked assault. The officers replied by blows. When his sons saw their father being severely assaulted they ran to his help. But they too were as roughly handled by the officers. In the meantime Captain Hughes of the 27th Light Infantry arrived at the scene; but instead of rescuing the Parsi gentlemen he seemed to help the officers in their assault upon the Parsis. Many more persons collected soon after; but none dared interfere. The gentlemen were then taken to the police outpost at Sadar Bazar by the officers and were locked up in a room by the military officers themselves, the Police Sub-Inspector having refused to keep them in custody. The officers then left the outpost and went home with the key of the door. The Sub-Inspector immediately reported the matter to the District Superintendent of Police who went at once and released the gentlemen. The next day Mr. Rustomjee reported the matter to the District Superintendent of Police through his counsel. The Police *chalaned* the three officers (Lieutenant Cunnyngham, Lieutenant Grey and Lieutenant MacCall) under sections 341, 342, of the Indian Penal Code. The case against the officers came up before the Deputy Commissioner on 17th ultimo. Mr. Wallach, Barrister-at-law of the Allahabad Bar, appeared for the accused. The case was adjourned as one of the accused stated his intention to apply to the High Court, Allahabad, for the transfer of the case. Regarding the assault committed by the officers Mr. Rustomjee and his sons have filed separate suits for damages, claiming Rs. 4,999 and Rs. 2,000 respectively against four officers—Lieutenant Cunnyngham, Lieutenant Grey, Lieutenant MacCall and Captain Hughes. Captain Hughes has been impleaded as he abetted the assault. Mr. Rustomjee has not filed a criminal complaint of assault against the officers. He has preferred the civil suit considering perhaps the uncertainty of criminal justice in cases where the accused are Europeans. The civil cases are proceeding.

CITIZEN,
14th May, 1906.

Comments on the conviction and punishment of a *Sádhu* for causing the death of a boy on the occasion of the late *Mágh Mela* at Allahabad.

13. The *Citizen* (Allahabad), of the 14th May, says:—Our readers will remember that at the last *Mágh Mela*, a *Sádhu*, Harku by name, caused the death of a little boy, knocking his head three or four times against a stone pillar. He was committed to Sessions on a charge of murder and sentenced to transportation for life under section 302 of the Indian Penal Code. His appeal was heard on Thursday last by a bench composed of the Hon'ble Mr. Justice Banerji and the Hon'ble Mr. Justice Aikman. His defence was that the act was prompted by the inspiration of the goddess *Shakti*. The evidence of the medical expert, under whose supervision the prisoner had been for some time, established that he was subject to delusions and that this was brought on by his indulgence in *bhang* and *charas*. The accused admitted, however, that at the time of committing the assault, he knew that he was doing wrong but that it was at the prompting of *Shakti*. In view of this fact, their Lordships held that his case did not come within the purview of the chapter of exceptions in the Indian Penal Code and dismissed his appeal. We cannot help reflecting that with all the heinousness of the act, how different might have been the fate of the accused had he happened to be a European soldier.

ALIGARH INSTITUTE GAZETTE,
9th May, 1906.

A suggestion for providing a room on the premises of every Collector's Court for the private use of native magistrates, in the United Provinces.

14. A correspondent of the *Aligarh Institute Gazette* (Aligarh), of the 9th May, in supporting the suggestion recently made by the editor for providing private rooms on the premises of the Collectors' courts in the United Provinces, to which native magistrates may retire for refreshment, &c. (*vide* article No. 13, page 215 of the United Provinces "Selections" for 1906), urges that as the magistrates have to pass many hours every day in court, and have not unoften to cogitate intricate points of law affecting the property and life of their fellow creatures, it is very necessary that they should have some private room where they may take a few minutes' rest, or quietly considers some difficult point. The Government would therefore do well to provide at least one room on the premises of every Collector's court for the private use of native magistrates.

HINDOSTHAN,
12th May, 1906.

A suggestion to establish village *panchâyats* for deciding petty civil suits.

15. The Hindi *Hindosthán* (Kálákánkar), of the 12th May, stating, on the authority of another paper, that the village *pancháyats* established in the Patiala State for deciding petty civil suits have been doing excellent work, suggests that this system should be extensively introduced in British India also, so that village people may be able to obtain speedy justice without much cost or trouble.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

ANAND KADAMBINI,
March and April, 1906.

Certain Municipal complaints at Mirzapur.

16. The *Ánand Kádambini* (Mirzapur), in its joint issue for March and April, says that the town at Mirzapur is in decay, that many houses there are in ruins and are generally full of filth and dirt. New drains are under construction in the town, so that filthy water from the drains of houses is collected in various places and is most objectionable. Sweepers carry night soil in open baskets from place to place. The Municipal Board would do well to see to these complaints.

BHARAT JIWAN,
14th May, 1906.

Municipal water supply at Benares.

17. The *Bhárat Jíwan* (Benares), of the 14th May, says that the complaint regarding the insufficiency of the supply of pipe-water is very general at Benares. The water is turned on in the evening at 5-30 P.M. and is stopped before 7 P.M. In the morning too the supply of water is very scanty. The residents of muhalla Nilkanth complain that they get water in a very thin stream from the taps in their houses. The Municipal authorities should see that water is supplied at a sufficient pressure and for a sufficient number of hours.

AGRA AKHBAR,
14th May, 1906.

Certain Municipal complaints at Agra.

18. The *Agra Akhbár* (Agra), of the 14th May, complains that the pumps at Agra are closed early in the evening so that the people are put to much inconvenience in consequence, especially those living in muhalla Nai Basti where the pump put up has only a single ½ inch tap. Again, if the water pipe gets out of order in any place, it is not readily repaired. The articles which are not specified in the octroi schedule are not fairly taxed: special concessions are made by the octroi officials to certain traders in the matter of levying duty from them. People bringing goods to the octroi office at 3 P. M. and after for payment of duty on them are not attended to and sent back as being too late. This causes much hardship to business men, and the Municipal board had better extend the time for taking octroi up to 5 P. M.

SURMA-I-ROZGAR,
16th May, 1906.

Certain Municipal complaints at Agra.

19. The *Surma-i-Rozgár* (Agra), of the 16th May, stating that the Secretary to the local municipal board has recently ordered that the drains at Agra should be flushed with pipe water only once in four days and not every day as was done before, says that this order is calculated to let the drains in the narrow lanes and streets become filthy and bad smelling which must seriously affect the health of the general public, especially at this time when cholera has made its appearance in the city. Again, the pumps supply water for only five hours during the day, which certainly causes much inconvenience to the public, especially during the present hot weather. Sufficient water could not also be had to put out the several fires which lately broke out in the town. It is said that the inadequacy of the supply of pipe water is due to the Municipal Secretary's desire to effect a saving in the consumption of coal, and thereby secure an increase in his pay as reward for the economy effected. The editor appeals to His Honour Sir James Digges LaTouche to have the above complaints removed promptly.

(e).—*Education.*

GAUHAR-I-SHAHWAR,
May, 1906.

Comments on the Government's proposal to start public schools for girls in India.

20. The *Gauhar-i-Shahwár* (Lucknow), for May, observes that while the British Government committed a serious mistake in the past in throwing open the doors of English education to all classes of the people in this country which has led to the neglect and consequent destruction of the various native arts and industries and produces a host of educated men, from year to year, all of whom cannot be provided with Government employment, it now contemplates committing again a similar mistake in establishing public schools for Indian girls also, which instead of doing any good to the country will simply swell the number of candidates for employment in the Railway, Telegraph and other public departments. Besides, there are but a few so-called enlightened Indians who would allow their girls to attend a public school; the rest of the Indian community, who are old-fashioned people, being quite averse to it.

HINDOSTHAN,
13th May, 1906.

Suggestion for the establishment of a school for the blind in the United Provinces.

21. The Hindi *Hindosthán* (Kálákánkar), of the 13th May, referring to the proposed establishment of a school for the blind at Lahore, expresses a hope that the Government and the people of the United Provinces will do well to consider the expediency of establishing a similar institution at some suitable place in these provinces.

CITIZEN,
14th May, 1906.

Alleged intention of His Highness the Maharaja of Baroda to introduce free and compulsory primary education in his State.

22. The *Citizen* (Allahabad), of the 14th May, says:—It is stated that His Highness the Gaekwar of Baroda on his return from Europe, intends introducing free and compulsory primary education in his State. Estimated annual expenses have been submitted to His Highness, and if sanctioned, educational grant will have to be raised to about Rs. 13,00,000 per annum.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

MUFID-I-AM,
10th May, 1906.

A public meeting held at Agra to protest against the arrest of Babu Surendra Nath Banerji.

23. The *Mufíd-i-Am* (Agra), of the 10th May, says that a public meeting was held in the *Swadeshi Bazar* at Agra on the 29th April last, strongly protesting against the arrest of Babu Surendra Nath Banerji; but the editor is glad to notice that though some thirty or forty Musalmans are also said to have been

present at the meeting, none of them were men of any note, so that they could not possibly be taken to be representatives of the Musalman community at Agra in any sense.

MOHINI,
11th May, 1906.

Need for a practical display of patriotism on the part of Indians.

24. A correspondent of the *Mohini* (Kanauj), of the 11th May, observing that there can hardly be a human being who does not naturally feel love for the land of his birth, says that the people of a country should do their utmost to improve the condition of their fellow-countrymen by all means in their power, and should practically sympathize with them in their distress. The need for the display of such fellow-feeling is especially marked in a country like India where a very considerable number of the masses fail to get even a good meal every day and where the boys are turned out of schools, whipped and relegated to jail for raising their national cry of *Bande Mátaram*, or taking a pledge to use only home-made articles. It is a great pity indeed that Englishmen of the present day should forget the strong measures their ancestors adopted in the past to secure political liberty, and should see fit to ill-treat the Indians in their peaceful endeavours to better their abject condition!

INDIAN PEOPLE,
13th May, 1906.

An appeal to rich Indians to invest their money in establishing industries all over the country.

25. The *Indian People* (Allahabad), of the 13th May, advocating the need for the establishment of various industries in India, and observing that the making of Modern Japan was due to her feudal lords pouring their treasures into the national coffers, says that modern India must be made by our landed magnates pouring their wealth into our national industries.

ADVOCATE,
13th May, 1906.

The Government of Sir Bampfylde Fuller accused of inciting Muhammadans against Hindus in Eastern Bengal.

26. The *Advocate* (Lucknow), of the 13th May, says:—Though nobody can charge Sir Bampfylde Fuller with deliberately setting Hindus and Muhammadans to cut each other's throats and to create lawlessness in his province, it is clear that he and his subordinates have created the impression that the Muhammadans are to be favoured at the cost of the Hindus. So long as favour was shown in the shape of preference to Government appointments and honorary distinctions there was not much to be said. Hindus in East Bengal must be prepared to make these sacrifices. But when the subordinates go to incite the hatred of one class against the other, the result becomes serious. Fancy what must be the state of things in East Bengal, when at Kishorganj, we are told, Mr. Stapelton, Inspector of Schools, asks the students on pain of fine to write five hundred times "it was rude and foolish waste of time to utter the cry of *Bande Mátaram*," and, when the students preferred to pay a fine rather than write such foolish sentences on their slates, the fine was directed to be paid to the Anjuman Islamia of Mymensingh. If from incidents like these the Muhammadan mob comes to believe that the *Sirkar* desires to crush the Hindus, there need be no wonder. Sir Bampfylde Fuller asks the Muhammadan associations to send members to the Legislative Council, an unheard of thing in any part of India. His subordinates make Hindus support these associations with funds. What wonder if the Maulvis, paid by these funds or not, go in the interior and preach a regular "Jehad" against Hindus! Respectable Muhammadans cannot control the mob. They cannot feel interested in seeing lawlessness in the country, but the mob which has nothing to lose can be incited in no time. We know certain bitter anti-Hindu papers had been asking the Maulvis in Northern India to form themselves into a deputation and proceed to Bengal. Who knows how many taking advantage of the strained relations have themselves gone for their own purposes? The following telegram from Mymensingh which has appeared in the Calcutta papers will be read with alarm.

"Mymensingh, May 9.

A number of interested Maulvis misconceiving that the Government is at their back have been inciting the Muhammadans to rise against the Hindus. Thousands of Muhammadans have thus been incited near Nandial and Iswarganj. Gangs looted Harua bazar and besieged Kashi Talukdar's house. The police interfering at Pubail, a fight ensued in which the police were worsted. An Inspector and a Sub-Inspector were wounded when the Muhammadans dispersed. Thousands of Muhammadans assembled on Monday last and proclaimed the looting of the Dhitpur Talukdar's houses and bazars. The police, being wired for from Sadar appeared late with guns. The Muhammadans dispersed after looting two bazars. They proclaim looting villages of Charpara and Kumarail to-morrow. Hundreds with *lathis* are parading the village paths. The Assistant Superintendent has left for the locality. Great consternation prevails."

This lawlessness means ruin to both the Hindus and Muhammadans; it increases the responsibilities of the rulers of the Province who will find it difficult to control the infuriated mob.

AL BASHIR,
15th May, 1906.

A report regarding the Musalmans plundering certain *bazars*, &c., in Mymensingh.

27. *Al Bashír* (Etáwah), of the 15th May, referring to the telegraphic news published in the Bengal papers, according to which the Musalman masses led by certain Maulvis lately plundered certain *bazars* and private houses in Mymensingh, agrees with the *Pioneer* in thinking that the Bengali leaders themselves have probably led the Musalmans to commit the riots referred to above, by causing them serious inconvenience and discomfort by interfering with the supply of foreign goods for their daily use.

ADVOCATE,
13th May, 1906,

Prosecution of school boys for their *Swadeshi* zeal in Bengal,

28. The *Advocate* (Lucknow), of the 13th May, referring to the prosecution of school boys for their *Swadeshi* zeal in Bengal, says:—The Code of Criminal Procedure provides that having regard to youth, character and antecedents first offenders may be released "on probation of good conduct." It is seldom that boys of the respectable class commit criminal offences in this country. If, in their zeal for the *Swadeshi*, they are guilty of indiscretion, which may technically be regarded as a transgression of the law, the proper mode of dealing with them would be to have recourse to other methods prescribed; that is, in petty cases it will be sufficient to discharge them with due admonition, or in more serious ones to make them over to parents or guardians for being of good behaviour. We are afraid that the "Fullerised" officers are little likely to pay any attention to this benevolent measure, since they are under orders to hammer the people in order to rid them of the *Swadeshism* that has got a firm grip of them. The unprovoked assaults on delegates and young men at Barisal have proved beyond doubt that the executive officers in the new Province have lost the balance of their mind.

INDIAN PEOPLE,
13th May, 1906.

A contribution made at a public meeting held at Karachi towards the fine imposed on Babu Surendra Nath Banerji, and a suggestion to Indians for starting an Indian Defence Fund.

29. The *Indian People* (Allahabad), of the 13th May, says:—At the public meeting lately held at Karachi Rs. 25 and odd were actually paid on the spot as a contribution towards the fine imposed on Babu Surendra Nath Banerji. Karachi has thus given points to all other public meetings of a similar nature. The money that may be raised may not be needed for the fine, but all India contributing for a common object must be a most striking object-lesson. It would be a truly national fund. There are other defence funds and associations, Why not seize this opportunity to start an Indian Defence Fund?

BHARAT JIWAN,
14th May, 1906.

Cry of *Bande Mátaram* and the British rulers.

30. The *Bhárat Jíwan* (Benares), the 14th May, observing that *Bande Mátaram* simply means "hail! mother land," regrets that such a simple phrase, which is only an innocent expression of love for one's native land, should be regarded by Government as a cry calculated to create disaffection against it in the minds of the people. The fact of the matter is that the British authorities have, without any good reason whatever, come to take offence at the cry, and the result is that the people use it the more persistently according as more strenuous efforts are made by Government to suppress it. The editor suggests that if the authorities continue to resent the shouting of *Bande Mátaram*, the people might take to using it even as the heading of their correspondence, or as the medium for exchange of compliments among them.

CITIZEN,
14th May, 1906,

The Government of Sir Bampfylde Fuller and the students in Eastern Bengal.

31. The *Citizen* (Allahabad), of the 14th May, says:—Not content with the heap of insult and injury poured on the devoted heads of our leaders in Bengal, the modern Shaista Khan of Dacca has proceeded once again to victimise the poor students. In a letter addressed by his Secretary, Mr. Lyon, to the Registrar of the Calcutta University, Sir B. Fuller has made several cruel and undignified attacks on the unhappy boys of two high schools in Eastern Bengal, We can only pity the man who has no alternative but to draw his venal quill and to say or unsay as his master may require him to do. But we feel nothing can excuse or expiate the injury the head of an administration does when as

punishment for offences, real or imaginary, committed by schoolboys, he deliberately recommends the removal of the schools to which they belong from the list of affiliated institutions. We wonder if the Hon'ble Mr. Justice Holmwood knew of the egregious error committed by Sir B. Fuller in so addressing the letter when he observed the other day "What is all this? It seems absurd to deal with boys in this way. Boys everywhere do things of this kind, but no one thinks of prosecuting them. Schoolboys will be schoolboys all over the world." Indeed, the High Court Judges have grown sick of the proceedings of the authorities in Eastern Bengal, and one of them went so far as to put what was in effect the question "When will this sort of things cease?" Mr. John Morley, however, is a true liberal and has an inexhaustible stock of toleration in him. According to Reuter's message, he discovers the acts of Sir B. Fuller, which he has been closely watching, to be imbued so much with grace divine that they bring to their sweetness no satiety, and he sees at present no reason to discuss them.

HINDUSTANI,
16th May, 1906.

The late events at Barisal.

32. The *Hindustáni* (Lucknow), of the 16th May, commenting on the official report on the late events relating to the arrest of Babu Surendra Nath, &c., at Barisal, strongly condemns the action of the local authorities in assaulting the delegates to the Bengal Provincial Conference, and in dispersing it by force; and asks why the cry of *Bande Mátaram* in the public streets in that town was considered as likely to lead to a breach of the peace, it having produced no such result elsewhere.

OUDH AKHBAR,
19th May, 1906.

Withdrawal of the prohibitory order against the shouting of *Bande Mátaram* in the public streets by the Government of Eastern Bengal.

33. The *Oudh Akhbár* (Lucknow), of the 19th May, is glad to notice that the Government of Eastern Bengal has, after all, seeing the forbearance and uniform peaceful conduct of Bengali leaders even after the late incident at Barisal, thought fit to cancel, with certain reservations, its previous orders prohibiting the shouting of *Bande Mátaram* in the public streets. There is nothing in the cry which can possibly give offence to the Musalmans of Eastern Bengal, as the Local Government would lead one to suppose it would, by the tone of its recent order. Both the communities have so far borne an equally respectable attitude towards the sacred cry and have united in shouting it in Calcutta and at other places.

GAUHAR-I-SHAHWAR,
May, 1906.

A suggestion to appoint educated Musalmans of the United Provinces and Behar to Government posts in Eastern Bengal.

34. The *Gauhar-i-Shahwár* (Lucknow), for May, says that, as the Local Government does not find educated Muhammadans in Eastern Bengal to fill up Government posts in that province, Sir Bampfylde Fuller had better import Muhammadans from Behar and the United Provinces for the purpose. There are many educated and competent Musalman youths in the United Provinces who would gladly accept Government employment in the new province.

ALIGARH INSTITUTE GAZETTE,
9th May, 1906.

Government officers going out on tour during winter.

35. A correspondent of the *Aligarh Institute Gazette* (Aligarh), of the 9th May, says that the complaints which are generally made regarding the inconveniences to which suitors, &c. are alleged to be put in having to attend a touring officer's camp for the trial of their cases, are to a considerable extent exaggerations, and that the advantages attending the disposal of a suit relating to property on the spot are altogether ignored. Similarly the trouble caused to villagers in the supplying of provisions to officers on tour need not be much, if the rules regulating the supply laid down by Government are duly observed. Let education spread, and all such complaints will disappear.

INDIAN PEOPLE,
10th May, 1906.

Outbreak of a fire at Cawnpore.

36. The *Indian People* (Allahabad), of the 10th May, referring to the outbreak of a fire in Generalganj at Cawnpore on the 2nd idem, says:—"Fires of the magnitude of the one which broke out on the 2nd instant in Generalganj, Cawnpore, are, fortunately for that city, of rare occurrence. Cawnpore, however go-ahead it may be in most matters, is woefully behind the times in the matter of fire service. This has been grimly illustrated in Wednesday's fire, which resulted in the loss of at least one human life and of over a lakh of rupees worth of property.

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One unfortunate man was caught by the flame in a room in the corner of the courtyard and burned to death and three others are reported as having been injured. A couple of cows, too, were almost cut off when a mahajan offered a reward of five hundred rupees for their rescue. A native rushed into the room where the poor beasts were and succeeded in releasing one which was tied by a rope, which he cut through. The other was fastened by an iron chain and had to be abandoned. The police were in the vicinity some little time after the discovery of the fire, but do not seem to have earned the gratitude of the sufferers by their zealous aid; in fact it was more than noticeable that the assistance rendered by them was of the negative quality until the appearance on the spot about 5 P.M. of the Collector, the Joint Magistrate, the Municipal Secretary and the Officiating Superintendent of Police.

NASIM-I-AGRA,
15th May, 1906.

A protest against the appointment of men of low social position to Government responsible posts in India.

37. The *Nasím-i-Agra* (Agra), of the 15th May, states that while the former rulers of India, and even the British Government in its earlier days appointed only men of good social position to important and responsible public posts, the old order of things is now completely changed, so that all sorts of low class men readily find their way to high administrative and judicial posts through the doors of competitive examinations, and the result is that serious miscarriages of justice take place and dissatisfaction is caused among the people in other ways.

OUDH AKHBAR,
16th May, 1906.

A protest against the recruitment of officers for the Indian Police and Forest Departments in England.

38. The *Oudh Akhbár* (Lucknow), of the 16th May, stating that the Secretary of State for India has made an announcement to appoint 44 officers for the Indian Police and Forest Departments by the results of a competitive examination to be held in June next, regrets that all these appointments should be made in England and that the Indians should be thereby excluded from them to all intents and purposes. Some people think that India is prosperous under British rule; but it requires no political economy to convince a man that the richest country on the face of the earth must soon be pauperised if a constant drain of wealth is going on as in India in the shape of salaries of foreign officers.

V.—LEGISLATION.

HINDUSTANI,
16th May, 1906.

Question of the introduction of the Punjab Land Alienation Act into the United Provinces.

39. The *Hindustáni* (Lucknow), of the 16th May, publishes a long article, from a correspondent, in which he, when discussing the question of the introduction of the Punjab Land Alienation Act into the United Provinces regarding which the Local Government is said to have invited opinions from the landowning classes, says that the Act in question has not proved an unmixed blessing in the Punjab. It no doubt prevents cultivable land from passing into the hands of non-agricultural classes, but it has, at the same time, considerably lowered the value of such land, by reducing the number of its possible purchasers. Again, as the assessments of land revenue and rent are heavy, the agricultural classes cannot but borrow money from *mahajans* to make both ends meet, and the latter are free to charge what rates of interest they please on the money they advance to agriculturists in their need. Such being the case, the agriculturists must generally be encumbered with debts, and have miserable prospects. The Government can however help the agriculturists in this matter by establishing agricultural banks extensively, where cultivators and landholders may get loans at rates lower than that charged by a money-lender. Government might also fix the maximum rate of interest which a money-lender may charge to an agriculturist, prohibiting at the same time the charging of compound interest in all cases. But the restrictions about the transfer of land had better be removed, everybody being left free to transfer his land to whom he pleases. This will raise the value of land, and a landowner will find ready purchasers for his property. No landowner should however be allowed in any case to transfer more than one-fourth of his property during his lifetime, so that, while he may be able to get over his financial embarrassment by the sale of a portion of his property, he may not become an altogether landless man. The period of mortgages without possession should be reduced from 60 to 12 years, so that the mortgagor may have a chance of redeeming his property by payment of the principal and interest due at the end of the shorter period, whereas the accumulated interest of the longer period is generally found to be beyond the means of the mortgagor to pay, and he, as a rule, has to part with his property in the end. As regards

conditional sale, it is a most objectionable kind of transfer and should be abolished altogether. If these modifications be made in the law, the Land Alienation Act will, the writer believes, prove of real benefit to the agriculturist.

VI.—Railway.

HINDOSTHAN,
13th May, 1906.

Need for arrangements being made for adding to the comforts of passengers on Indian railways.

40. The Hindi *Hindosthán* (Kálákánkar), of the 13th May, refers to the various improvements that have been made in carriages for adding to the comfort and convenience of travellers on the American railways, as pointed out by Mr. Priestley who had lately been deputed by the Indian Government to report on those railways, and it hopes that arrangements will now soon be made in India also to ensure greater comfort to third class passengers.

ROHILKHAND GAZETTE,
16th May, 1906.

An alleged assault by a European Military officer on a booking clerk at the Bareilly junction station.

41. The *Rohilkhand Gazette* (Bareilly), of the 16th May, complains that on the 10th idem on the arrival of 8-15 P. M. mail train at the Bareilly junction, a European military officer who was going to travel by that train struck the local booking clerk so heavily on the face as to cause him to spit blood. The clerk reported the assault to the Station Master who remonstrated with the offender. The latter not only boldly acknowledged the deed, but also freely abused the clerk for having made the complaint to the Station Master, and threatened to give him a further beating on his return journey. The Traffic Superintendent ought certainly to make a thorough enquiry into the affair, and bring the offender to book, who is said to have similarly assaulted another Indian clerk on a previous occasion.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

AL BASHIR,
8th May, 1906.

Al Bashir's ridicule of the principle of *niyog* as advocated by the *Arya Samaj.*

42. *Al Bashír* (Etawah), of the 8th May, says that one Abdul Ghafur *alias* Dharmpal, a new convert to *Arya Samaj,* recently delivered a lecture at Lahore, in which he stated that he had received letters from hundreds of Musalmans and Christians in which they expressed their willingness to enter the *Arya Samaj,* provided that the members of the latter society admitted them into their caste and gave their daughters in marriage to them. Dharmpal admitted the reasonableness of the demand of would-be *Arya Samajists ;* and *Al Bashir,* commenting upon the same, mockingly asks Dharmpal if he has not left the Muhammadan religion to secure a beautiful girl of some *Arya Samajist* in marriage, and tauntingly tells him that so long as the principle of *niyog* (according to which a childless widow can have a legitimate issue by a man without marrying him) is advocated by the *Arya Samajists,* there is no need for a convert to marry an Arya girl, and bear her burden, but that a rule should simply be laid down that in future Arya widows desiring to enter into a *niyog* connection will be required to do so with none but new converts to the *Samaj.* This rule will, the editor hopes, bring thousands of debauched Musalmans into the camp of the *Samaj.*

SURMA-I-ROZGAR,
16th May, 1906.

A complaint against the behaviour of certain Musalman zealots who have newly arrived at Agra.

43. A local correspondent of the *Surma-i-Rozgár* (Agra), of the 16th May, complains that a number of bigoted Muhammadans, who have recently arrived at Agra, forcibly require every Musalman they meet to live strictly according to their religion. They clip one's moustaches if these happen to be too long, cut the hair of one's head, if the latter is found to wear it in the English fashion, drag one to the nearest mosque if it is time to say prayers, and so on. This conduct of the religious zealots in question has natually given rise to general dissatisfaction among the Musalman community at Agra, and the local authorities would do well to order them to leave the city, as they were required to do by the authorities of other towns they have visited before.

IX.—Miscellaneous.

Nil.

Allahabad :
The 21st May, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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I.—POLITICS.

(a).—*Foreign.*

MUFID-I-AM,
20th May, 1906.

The Indian Musalman and the Anglo-Turkish crisis.

1. THE *Mufid-i-Am* (Agra), of the 20th May, highly approves of the action of those Aligarh Muhammadans who sent a telegram to the Viceroy protesting against the attitude of the British Government towards Turkey, in respect to the Turco-Egyptian frontier dispute, but regrets that the Aligarh College, which takes upon itself to be the mouthpiece of the Musalman community in India, should not have taken the initiative in the matter, and suggests that the Musalmans of every other large city in the country should despatch similar telegrams to the Viceroy, as it is the duty of every Musalman to support the Turkish Government.

RIYAZ-UL-AKHBAR,
20th May, 1906.

The Indian Musalmans and the Anglo-Turkish dispute regarding the Egyptian frontier boundary.

2. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th May, is glad to notice that England and Turkey have agreed to settle their Egyptian frontier dispute through a Commission to be appointed for the purpose. If the dispute in question had led to an Anglo-Turkish war, it would certainly have caused much dissatisfaction among the Indian Musalmans who do not wish to see any serious friction arising between the two Powers. But every Indian Musalman knows his duty to the British Government, and he would not be likely to do anything against the latter in the event of war, so that it was weak-minded of the trustees of the Muhammadan College at Aligarh to inform the Government that their college had nothing to do with the Muhammadan meeting held in that town, which had wired to the Viceroy requesting him to induce the British Government not to fall out with the Sultan of Turkey over the Egyptian affair, in view of the pain it would cause to the Muhammadan community.

The *Oudh Akhbár* (Lucknow), of the 23rd May, thanks God that the impending war between England and Turkey has been warded off by the latter complying with the immediate demand of the former. Turkey has, however, suffered in the eyes of the world a serious loss of prestige as suzerain of Egypt in the present dispute.

Al-Azíz (Agra), of the 21st May, expresses satisfaction at the agreement the parties have come to in the matter.

(b).—*Home.*

AGRA AKHBAR,
21st May, 1906.

An appeal to Musalmans to keep themselves aloof from all kind of political agitations.

3. A Musalman correspondent of the *Agra Akhbár* of the 21st May, referring to the present state of unrest and disquiet in Bengal and elsewhere, and observing that the Bengali leaders have now begun to openly oppose the Government and to use in their speeches and writings such expressions against it as are not only libellous but border on sedition, warns his co-religionists to maintain their attitude of strict aloofness from all political agitations and from the present action of the Bengalis against the authorities, lest they should have to bear the brunt of Government wrath along with others, as they did in the Mutiny of 1857.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

NASIM-I-AGRA
11th May 1906.

A suggestion that Government should pay travelling expenses to under-trial prisoners who are acquitted after having been brought for trial from a distance.

4. The *Nasím-i-Agra* (Agra), of the 11th May, says that as all convict prisoners in Indian jails are on their release sent to their homes by Government at the public expense, the same concession ought to be extended to under trial prisoners who have been brought to a court for trial from a distance and have been

acquitted. Such men have at present either to beg or steal to provide themselves with money to enable them to return home. This is very unsatisfactory and demoralizing. Lately a British soldier, named Emerson, who was called from England for trial in Madras, was, on his acquittal, not only paid his passage money home, but also a sum of Rs. 50 for contingent expenses; and there is no reason why an Indian under-trial prisoner should not be treated in the same generous way in similar circumstances.

INDIAN PEOPLE,
17th May, 1906.

Treatment of under-trial prisoners.

5. The *Indian People* (Allahabad), of the 17th May, says:—The Nizámat Adálat of 1805 seemed to have been more keen about the treatment of under-trial prisoners than the High Court of 1905. The Registrar of that court in communicating the orders of the Adálat wrote to the courts of circuit, under date January 4, 1805, that it was the evident intention of the regulations that no prisoner, before he is brought to trial, should suffer more corporal restraint or personal ignominy than may be unavoidable for his safe custody and appearance at the time of the trial, that the courts of circuit were required to be careful in observing this principle; and consequently they were not to confine in fetters any person for trial before the court of circuit who may be charged with a bailable offence and committed to prison from inability to find bail, or who, though not admitted to bail, may not have been charged with a heinous offence such as from the nature and circumstance of the case, considered with the prisoner's condition of life, may appear to render the use of irons indispensably requisite for his secure custody.

AL AZIZ,
21st May, 1906.

Hard lot of prisoners in Indian jails.

6. *Al Aziz* (Agra), of the 21st May, lamenting the hard lot of prisoners in India, as contrasted with the far better treatment accorded to their *confreres* in America and other civilized countries, regrets that the Committee, which was formed at Lucknow some years ago to help released prisoners and save them from becoming habitual offenders, proved a failure owing to the apathy of the general public in the matter.

RIYAZ-UL-AKHBAR,
16th May, 1906.

The question of the transfer of the High Court from Allahabad to Lucknow.

7. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th May, referring to the question of the transfer of the High Court from Allahabad to Lucknow, says that, as Lucknow occupies a more central position and enjoys a more salubrious climate than any other place in the United Provinces, the major portion of the inhabitants of these Provinces are sure to be in favour of the transfer of the High Court to the latter town. Government should therefore, the editor urges, carry out the long deferred measure, paying no heed to the unreasonable protest of the Allahabad people against it.

ALLAHABAD LAW JOURNAL,
16th May, 1906.

Revival of the proposal to transfer the High Court from Allahabad to Lucknow.

8. The *Allahabad Law Journal* (Allahabad), of the 16th May, referring to the revival of the proposal to transfer the High Court from Allahabad to Lucknow, says:—What are the grounds for the proposal that some people seem to have so much at heart? The two Courts should be amalgamated. Granted, but why should not the amalgamation be effected at Allahabad? Lucknow is a beautiful and historic city with its ruins and mausoleums and parks, with its romantic associations of oriental pomp and its yet unfaded memories of *Nawábi* pleasance. It is patronised by the *taluqdars* of Oudh, it has a large cantonment,—and also, let us admit, a large Eurasian population. It is true the society in Allahabad may not be so bright, but who can deny that it has had a historic past too,—a more ancient one, in fact,—and that its situation at the confluence of two of the mightiest streams in this part of the world, and guarded by an exceptionally strong fort built in Emperor Akbar's time, is of the best? Its climate in point of general dryness and healthiness yields to that of no other city in the United Provinces and is certainly much superior to that of Lucknow: it has a beautiful civil station, and it is now connected by a network of railways with the rest of the province. It has to be noted that the N.-W. P. High Court being principally an appellate court, it is not necessary that an absolutely central spot should be found for its location, but when we remember that it exercises some jurisdiction not only over Kumaun and Rajputana, but also over a portion of the Central Provinces, Central India and Ajmere, it becomes abundantly plain that it is at present as centrally located as it well could be. It has been suggested that a commercial court should be established in Lucknow. By this we believe it is meant that there should be a separate

court for the determination of causes in which tradesmen generally, or members of bodies like the Chamber of Commerce specially, are interested in their personal capacity. For in these provinces commercial causes in the true sense of the term, that is, causes which involve questions, say, of the law merchant, are fewer even than the proverbial angel's visits. Now we do not see that there is any need for a separate court presided over by a special Judge for the determination of such causes, and, even if there were, we are not satisfied that proper arrangements for their determination could not be made at Allahabad.

We mean no disparagement to the Judicial Commissioner's Court or its bar, but we think that as to the tone of the Allahabad bar or the efficiency of the Allahabad court there is not much room for difference of opinion, and we do not see why the general law of nature should not apply and the larger body be left to attract and absorb the smaller.

It is clear that the removal of the High Court from Allahabad will mean the ruin of this station. Agra was ruined in this way 38 years ago, and when it is recollected that the civil station of Allahabad was built upon an assurance then given by the local authorities that there would be no further change, it may be seriously doubted whether the Provincial Government is now entitled to bring forward this "change to Lucknow" scheme. The carrying out of the scheme, it is further understood, will involve an expenditure of 80 lakhs of rupees. Is it right that the Indian tax-payer in these days of famine and pestilence should be called upon to find this enormous sum of money for the gratification of the whim or hobby of one or more officers in power? The people do not want the change, the administration of justice will in no way be benefited by it, and the Government of India deliberately vetoed it only a short while ago. It has not been yet suggested that the seat of Government or the University should be removed from Allahabad to Lucknow. For the re-opening of a settled, and rightly settled question, therefore, we can see absolutely no justification. The zeal and perseverance, with which the attempt to effect such a re-opening is being supported on the part of some persons, are surely worthy of a better cause, and we can only express our regret that there should be so much misdirected energy in the world.

INDIAN PEOPLE,
17th May, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

9. The *Indian People* (Allahabad), of the 17th May, referring to the revival of the question of the transfer of the High Court from Allahabad to Lucknow, says :—With regard to the absolute need of publicity the feeling at Allahabad and Lucknow is happily the same. If there is any proposal for transfer, why is it not put before the public?

* * * * * * * *

An appeal to Government to publish the papers will be vain, because the Local Government has not gone about the matter in an open and straightforward fashion. But is there no means of attempting to uplift the veil of mystery that overhangs this important question in which the public is vitally interested? Let the agitators and counter-agitators cogitate and ponder over the matter and find some way, if possible, for publicity is desirable in the interests of all.

INDIAN PEOPLE,
20th May, 1906.

Press *communique* regarding the question of the transfer of the High Court from Allahabad to Lucknow.

10. The *Indian People* (Allahabad), of the 20th May, says :—On the 10th of this month we made a suggestion that the great uncertainty and uneasiness prevailing in consequence of the rumour that the High Court of Allahabad would be transferred to Lucknow might be set at rest by a press *communique* issued by the Local Government stating the facts. On the 16th the Local Government issued a communication, which has been published in all local papers on the subject. We desire in the first place to withdraw and to express regret for the statement we made that the Local Government was keeping the facts from the public. Next we shall have not the presumption to say that the *communique* has been issued at our suggestion, neither do we believe the omission to send us a copy is intentional.

* * * * * * *

If the future location of the enlarged single High Court is in doubt, the future location of the University should be also in doubt. The Judicial Commissioner's Court at Lucknow is to be raised to a High Court, and must naturally be merged with the Allahabad High Court.

OUDH AKHBAR,
24th May, 1906.

The question of the transfer of the High Court from Allahabad to Lucknow.

11. The *Oudh Akhbár* (Lucknow), of the 24th May, referring to the press communique issued by the Local Government regarding the question of transfer of the High Court from Allahabad to Lucknow, says that as it is desirable to have only one High Court of Judicature for the United Provinces of Agra and Oudh, and as the question of its location is to be finally settled, the authorities cannot find a more suitable place for the location of such a court than Lucknow, which, besides occupying a central position and enjoying a more salubrious climate, is also one of the important historical and picturesque towns in the country. Again, there are vast outlying plains in Lucknow, which will afford ample accommodation for construction of the court and other buildings, while Allahabad, being already overcrowded, can hardly admit of any large new building being constructed there. Besides, Lucknow is already the headquarters of the Medical, Jail, Post-office and Land Records Departments, and it should therefore be advantageously made the seat of the High Court also. On the other hand, the transfer of the High Court from Allahabad, far from causing any injury, will prove rather a blessing to it, inasmuch as it will afford the University ample room for its development and expansion and enable the local authorities, no more trammelled by overcrowding, to improve its sanitation and thereby make it a more healthy place for pilgrims who visit it from all parts of the country than it is at present.

The same paper in its issue of the next day, the 25th May, recapitulating its arguments in favour of the location of the High Court at Lucknow, adds that it is only the Allahabad vakils who from interested motives are opposed to the transfer of the High Court to Lucknow; otherwise the editor believes that the great majority of the people will be glad to have the one High Court of Judicature for the United Provinces located at Lucknow, and not at Allahabad.

ADVOCATE,
20th May, 1906.

A criminal suit against the tahsildar of Bansi, district Basti.

12. The *Advocate* (Lucknow), of the 20th May, says:—One Nur-ul-Haq of Basti has brought a criminal suit against Munshi Abdul Razzáq, tahsildar of Bansi, district Basti, on a rather curious charge, which was that the complainant's cousin and the accused's son had a quarrel when playing together. The tahsildar is said to have seized the former, to have made him sit in the sun and to have had him shoe beaten by his peon from the effects of which he became senseless, and that after this he abused the complainant and his female relations.

ARYA MITRA,
24th May, 1906.

Murder of Indians by Europeans.

13. The *Árya Mitra* (Agra), of the 24th May, observing that as Europeans are either not punished at all or punished only nominally for murdering natives, they have not the least scruple about killing a native. A British soldier lately shot a sodawater seller in his abdomen at the toll-bar near Simla, because the latter asked him for payment of the price of the sodawater he had taken from him. The poor sodawater seller now lies in a precarious state in hospital. Similarly another British soldier shot dead a sweeper's boy last week in Jullundur cantonment.

(*b*).—*Police*.

UNION GAZETTE,
21st May, 1906.

The *Kotwál* and hawkers at Moradabad.

14. The *Union Gazette* (Bareilly), of the 21st May, complains that the *Kotwál* of Moradabad has for some time past been arresting hawkers found selling their articles in the public streets, which has caused much dissatisfaction among the people. The local authorities should see to the matter.

ADVOCATE,
24th May, 1906.

A daring dakaiti at a village in the Bijnor district.

15. A correspondent of the *Advocate* (Lucknow), of the 24th May, says:—A daring dakaiti was committed in a house in a village some miles from Bijnor on or about the 23rd April. The robbers were armed. They somehow entered the house in the early part of the night and when all was quiet they began to beat the occupants. When the alarm was given the villagers assembled and surrounded the house. On this the dakaits fired, and several persons were wounded. The villagers were frightened, as they had no arms, and desisted from offering resistance to the dakaits so that the latter were able to obtain all the property by torturing the owner of the house and

to carry away without opposition nearly thirteen thousand rupees worth of cash and ornaments. The police are making inquiries, but up to now no clue has been found.

ADVOCATE,
24th May, 1906.

A case of *Sati* in the Bijnor district.

16. A correspondent of the *Advocate* (Lucknow), of the 24th May, says :— A Bania, aged over 50 years, was suffering from bubonic plague for some days. When he lost all hopes of recovery, he informed his wife, who was nearly 23 years old, of his imminent death. The woman, on hearing these sad words, made no reply. Then though she had fasted the previous day, she took no food, and engaged herself in dressing carefully. After this she secretly stocked some fuel on the roof of her house and sprinkled oil over it. In the night she sat on the pyre and set fire to it without being seen by any one. When the fire rose, other persons ran to the roof but too late as life was extinct. Next morning after the usual police enquiry was made she was again burnt on the burning-ground. She was a woman of the strict Hindu type. Her husband also died some days after her death.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

NASIM-I-AGRA,
19th May, 1906.

A complaint against *ekke* drivers at Agra.

17. The *Nasím-i-Agra* (Agra), of the 19th May, complains that a large number of *ekkas* collect in the evening in the *Sabzi-Mandi* at Agra, causing thereby much inconvenience to passers-by. *Ekka* drivers also often drive their *ekkas* recklessly on the public roads. The local authorities should see to the matter.

BHARAT JIWAN,
21st May, 1906.

Need for lighting a certain public road at Benares.

18. The *Bhárat Jíwan* (Benares), of the 21st May, complains that as no municipal light is put up on the road leading from Sonárpura to the Bhelupur police station at Benares there is great danger of pedestrians being run over by *ekkas*, or of the latter running against one another, especially on Tuesdays when the road is much used by people going that way to visit the temple of Durgaji. On Tuesday last a collision actually took place between two *ekkas* on the road at night on account of the darkness. The Municipal Board would do well to arrange for properly lighting this road.

(e).—*Education.*

Nil.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

RIYAZ-UL-AKHBAR,
16th May, 1906.

The *Swadeshi* movement and its connection with the Partition of Bengal.

19. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th May, says that the *Swadeshi* movement, if rightly conducted and persevered in, is no doubt calculated to promote the well-being of India, but that there can be no denying the fact that the Bengalis have set it on foot in their resentment against the Partition of Bengal, and not from any really patriotic motives. For it is absurd for the Bengalis to reject English goods, while they have no objection to using American, Japanese and even German articles.

INDIAN PEOPLE,
17th May, 1906.

An Englishman on the arrest of Babu Surendra Nath at Barisal.

20. The *Indian People* (Allahabad), of the 17th May, says that referring to the recent arrest and fine of Mr. Surendra Nath Banerji, and its effect upon orthodox Hindu opinion and sentiment, an Englishman, long resident in Calcutta, writes :—" Mr. Banerji is a Brahmin of the highest caste, a past President of the National Congress, an orator and a statesman, a leading journalist, whose unpardonable fault in official eyes is his fearless denunciation and exposure of all acts of the administration which, in his judgment, are detrimental to the welfare and happiness of the people.

As a Brahmin he enjoys, also, a religious and social eminence among his countrymen which has no counterpart in European countries. The arrest and fine of such a man is a public outrage, and is calculated to produce much the same effect on the public mind in Bengal as would be produced in Anglican religious circles in this country were the Archbishop of Canterbury to be brought up before a Metropolitan Police magistrate on a charge of street brawling and to be fined, with the alternative of being sent to jail"

INDIAN PEOPLE,
17th May, 1906.

The late Barisal affairs.

21. The *Indian People* (Allahabad), of the 17th May, says:—Let the situation be surveyed calmly. Let the talk about sedition and disloyalty cease, and let us speak out frankly. Who can possibly doubt that if things go on as they are doing in East Bengal, if other Local Governments follow the brilliant example of Sir Bampfylde Fuller, sedition and disloyalty must be the result? As long as the constitutional character of the Government remains unchanged, there need not be any apprehension of disloyalty and sedition, but no one can for a moment suggest that the Government may establish an era of misrule without the danger of a popular rising.

* * * * * * * *

In East Bengal meetings are being held everywhere where *Bande Mátaram* is being shouted every day. A local Anglo-Indian paper of Allahabad said that the words themselves may be innocent, but everything depends upon the spirit in which they are uttered. Let it be conceded at once that the words are uttered in a most truculent spirit. How are they to be put down?

* * * * * * * *

One of the most common accusations against the educated classes of India is that they are not in touch with the mass of the population. True, but has any one taken the trouble of inquiring why these classes are out of touch with the people? Simply because they have tried all these years to be in touch with the Government. The Government is not in touch with the people and those who strive to keep in touch with the Government are out of touch with the people. Even those who criticise the Government strive to keep in touch with it. Otherwise, will there be any difficulty for the educated classes to keep in touch with the mass of the people?

* * * * * * * *

How were *Swadeshi* vows taken and the boycott of foreign goods enforced in village and hamlet if the educated classes were out of touch with the mass of the population.

* * * * * * * *

If Sir Bampfylde Fuller cannot put down the shouting of *Bande Mátaram*, he will be defeated, and he is even now face to face with such a defeat. The much abused educated classes are working among the people and getting into touch with them. Will the Government simply look on and let things take their course, confident in its superior strength, or will it try to divert the constant drip of water from the rock?

TOHFA-I-HIND,
18th May, 1906.

The *Tohfa-i-Hind* on the recent Barisal incidents.

22. The *Tohfa-i-Hind* (Bijnor), of the 18th May, referring to the recent Barisal incidents, and giving an Urdu translation of an article published by Mr. Romesh Chandra Datta in the *Statesman*, agrees with him in thinking that if some (less passionate) officer other than Sir Bampfylde Fuller, who had already acquired a reputation for his severities in other places, had been appointed to the Lieutenant-Governorship of Eastern Bengal, he would have, by his forbearance and conciliatory policy, checked the excitement which the partition of Bengal has created among the Bengalis. It is much to be regretted that the local authorities should have adopted the harsh measures they did in stopping the procession to the Pandal of the Bengal Provincial Conference. It would be difficult to find a parallel to such conduct of British officers on a similar occasion in the history of British rule in India. If the Conference could be dispersed by a mere verbal order of the District Superintendent of Police, why could not the procession too be broken up by a similar order, and what need had the police for attacking the respectable delegates with *láthis*? Again, the local authorities can adduce no good argument to support their statement that if the procession and the Conference were not

dispersed, there was danger of a breach of the peace. The delegates quietly bore the ill-treatment of the police, and put up with the arrest of Babu Surendra Nath, without offering the least resistance. In the face of such peaceful conduct on the part of the people, it hardly sounds well for the authorities to seek to justify their conduct by their alleged anxiety to keep the peace which was in no way threatened. It is to be hoped that the Secretary of State for India will, after duly considering the whole affair, issue such orders as will remove the unrest and disquiet now prevailing in Eastern Bengal.

INDIAN PEOPLE,
17th May, 1906.

Withdrawal of the Government circular prohibiting the shouting of *Bande Mátaram* in Eastern Bengal.

23. The *Indian People* (Allahabad), of the 17th May, says :—To describe the second circular of the Government of East Bengal, dated the 12th instant, withdrawing the first circular prohibiting the crying of *Bande Mátaram*, as a process of climbing down would be inaccurate, for it bears all the signs of an involuntary movement and an irresistible propulsion from above. The first circular was malignant, vengeful and arbitrary; the second is graceless, precipitate and half-apologetic. No reasonable person will believe that the second circular has been issued at the instance of the Government of East Bengal. It is a tumbling down all in a heap, with heels in air and head to the ground. It is the first turn of the screw on the back of Sir Bampfylde Fuller. The occasion of the second circular, it is said, is 'the self-restraint generally displayed by the people of this province on the occasion of the recent regrettable occurrence at Barisal.' Did the self-restraint consist in not retaliating when the police assaulted the delegates without provocation, or in not shouting *Bande Mátaram* till the assault was committed? And from what point of view was the occurrence at Barisal regrettable? Was the conduct of the magistrate and police regrettable, or was it the forbearance of the delegates that was regrettable? The test case has been decided before it has been put to the test, for the question was the legality of the first circular, and the circular itself has been withdrawn without waiting for the issue of the several cases. The public has now witnessed the first instalment of Sir Bampfylde Fuller's humiliation. Whether he will himself realize it is more than doubtful, for a man of his stamp will not resign under any circumstances unless compelled to do so.

INDIAN PEOPLE,
20th May, 1906.

Withdrawal of the *Bande Mátaram* circular in Eastern Bengal.

24. The *Indian People* (Allahabad), of the 20th May, says :—Sir Bampfylde Fuller is reputed to be a good Persian scholar. We presume he knows the well-known Persian couplet which says, 'What the wise man does, the unwise man also does, but not till he has heaped upon himself a thousand disgraces.' It is impossible not to think of this couplet now that the *Bande Mátaram* circular has been withdrawn, but perhaps administrators have short memories, and it is not unlikely that Sir Bampfylde Fuller forgot this little couplet in the midst of his many duties. Anyhow, it is never too late to learn, or to be reminded of your early lessons. The only unfortunate part of it all, however, is that the lesson in the present case has been too dearly learnt. The Bengali, it is said, is a noisy creature and not long ago the *Pioneer* remarked that Mr. Morley did not know his Bengali. Whether Mr. Morley knows or does not know the Bengali, it is certain that the latter knows John Bull too well to forget that he is very slow to move, and that when the still small voice fails the only force which can move him is noise and clamour.

BHARAT JIWAN,
21st May, 1906.

Prohibitory order regarding the cry of *Bande Mátaram* withdrawn in Eastern Bengal.

25. The *Bhárat Jíwan* (Benares), of the 21st May, rejoices at the issue of a circular by the Government of Eastern Bengal, withdrawing its previous order prohibiting the shouting of *Bande Mátaram* in public streets, though with the uncalled for proviso that the cry should not be raised in quarters inhabited by Muhammadans to avoid giving offence to the latter. The editor is at a loss to understand why the cry should be supposed to cause annoyance to Muhammadans when many of them have gladly adopted it as a complimentary address to one's motherland, slightly changing it into *Bande Mádaram* (I am servant to mother, *i. e.*, motherland).

NASIM-I-AGRA,
19th May, 1906.

Performance of a native play stopped at Bombay because it contained the expression *Bande Mátaram*.

26. The *Nasím-i-Agra* (Agra), of the 19th May, observes that *Bande Mátaram*, though a perfectly harmless expression, has, strange to say, come to be dreaded by Government officers, especially the police, not only in Bengal but

in other provinces also. Lately a play, entitled the *Jágran*, was to be performed at Bombay, and the Commissioner of Police had already given permission for its performance. But because the expression *Bande Mátaram* happened to occur in the play, the District Superintendent of Police was so upset by it that he at once took steps to stop its performance. It is a great pity indeed that British officers, carried away by imaginary fears, should be led to interfere in this arbitrary way in ordinary matters, and thereby embitter the feelings of the ruled against the rulers.

INDIAN PEOPLE,
20th May, 1906.

The late Barisal incidents, and the present relations between the rulers and the ruled.

27. The *Indian People* (Allahabad), of the 20th May, says :— A change seems now to have come over the spirit of our rulers, and it has resulted in a change in the spirit of the ruled too. What is the nature of this change in the spirit of the rulers? The spirit you may now call either Imperial or despotic; there is a clear intention on the part of present-day administrators to rule according to their own lights quite irrespective of the wishes and sentiments of the people. And to achieve this end some administrators have even descended to the mean, if old, trick of setting class against class and fomenting internal dissensions among the people. Why they have done so is more than we can tell. But it is for us to take note of facts. Now among these facts the most important to note is the growth of a national feeling in the country. It is all very well to talk of India as a country of many peoples, and to sneer at the educated Indians as a microscopic and discontented minority. The country is at last asserting its claim upon the children of its soil, and they are awaking to respond to the call of their natural leaders. For who can be the leaders of the children of the soil? Surely only those who are of them, flesh of their flesh and bone of their bone, who live and toil with them, who feel and think with them, but who by reason of education and culture, of training and experience, have learnt to voice their hopes and aspirations and to formulate their grievances. It is the best and brightest sons of these children of the soil who receive the benefits of education and subsequently become their mouth-piece, and they, and through them their parents, are every day coming better and better to realize that their country is one and the cause of that country is one. It is for this reason that we find that the cry of *Bande Mátaram*, first raised in Bengal, has been enthusiastically taken up from one end of the country to the other, and there has been a general upheaval of patriotic feeling the like of which had not been seen for centuries in India. Facts cannot be blinked, and it is sheer madness on the part of some of our Anglo-Indian rulers and their organs to shut their eyes obstinately to the coming change, and not face the situation fairly and squarely. The spirit in which the cry of *Bande Mátaram* is now uttered was never in better evidence than recently at Barisal, when Superintendent Kemp and his constables went on a raid upon the delegates to the Provincial Conference.

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Now to see the spirit in which the cry of *Bande Mátaram* was uttered by these delegates we will examine a typical case, *viz.* that of the Bengali boy who was mercilessly thrashed with regulation *láthis* and pushed back into a tank and would have died but for the timely intervention of a policeman more sensible than others. At each blow of the *láthi* (and be it noted in passing that the Allahabad High Court holds a *láthi* like this to be a murderous weapon) the boy cried *Bande Mátaram.* It was a meek submission to duty's call. If he was to be beaten in his country's cause he did not complain, he would not run away, but he called with the greater fervency upon his mother-country and readily bared his little frame to the tribulation that his was the fate and the glory to endure. The only parallel that we can think of is the case of little Hugh of Lincoln, whose story Chaucer has commemorated in the *Canterbury Tales*, and whom the Christians regard as a martyr.

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It behoves our rulers to come closer to the subject people they rule and to understand them better. It is most regrettable that every day the breach between the Anglo-Indians and the "Indo-Anglicans" is widening. (By Indo-Anglicans we mean all English-educated Indians, whether they have visited Europe or not). So long as the Anglo-Indians prefer to form a caste by themselves apart from the people, exclusive, disdainful and repellant, no better understanding between the rulers and the ruled can be brought about. The Anglo-Indian of to-day is like a bird of passage in the country, who has a supreme contempt for the children of the soil and never admits them into his proximity 'except on business.' It is this *noli me tangere* attitude that, we believe, is responsible for the grievous political blunders that have within the course of one year convulsed the country. The truth of the matter is that the Anglo-Indian does not care to know the Indo-Anglican, he has no respect or sympathy for him, he does not wish to cultivate friendly relations with him, he does not read his papers or publications, he does not try to look at things from his stand-point. The result is a hopeless misunderstanding, which inevitably causes grave injustice at every step. The Anglo-Indian should know that genuine feeling, even if unreasonable to his mind, deserves not to be disregarded and must not be outraged. There is a limit to endurance. Embittered feelings lead to violent courses, resentment breeds fixity of resolve and then physical suffering ceases to have any terrors.

Rumour regarding the appointment of Sir Bampfylde Fuller as next Lieutenant-Governor of the United Provinces.

INDIAN PEOPLE, 20th May, 1906.

28. The *Indian People* (Allahabad), of the 20th May, says:—There was a rumour abroad that Sir Bampfylde Fuller would be appointed to succeed Sir James Digges LaTouche as Lieutenant-Governor of these Provinces. Much as we sympathise with our countrymen of East Bengal we cannot say that we regard such a prospect with equanimity. If Sir Bampfylde Fuller has proved unfit to be the Lieutenant-Governor of the new Province, he is still more so to rule these Provinces. If, however, there is a proposal to appoint him Governor of the Andaman Islands and the penal settlement of Port Blair, we shall unreservedly wish him joy, though at the same time we must confess to a feeling of lurking sympathy for the convicts.

Mr. Morley on the administration of Eastern Bengal by Sir Bampfylde Fuller.

INDIAN PEOPLE, 20th May, 1906.

29. The *Indian People* (Allahabad), of the 20th May, says:—The enigmatic statement of Mr. Morley that it is the wish of the Local and Indian Government to act in a sympathetic and considerate spirit is almost annoying. Who in the world will believe that Sir Bampfylde Fuller has ever had the wish to act in a sympathetic and considerate spirit, when he went about proclaiming that he would recall the days of Shaista Khan? And now it is added the prosecution of boys will be put a stop to—also by higher authority. The truth is that the desire to deal liberally with India is diminishing with all Governments in England.

An appeal to Indians to use *Swadeshi* articles exclusively.

MURAQQA-I-TASAWWUR, 21st May, 1906.

30. The *Muraqqa-i-Tasawwur* (Fatehpur), of the 21st May, regrets that while the so-called Indian patriots talk much of the need for encouraging and improving the Indian arts and industries, they themselves freely use foreign articles, disliking country-made goods, and appeals to Indians to make a point of using nothing but Indian goods, if they sincerely desire to bring about a regeneration of their country.

The Bengalis throwing up Honorary Magistracies in resentment against the late Barisal incidents.

KANAUJ PUNCH, 23rd May, 1906.

31. The *Kanauj Punch* (Kanauj), of the 23rd May, referring to the Barisal incidents, asks why the Bengalis should have courted the treatment they received at Barisal by defying the Local Government's circular prohibiting the shouting of *Bande Mátaram* in the public streets. They could have been loser in no way if the Bengalis had abstained from raising the cry in obedience to the Government circular, but having acted against it they are now committing another folly of throwing up honorary magistracies as if they could thereby change the policy of Government. It is a great pity that the Bengalis have not of late been guided by wisdom in their actions.

A procession and a meeting at Barisal.

ADVOCATE, 24th May, 1906.

32. The *Advocate* (Lucknow), of the 24th May, contains the following:—An unprecedented procession of Hindus and Muhammadans, numbering over ten thousand souls, singing national songs and crying "Bande-Mátaram" and "Momin-Allaho-Akbar," went out of Babu Dina Bandhu Sen's house and passed through the main streets of the town at Barisal headed by Babu Aswini Kumar, Mr. Saiyid Motahhar Husain, Chowdhary, Barrister-at-Law of Shaistabad, and Mr. Musharraf Husain, zamindar of Charamandi.

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The large assembly met at Raja Bahadur's Haveli which was transformed into a surging mass of humanity. There Babu Aswini Kumar rose amidst deafening cheers of "*Bande Mátaram*" and delivered a fiery speech saying that the withdrawal of the circular was not the grant of a favour. It was really extorted from the authorities by the little bit of manliness that was exhibited by the people. He referred to Mr. Morley's reply to show how they had (?) won by perseverance in the agitation, and exhorted the vast audience, amidst repeated cries of "*Bande Mátaram*" to continue the agitation and work out the *Swadeshi* vow with redoubled vigour and never to cease until they had won Home Rule in India like that given to the Colonies.

He proposed and Babu Behary Ram was voted to the chair.

Maulvi Motahhar Husain moved a resolution expressing, on behalf of the residents of Barisal, a profound sense of gratitude to the gentlemen and Associations in different parts of India and the world, who have expressed their sympathy with the Barisal Conference in their troubles. Babu Nibaran Chandra Das seconded the motion and accentuated the given determination of the assembly to persevere in the *Swadeshi* cause. Chowdhary Mossalar Musharraf Husain supported the resolution. Several other gentlemen also addressed the meeting.

INDIAN PEOPLE,
17th May, 1906.

The Muhammadan riots at Mymensingh, and a suggestion for the recall of Sir Bampfylde Fuller.

33. The *Indian People* (Allahabad), of the 17th May, says:—Even while the Lieutenant-Governor was complacently talking of the self-restraint of the people of East Bengal, the lower classes of Muhammadans in the Mymensingh district were proving their power of self-restraint by organised acts of hooliganism, and plundering and raiding Hindus. We have not the least doubt that Sir Bampfylde Fuller will attempt to attribute this outbreak of lawlessness to the *Swadeshi* movement and *Bande Mátaram*. But the fact is clear as day that the trouble is entirely due to the foolish speeches of Sir Bampfylde Fuller, his announcement that he was an incarnation of Shaista Khan, his senseless talk of a Hindu and Muhammadan wife, and his systematic persecution of Hindus. Wherever he went he tried to set the Muhammadans against the Hindus, and his officers took their cue from him. At Mymensingh it is alleged a number of *Maulvis* actually excited the lower order of Muhammadans against the Hindus, saying that the authorities and the Government would support them. Seeing what the Government and the authorities were doing the Muhammadan roughs naturally thought they might go a step further and do a little looting on their own account. If the Government of India and the Ministry are wise, they will at once recall the first Lieutenant-Governor of East Bengal—the most unfortunate selection ever made—and replace him by a safer and wiser man.

MOHINI,
18th May,
1906.

The alleged Muhammadan atrocities at Mymensingh.

34. The *Mohini* (Kanauj), of the 18th May, referring to the news regarding the atrocities said to have been recently committed by the Musalman rabble on the Hindus at Mymensingh, says that the rumour could not be true that certain local officers themselves had lately been instigating the Musalmans to set upon the Hindus, with a view to stopping their *Swadeshi* agitation. But it is very surprising that the dire events as reported should have occurred in broad daylight. It is, however, to be hoped that Government will, after making a thorough inquiry into the matter, have the offenders severely punished according to the gravity of the crime they have committed.

RIYAZ-UL-AKHBAR,
20th May, 1906.

The reported Muhammadan riots at Mymensingh.

35. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th May, referring to the reported plunder of certain Hindu houses and bazars by Muhammadans in Mymensingh, indignantly repudiates the allegation made by certain Congress papers that some Muhammadan papers in the United Provinces had instigated the *Maulvis* of those provinces to go to Eastern Bengal and excite the Muhammadan population there against the Hindus. When even the educated classes in Eastern Bengal are unwilling to obey Government orders and readily defy them at present, there is no wonder that the masses there should be led to commit atrocities in a moment of excitement.

ADVOCATE,
20th May, 1906.

The Mymensingh disturbances.

36. The *Advocate* (Lucknow), of the 20th May, says:—"An eye-witness" writes to us from Barahit, Iswarganj, under date May 7th:—The invisible hands which have been pulling the string from behind the screen to promote a racial discord between Hindus and

Muhammadans, have attained a most barbarous success in our part of the province. Indeed, the success of these designing men in exciting the local Muhammadans against their Hindu brethren has been so complete here that the honour, life as well as the property of the Hindu community at large have been seriously jeopardized. Hitherto, the Hindu and the Musalman in this part of the country, as elsewhere, were living side by side in amity and peace, each sympathising with the other in his weal and woe, but thanks to these designing men, the Musalman has turned false to his peace-loving Hindu brother and he is now his implacable foe. There are, of course, some honourable exceptions. Anyhow, the manner in which some Muhammadans express their hatred against the Hindus is at once anarchical and unprecedented in the annals of British India. Thousands of unmeaning false promises have, it is said, been held out by designing men to these ignorant Muhammadans and they have been led to believe that Government has actually outlawed the Hindus and no amount of lawlessness and ferocity against them would be criminal. Every ignorant Musalman in this part of the country now considers himself a Sir Bampfylde Fuller. This conviction has gained ground with them for the further reason that since their outbreak, the cry of the suffering people for police help has been met with a very weak response, and ignorant men have been thus led to believe that Government would not come to the rescue of the aggrieved.

The ostensible mission of these designing men is to snatch away Muhammadan menials from Hindu households, and to cut off all communications with the Hindus and if possible to make converts of them. If it is to be admitted that in these days there is nothing very objectionable in these things, yet it may be safely said that the measures, to which they have invariably been resorting to effect their purpose, are simply alarming and audacious enough to try the patience of a responsible constitutional Government. They appoint a day for assault under the cover of " Wáz" (so they call it), announce it, in broad daylight, by beat of drums in the surrounding bazars and assemble in several thousands. The offensive weapons which they generally wield are spears, spikes, large bamboo clubs (admirable imitations of police regulation *láthis*) missiles, brickbats, etc., etc. They forcibly enter the houses of innocent men, intimidate them, insult them, and do a thousand other things in which a lawless unruly mob diabolically delights.

Since their outbreak they have carried on their depredations in the neighbouring villages of Khanpur, Ghagrapara, Maliaty, Purahata, Khalbeda, Purail, under the ringleadership of a so-called Maulvi and a newly converted Muhammadan.

It is impossible to give a detailed account of all their depredations in their wild enormities, but the one which took place yesterday in the village of Purail deserves special mention, as it surpasses all their previous achievements, both in its intensity and extent. Babu Kasi Nath Sircar is a respectable and well-to-do *taluqdar* of that village. For reasons best known to themselves, he has been picked out as a fit object for their assault and has hitherto been twice assaulted in his own house. The first assault was made on the 13th of Baisakh last, by several hundreds of regularly armed men and led by the new convert. They began by snatching away a Muhammadan servant of Kasi Babu, but the fellow managed somehow to escape though not unhurt, from their clutches, and came back to his master. The ruffians broke into the house, peremptorily demanded the restoration of the fugitive and grossly abused the master, and, but for the intervention of several heroic spirits, things would have ended very seriously. That day, however, they had to go away unsuccessful, but only to come back again with redoubled energy and force. They proclaimed their object as usual, invited Muhammadans from all quarters by beat of drums to assemble on the 23rd of Baisakh in the maidan before the house of Kasi Babu. This premeditated, preorganised second assault was accordingly made yesterday, and was solely in the spirit of retaliation. From about 1 P. M. the Muhammadans began to pour in from various quarters and from as far off as 10 to 12 miles, those, from places at a still greater distance, having found their abode in the adjoining Muhammadan houses during the previous night. In about 2 or 3 hours they numbered about 6,000 strong, all armed with weapons as enumerated above. The brandishing of the *láthis* and spears and the sky-rending cries of 5,000 persons were, in themselves, sufficient to strike terror into the hearts of a regularly disciplined police force, not to speak of lay persons. This time too the assailants took the initiative by asking Kasi Babu to restore to "them the servant and ask pardon for his past misdeeds" under the penalty of having his houses demolished and the members of his family outraged. But Kasi Babu was not the man to be so easily intimidated and he turned a deaf ear to their peremptory demand. But the result of such a course was only too obvious. Thousands of men at once mounted the banks of the tank in front and began to brandish their *láthis* and spears and to throw stones in torrents, and many of them began to rush into the house. The assailants were led by both their ringleaders. This time Babu Harimohan Das, Inspector of police, with the Sub-Inspector of Iswarganj, a Head constable and several constables, dafadars and chowkidars, was on the spot, but in their attempt to stop the assailants the police were mercilessly beaten and stoned. Two of the chowkidars were stoned almost to death. Several gentlemen of the neighbourhood came to the help of the police, and it was through their combined efforts and the agency of a gun which had to be fired (happily without injury to life) that the ruffians could be made to take to their heels and disperse in various directions. On their way back they demolished several huts and several houses of prostitutes in Haruabazar, and there beat with its keeper, an elephant of Babu Madan Mohan Dutt, B. L., Pleader, Iswarganj. To-day they have looted Dhitpur Bazar. Thus every day brings to light fresh cases of their oppression, and from the wide field of their operations and the multiplicity of their missions, it appears that they have declared a regular crusade against the Hindus.

It is now known to all how the other day a ruffianly Muhammadan mob, in the very thana house of Iswarganj, and before the very eyes of the police authorities overawed, by criminal force, the voters in the recent Local Board Election, and compelled them, by every kind of maltreatment, to vote for the single Muhammadan candidate.

It is to be feared that the reader will pause a moment before he is able to bring his mind to believe this account, but it is no exaggeration and it is our lot to live in such hard times. We know that Sir Bampfylde has police and Gurkhas enough to repress the formidable schoolboy and the refractory *Swadeshi* leader; but may we not crave his indulgence to spare some of them to check these unruly ruffians and thus stretch his protecting hand to a portion of his Majesty's subjects, who, if the truth must be told, deserve well of Government?

CITIZEN,
21st May, 1906.

The Muhammadan disturbances at Mymensingh.

37. The *Citizen* (Allahabad), of the 21st May, says:—In a land, where the very first principles of the constitution are violated without any decency by the authorities themselves, it is no wonder that riot is the order of the day. The cases of lawlessness that reach us from Mymensingh are simply appalling. The local daily has of course lost no time in giving it out that they are due to the Hindu boycott of English goods; forgetful that Hindus and Musalmans, so far as the *Swadeshi* work is concerned, have been in most places working hand in hand, and, if the Musalmans were opposed to boycotting, they would not attack the police. Our readers may remember that "Sir Fuller Khan" declared not long ago that, after the oriental despot, he had taken to polygamy and that the Musalman was his favourite wife. This declaration and the high-handed proceedings of the authorities have given rise to the notion that the Hindus have been outlawed by the Government so that the Musalmans may molest and oppress them with impunity.

ADVOCATE,
20th May, 1906.

Strike of the students of the Medical School at Lahore.

38. The *Advocate* (Lucknow), of the 20th May, says—The grievances of the students of the Hospital Assistant class at Lahore have not yet been redressed and their strike continues. The Inspector-General referred the students for redress to their Principal, Colonel Perry, who instead of redressing the grievances has expelled all the students from the college and ordered them to vacate the boarding-house within 48 hours. Great indignation prevails against this order. It is very difficult for 200 students to find accommodation elsewhere. The students have again wired to the Inspector-General.

BHARAT JIWAN,
21st May, 1906.

Strike of the students of the Medical School at Lahore.

39. The *Bhárat Jíwan* (Benares), of the 21st May, referring to the strike of the students of the Medical School at Lahore, says that the complaint of the students was that they were put to menial tasks in the hospital, and that, failing to obtain any hearing to their representation on the subject, they have refused to do work. The patients in the hospital have to endure much inconvenience owing to the strike of the students, and the latter had better be conciliated soon.

ALIGARH INSTITUTE GAZETTE,
16th May, 1906.

Government officers going out on tour during winter.

40. A correspondent of the *Aligarh Institute Gazette* (Aligarh), of the 16th May, insisting that the tour of Government officers generally causes much trouble, inconvenience and expense to suitors and others, urges that if instead of several officers of a district going out on tour into the interior during winter, only one of them were deputed to do the touring and inspection duty all the year round, while the rest stayed at headquarters, and dealt with cases there, the majority of suitors would be saved the trouble of attending the camps of officers on tour which they have to endure under the present system. Commenting upon the above, the editor holds that it all depends on the conduct and disposition of Government officers whether their tour in the interior of a district will prove beneficial to the people or a source of trouble and expense to them, the object of Government in sending out its officers on tour being that they should hear the grievances of the people and redress them on the spot, get an insight into their condition, and so forth.

RIYAZ-UL-AKHBAR,
16th May, 1906.

***Goraits* in the Gorakhpur district.**

41. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th May, says that every zamindar, whether small or great, in the districts of Basti, Azamgarh and Gorakhpur was formerly required to grant five bighas of land each for the maintenance of *goraits* (watchmen) in every village. This practice was abolished in the first two districts some years ago, but not yet in the last district also, which is not fair. The Government of Sir James Digges LaTouche would therefore do well to relieve the zamindars of Gorakhpur as well of the obligation of making a grant of land for *goraits* who hardly render any service to them.

EXPRESS,
17th May, 1906.

Present relations between the Hindus and Musalmans.

42. The *Express* (Lucknow), of the 17th May, says:—All are agreed in deploring the ever-widening breach between the Hindu and Muhammadan populations of India.

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Forces stronger than man can resist are no doubt at work; and we must realize once for all that sooner or later a different state of things shall evolve out of the existing condition of affairs. Either we shall be driven to perfect chaos, and the dreams of a united Indian nation will vanish before the reality of complete national ruin, or these forces will weld the Hindus and Muhammadans into one homogeneous whole and a better and a happier chapter will open in our history.

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In connection with the above, we hold that no one, who has studied the question impartially and from the standpoint of an outsider, can blame the Muhammadans. The Muslims have never adopted a policy of narrow exclusiveness towards the Hindus; they do not hate them or treat them contemptuously. They have never objected to dining with them or to observing the ordinary amenities of social life. On the other hand, what is the attitude of Hindus towards them? In spite of what their leaders may say, the fact is incontrovertible that the Hindus have never extended to the Musalmans a treatment of equality with the members of their own community. The tidiest of Musalmans is in their eyes dirtier than the dirtiest of Hindus. Their very touch breeds pollution. Inter-dining with them is a heinous offence.

Is that the way to bring about union? No one, we feel sure, can answer this question in the affirmative.

INDIAN PEOPLE,
20th May, 1906.

Refusal of a District Magistrate to grant a *rais* in the United Provinces a license for a breech-loader in offensive language.

43. The *Indian People* (Allahabad), of the 20th May, says:—In a certain district in this Province a *rais* recently applied for a license for a breech-loading shot gun. The Magistrate of the district, sitting in open court, remarked that breech-loaders were not intended for *kála ádmis*, and rejected the application. He should have, however, slightly qualified his statement by adding

that breech-loading rifles may be supplied to common sepoys in the army and even the military police, but that the question is different when a gentleman and a *rais* applies for a shot gun for shooting small game.

BHARAT JIWAN,
21st May, 1906.

A celebration held in honour of Shivaji at Benares.

44. The *Bhárat Jíwan* (Benares), of the 21st May, gives a brief account of a meeting held, on the 25th April last, in Bishweshar Theatre Hall, Benares, to celebrate the birth anniversary of Shivaji. The chair was taken by one Babu Shyam Sundar Das, B.A., and speeches were made giving an account of the life of Shivaji, and on the need of holding such celebrations. Some proposals were also made on the occasion ; one of them being that a cow-protection society should be established at Benares, and another that a statue of Shivaji should be put up at some place in that town. The chairman brought the meeting to a close with a speech in which he pointed out that as annual celebrations in honour of Washington, Nelson and other great men were held in their native countries there was no reason why similar celebrations should not be held to preserve the memory of Maharaja Shivaji and other Indian great men in this country. From the lives of such personages, the speaker concluded, Indians should learn the lessons of self-sacrifice, patriotism and devotion to their mother country.

OUDH AKHBAR,
21st May, 1906.

The lot of native soldiers in India.

45. The *Oudh Akhbár* (Lucknow), of the 21st May, observing that Mr. Morley was perfectly right in stating in Parliament that there was no dissatisfaction or unrest caused in the native army in India by the army reorganization scheme of Lord Kitchener, asks why the native soldiers whose loyalty and bravery have been tried again and again, and who fight as valiantly as British soldiers, are so poorly paid and so little cared for. While British soldiers receive high salaries, are fed sumptuously and provided with splendid barracks to live in, the native soldiers are not even paid half so much or provided with half the comforts enjoyed by their British *confreres*. The native soldiers are also very unfortunate in the matter of promotion, all the higher posts in the army being closed to them.

ZUL QARNAIN,
21st May, 1906

A suggestion to Government for changing the name of the holiday *Bara Wafát* to *Id-i-waládat.*

46. The *Zul Qarnain* (Budaun), of the 21st May, stating that the Muhammadan festival *Bára Wafát*, which is recognized by Government as a public holiday throughout India, is observed by the Musalmans as the day of the prophet's birth and not as that of his death, though both the events are said to have occurred on the same date, says that Government would do well to change the name *Bára Wafát*, "the 12th of (the prophet's) death" to *Id-i-Waládat* "the birthday festival," which will be a more appropriate name than the former.

V.—LEGISLATION.

ARYA MITRA,
24th May, 1906.

Suggestion for prohibiting the use of deleterious intoxicating drugs and preventing small boys from becoming *Sadhus.*

47. The *Árya Mitra* (Agra), of the 24th May, referring to the sentence of transportation for life passed on a Sádhu for wilfully murdering a child at Allahabad at the late *Kumb Mela* under the influence of some intoxicating drug, does not understand why Government should not enact a law prohibiting the use of deleterious drugs which demoralise, and ruin the health of those addicted to it, and another preventing minor boys from becoming or being made *Sádhus*, who instead of devoting themselves to improving the spiritual side of their being simply learn to smoke *ganja* and *charas* and contract other bad habits, ruining thereby themselves and others who come in contact with them.

VI.—RAILWAY.

NAIYAR-I-AZAM,
19th May, 1906.

Certain complaints regarding the licensed vendors of articles at the stations on the Oudh and Rohilkhand Railway.

48. The *Naiyar-i-Azam* (Moradabad), of the 19th May, complains that the agents of the licensed vendors of articles at the Jaunpur railway station on the Oudh and Rohilkhand Railway weigh out their articles to passengers with a *kachcha* (Government) seer which is equal to only three-fourths of the *pakka* (old Indian) weight generally used in the Jaunpur city. Again, these licensed vendors, who have their mercantile shops at Lucknow, often import goods from Cawnpore, Benares, Delhi, &c., by the railway without paying any railway freight. They also allow their friends and others to travel on the line free by using the "card" passes issued for their own or for their lawful agents' use only. The arrangement for the supply of coolies at the Kotdwara and other stations is extremely unsatisfactory, only sweepers being as a rule available or coolies.

UNION GAZETTE, 21st May, 1906.

A complaint regarding the unsuitability of the present waiting-room provided for Indian female passengers at the Bareilly junction on the Oudh and Rohilkhand Railway.

49. The *Union Gazette* (Bareilly), of the 21st May, complains that the waiting room provided at present for Indian female passengers near the new 3rd class booking office at the Bareilly junction is quite unsuitable for *pardanashín* women who are much inconvenienced in having to walk from there to the platform. The Traffic Superintendent of the Oudh and Rohilkhand Railway had better allow female passengers to wait in the room on the platform in which they were allowed to do formerly.

ZUL QARNAIN, 21st May, 1906.

A complaint against the Rohilkhand and Kumaun Railway closing the entrance to a mosque from the side of the Budaun Railway Station, by erecting a wall in front thereof.

50. The *Zul Qarnain* (Budaun), of the 21st May, states that a mosque was lately erected near the railway station at Budaun for the use of passengers. In front of the entrance to this mosque the railway authorities have recently put up a wall along a portion of their road leading from the station to the city, so that a passenger cannot go to the mosque direct from the station. The Government would do well to call upon the Rohilkhand and Kumaun Railway authorities to remove the complaint.

HINDOSTHAN, 24th May, 1906.

Certain railway complaints.

51. The Hindi *Hindosthán* (Kálákánkar), of the 24th May, while admitting that the railway authorities have for some years past been doing much to add to the comfort of third class passengers, complains (1) that all third class carriages have not yet been provided with privies, (2) that on the occasion of fairs third class passengers still continue to be hustled together in carriages like so many sheep, and (3) that drinking water is not readily supplied to passengers at small stations.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

MUFID-I-AM, 20th May, 1906.

Complaint against certain Musalman zealots at Agra.

52. The *Mufid-i-Ám* (Agra), of the 20th May, complaining against the misbehaviour of certain Musalman zealots who have lately arrived at Agra, and seek to compel Musalmans to live strictly in accordance with their religion (*vide* article No. 43, on page 301 of the United Provinces "Selections" for 1906), observes that as this high-handed interference on the part of fanatics in other men's business, is apprehended to cause a breach of the peace, the local authorities had better order them to leave the city at once.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 28th May, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press for the United Provinces.

[*CONFIDENTIAL.*] No. 22 OF 1906.

# SELECTIONS
FROM THE
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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

RIYAZ-UL-AKHBAR,
24th May, 1906.

The Anglo-Turkish dispute over the Egyptian frontier territory.

1. THE *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th May, referring to the temporary settlement of the Anglo-Turkish dispute regarding the Egyptian frontier territory, says that in future the Sublime Porte would do well to consider seriously beforehand what would be the ultimate result of any action it took in opposition to a European Power, it not being a good policy to be the aggressor first and then give way afterwards. England is the greatest Naval Power in Europe, and the editor does not know of any Power that would wilfully seek a war with her and thereby court its own ruin. The same paper, in its issue of the 28th May expresses the opinion that England decided to settle the Egyptian frontier dispute in an amicable manner probably from her regard for the feelings of her Muhammadan subjects, who were anxious that there should not be war with Turkey.

UNION GAZETTE,
28th May, 1906.

The Indian Musalmans and Turkey.

2. A Muhammadan correspondent of the *Union Gazette* (Bareilly), of the 28th May, pointedly asks what the Sultan of Turkey has ever done for the Indian Musalmans that they should always be so ready to express their sympathy for him whenever he becomes involved in trouble with any Power, especially if it be England. Does the Sultan give appointments to educated Indian Musalmans in his empire? Has he made any grant of money for the relief of poor Musalmans in India? Has he made any special arrangements for the protection of helpless Indian pilgrims to Mecca from the hands of ruffianly Bedouins, or has he constructed any *sarais* or alms-houses at Mecca for their benefit? Has he reduced any of the taxes that the Indian Musalmans have to pay in connection with their pilgrimage to Mecca? In short, what special facilities has he afforded to Indian Musalmans in the performance of their religious duties? The preservation of the Muhammadan religion does not depend on the preservation of any Musalman Power: the prophet announced and promulgated his religion in a group of only forty persons, and now Muhammadanism counts nine crores of souls among its followers. The writer, while referring to the benefits of education, religious toleration and other blessings of the British Government which the Musalmans enjoy in India, adds that the Turks themselves, who are of the same race as the Sultan, are not orthodox Musalmans nor invariably faithful to their sovereign, as many instance have occurred in the great wars they have engaged in of men turning traitors to their country and ruler. Again the Turks owing to their preoccupation in pursuit of pleasure, have been losing their provinces one after another; so that when they themselves have no regard for Islam, and are preparing their own ruin, it is useless for Indian Musalmans to affect sympathy and interest in them.

OUDH AKHBAR,
30th May, 1906.

The Indian Musalmans and Turkey,

3. A Muhammadan correspondent of the *Oudh Akhbár* (Lucknow), of the 30th May, in a long article, referring to the telegram which certain Aligarh Musalmans lately sent to the Viceroy regarding the Egyptian boundary dispute, says that though it is an undeniable fact that Musalmans have deep religious sympathy with the Sultan of Turkey, yet the Musalmans in question had no business to advise the British Government in an international matter. But the action of another set of Musalmans at Aligarh, who belong to the College party there and affect to be the leaders of the entire Muhammadan population of India, in denying the representative character of the authors of the telegram and declaring that it was despatched at the instance of the local Muhammadan Secretary of the Indian National Congress, and that the Musalman community of Aligarh as a whole had nothing to do with it, was quite uncalled for. It exposed their flattering nature, and also showed that they wanted to represent the National Congress to be ill-disposed towards the British Government. The British Government knows well what feelings the Muhammadans generally entertain towards the Sultan, and it does not disapprove of the Congress constitutionally making representations to it. The Sultan is practically considered to be their *Khalifa* by the Musalmans, and the

latter fervently desire the preservation of Turkey, for they believe that the glory of Islam is bound up with that empire; so that if the one goes the other will follow suit. But the Musalmans are loyal subjects of the British Government at the same time, and hence all that they can do, in the circumstances in which they are placed, is to pray to God that England and Turkey may always be on the best of terms. As regards the Congress movement the Musalmans, if they desire to improve their position, should gladly join and co-operate with it, bearing well in mind that flatterers never prosper.

(b).—Home.

URDU-I-MUALLA, May, 1906.

The Musalmans and the National Congress.

4. A correspondent of the *Urdu-i-Mualla* (Aligarh), for May, referring to the long article which one Haji Muhammad Musa Khan of Datáoli in the Aligarh district published in its combined issue for last March and April, (*vide* article No. 4, pages 256-257 of the United Provinces "Selections" for 1906), as to the expediency or otherwise of the Musalmans joining the Congress movement, says that the substance of the Haji's disquisition was that so long as provisions were not made for safeguarding the special interests of the Musalmans, the latter's participation in the Congress would be detrimental to them. Before he would let the Muhammadans join the Congress, he has, for instance, the presumption to demand that Hindu Congressists should enable Musalmans to secure seats on the Legislative Councils by their votes, and help them to obtain higher appointments in the administration of the country in the proportion of their population, though they and their organs might all the time be abusing the Congressists and representing them to be disloyal to Government. Members of the Councils need special qualifications in order to comprehend and discuss politics and political economy, and for this special previous training is needed. There may be now a sufficient number of educated Musalmans who will be able to represent their community on the Councils, but, unless they have mastered politics and learned to discuss it in an efficient manner, they cannot discharge their duties to the advantage of the nation. Such training they can obtain only by joining and working zealously in a political organisation. The objection of the Musalmans to joining the Congress on the ground of their not being able to hold their own in that body's deliberations owing to their being in the minority is absurd. The numerical strength of the Parsis is very small, but in virtue of their great merits and qualifications they occupy the foremost place in the Congress camp, and Messrs. Dadabhai Naoroji, Pheroz Shah Mehta and Wacha are regarded by Hindus as their most revered leaders? If the Muhammadans are now anxious to recover their lost position in Indian politics they can do it only by showing moral courage in boldly joining and co-operating with the other communities in India in constitutional political agitation, and by ceasing to be guided by the short-sighted views of the editors of such papers as *Al Bashír*, the *Wakíl*, the *Watan* and the *Riyáz-ul-Ákhbár*, who have neither the ability nor the learning to grasp or express views on important political questions of the day, but who fill column after column of their papers with the news of the conversion of a few Musalmans to the *Arya Samáj* or of that of some Hindus to Muhammadanism.

ADVOCATE, 27th May, 1906.

The Muhammadans and politics.

5. The *Advocate* (Lucknow), of the 27th May, publishes an open letter to the students in the Muhammadan College at Aligarh, as follows:—Brothers,—It is a happy sign of the times that you, the present students in the Aligarh college, are unmistakably showing signs of a desire to take your legitimate share in the political activities of your country. Your debates in the College Union and the overwhelming majorities by which you carry resolutions advocating the necessity of the Hindus and Muhammadans making common cause in political matters, fill one with hope for the future of this country. Your discussions at present are academic no doubt, but in them are hidden potentialities of bringing about beneficient results in the near future. You are the students of to-day but the citizens of to-morrow, and much will depend on the convictions you carry away from your *alma mater*. I have therefore ventured to address to you a few words by way of congratulation

and brotherly greeting in the hope that they may, perchance, gladden and strengthen the hearts of some of you who are striving with your might and main to create a healthy public opinion in your college regarding political questions.

You are of course aware of the great influence which the Aligarh school of thought exercises over the minds of a section of your co-religionists. Should not this consciousness awaken in you a sense of grave responsibility which you owe to your people and to your country? Is not the present antipathy of a large number of Musalmans to politics, specially in this part of the country, mainly due to the teachings of the Aligarh leaders, whose well-cherished and much-flaunted creed is political abstinence? Have you ever paused to consider how this policy of your leaders has retarded the progress of the Muslim community? It has no doubt secured for you the patronage of some Anglo-Indian officials. But alas! are we to sacrifice the best and ever-abiding interests of our community and country for the sake of official favours and smiles? Are we to look to immediate little gains and lose sight of great and lasting benefits? Remember the destiny of our country lies in our own hands. Remember also that if we desire to rise in the scale of nations, we shall have to rely on our own efforts. Nations are made by themselves. Away then with this policy of weakness and short-sightedness and let its place be taken by a policy of manliness, self-reliance and far-sightedness.

There was a time when your leaders proclaimed a crusade against political agitation in general, but subsequently some of them discovered their mistake, and, in the light of experience gained, reconsidered their former position. Their advice to you now is to have a political movement quite separate and distinct from the National Congress in order to safeguard Muhammadan interests. By some of your co-religionists it is considered to be a counsel of perfection, but it will not bear even a moment's careful examination. Are there in reality any interests either Hindu or Muhammadan in their nature? Does there exist any conflict between your interests and ours? Are we not living under the same laws, enjoying the same rights and labouring under the same disabilities? Are you not as much the children of mother India as are her Hindu sons? Born in India, living in India, for whom else will you work but for India? Is there any prospect of your migrating in a body to Arabia or Turkey leaving old India to her Hindu sons? Why should not the Hindus and Musalmans clasp hands in brotherly affection and work harmoniously together for their common salvation?

We hear a good deal these days of the differences that are keeping the two communities apart. This is perhaps true of the English-knowing Hindus and Muhammadans in this part of the country, who have begun to dabble in politics, but the majority of our people, Hindus as well as Musalmans, in blissful ignorance of our fancied causes of quarrel, are living together in as happy and neighbourly a fashion as they used to do before the days of the Congress and your great leader, the late deeply lamented Sir Saiyid Ahmad Khan. I shall most earnestly beg you as well as my own co-religionists to draw a veil over the past. It is my deliberate conviction that both the communities have been at fault in this matter. But assuming that the fault has been entirely ours, should you not forget it and say, 'Lord forgive them for they know not what to do.' The conditions of life in this country are such that the Hindus and Musalmans either rise or fall together. The rise of one without the corresponding rise of the other is an impossibility. If you rise and leave us in the cold shade of neglect, rest assured we shall serve like a halter round your necks and drag you down to our own level. If there be two horses in a carriage, it is impossible for the one to drag the carriage leaving the other to his fate. Dismiss from your minds, therefore, the chimera of Musalman advancement as distinct and apart from Hindu advancement.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

**RIYAZ-UL-AKHBAR,
24th May, 1906.**

Question of the transfer of the High Court from Allahabad to Lucknow.

6. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th May, again urges that Lucknow occupies a central position in the United Provinces, and that consequently the great majority of the population of those provinces must naturally desire that the High Court combined with the Oudh Judicial Commissioner's Court should be located at Lucknow. But wire-pullers are already at work, and letters have been sent out to the various districts to induce the people to sign a memorial for the location of the combined Court at Allahabad. The present High Court building is not capacious enough to afford accommodation for the nine Judges that are to compose the combined Court, and considering that the Taluqdárs of Oudh most earnestly desire to have the Court at Lucknow, Government would be well advised if, instead of spending money in erecting another building at Allahabad, it did so at Lucknow, and thereby not only gratified the Oudh Taluqdárs, but also the greater number of the people of the United Provinces as well. The same paper, in its issue of the 28th May, adds that with the removal of the High Court to Lucknow, the Lieutenant-Governor will have little difficulty in transferring the seat of his Government also to that town, the climate of which is far superior to that of Allahabad. While foreign travellers invariably visit Lucknow in the course of their tour in this country, few of them ever go to Allahabad, on account of its being an altogether unattractive town: even the Prince of Wales did not consider it worth his while to visit Allahabad during his late tour. Such being the case it is a great pity that the Lieutenant-Governor should have to keep his capital along with the High Court at Allahabad.

The *Hindustáni* (Lucknow), of the 23rd May, says that, so far as European Government officers and merchants are concerned, they are in favour of the location of the combined Court at Lucknow. This measure if carried out will of course entail a serious loss to house-owners at Allahabad; but the question of the removal of the High Court to Lucknow is not a local question, as it concerns the entire population of the United Provinces, so that the decision of the matter should mainly depend on the opinions of the people of the Agra, Meerut, Benares and Gorakhpur divisions.

A correspondent of the *Oudh Akhbár* (Lucknow), of the 26th May, urging the above arguments, suggests that not only the High Court, but the other Government Head Offices at Allahabad might also be transferred, with advantage, to Lucknow where there is ample room for the accommodation of them all.

**RIYAZ-UL-AKHBAR,
24th May, 1906.**

Village Munsifs in the United Provinces.

7. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th May, complains that, since the gentlemen appointed as Village Munsifs are as a rule men of little education and in other ways incompetent for the post, the system of appointing Village Munsifs far from proving a blessing to the peasantry, as it was expected to be, has proved simply a source of oppression. The authority which the incompetent Village Munsifs have been given has turned their heads, and they frequently cause property to be sold merely on verbal orders, of which they keep no record whatever and resort to other similarly illegal measures. Government had better make a secret enquiry regarding the qualifications and conduct of the present Village Munsifs, and see that in future only qualified men are appointed to the post, so that they may be able to afford real facilities to villagers in the settlement of their petty disputes, and not harass them by arbitrary proceedings as the present Village Munsifs generally do.

**MUSAFIR,
30th May, 1906.**

Murder of natives by British soldiers.

8. The *Musáfir* (Agra), of the 30th May, referring to the recent case in which a native was shot by a British soldier who had bought ice from him on the tonga road to Simla, observes that as offenders in such cases are invariably acquitted, Europeans have taken to shoot defenceless natives with perfect impunity. There is no record of a European having been hanged for the murder of a native. If native editors pointedly call attention to miscarriages of justice in such cases, they are described as disloyal and seditious.

(b).—Police.

AWAZA-I-KHALQ,
24th May, 1906.

Entries in Police Register No. 10.

9. The *Awáza-i-Khalq* (Benares), of the 24th May, referring to the complaint, made by an Allahabad correspondent in the *Amrit Bazár Patrika*, that the number of *badmáshi* cases in the United Provinces has steadily increased, says that if a person refuses to give evidence in a case in which the police desire to secure conviction, the latter at once enter his name in Register No. 10, and thenceforth continue to make unfounded entries against him, till one day, when it suits them, they send him up for trial under section 110 of the Criminal Procedure Code. This arbitrary entering of the name of a person in Register No. 10 is a very unjust and oppressive proceeding on the part of the police; and the editor would suggest that the entries in question should in future be made only after a thorough enquiry by the Superintendent of Police or by the District Magistrate himself, and not by subordinate police officials as is done at present.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

AWAZA-I-KHALQ,
24th May, 1906.

Prostitutes at Benares.

10. The *Awáza-i-Khalq* (Benares), of the 24th May, urging that the public prostitutes, who are allowed to take their residence in the bazars at Benares, spread filthy diseases and promote serious crimes among the people, suggests that these pests of society had better be located somewhere outside the town, or a committee, composed of the leading Government officers and Indian leaders in the town, be formed to consider how best to save young men from the baneful influence of the women in question.

SURMA-I-ROZGAR,
24th May, 1906.

Supply of pipe-water at Agra.

11. The *Surma-i-Rozgár* (Agra), of the 24th May, observing that the Secretary to the Municipal Board, Agra, continues to administer the Municipal affairs in his own arbitrary fashion without let or hindrance, says that notwithstanding the general complaint that the supply of pipe-water is very scanty at present, no attention is paid to their grievance. The drains also continue to be flushed only once in three days, according to the recent orders of the Secretary, and the result is that the town generally is filthy and ill-smelling!

The *Nasím-i-Agra* (Agra), of the 27th May, also complains of the inadequate supply of pipe-water at Agra.

NASIM-I-AGRA,
31st May, 1906.

Certain Municipal complaints at Agra.

12. A correspondent of the *Nasím-i-Agra* (Agra), of the 31st May, complains (1) that pipe water at Agra is not supplied to the public at a sufficient pressure; (2) that the drains are flushed only once in three days and not every day as was done before; and (3) that the sweepers do not finish sweeping the public streets till 8 A. M. All this is very unsatisfactory, especially as cholera has already made its appearance in the town. The District Magistrate and the Sanitary Commissioner of the United Provinces had better pay a surprise visit to the interior of the town some day, and satisfy themselves as to its present insanitary condition.

(e).—Education.

ITTIHAD,
16th March, 1906.

Alleged paucity of Musalman teachers in the Government schools in Oudh.

13. The *Ittihád* (Lucknow), of the 16th March, received on the 30th May, complains that the number of Musalman employés in the Education Department of these Provinces is only 6 per cent. of the entire cadre, there being not a single Musalman teacher in some of the Government schools in Oudh, and this is the case even in those places where the Musalman element predominates. Hindu teachers, though they may not be disposed to cause injury to Musalman boys, cannot be expected to sympathise with them. The authorities would do well to see that in future school teachers for a place are selected with due regard to the community that predominates there.

ITTIHAD,
1st April, 1906.

Certain complaints against the Husainabad High School at Lucknow.

14. The *Ittihád* (Lucknow), of the 1st April, received on the 30th May, deploring the growing discord between the *Sunnis* and *Shias* at Lucknow, complains that even the authorities of the *Husaindbád* High School there are not free from the infection. If a *Shia* teacher is not available for the school, a Hindu is preferred to a *Sunni*. As regards the scholarships, endeavours are always made to secure them to *Shia* students to the entire exclusion of *Sunnis*.

(*f*).—*Agriculture and questions affecting the land.*

HINDUSTANI,
30th May, 1906.

Alleged need for lightening the assessments of land revenue and for increasing the sources of income for the people in order to prevent land passing from the possession of agricultural classes.

15. A correspondent of the *Hindustáni* (Lucknow), of the 30th May, says that so long as the assessments of land revenue are not lightened, and the cost of agrarian suits lessened, no Land Alienation Act is expected to effectually prevent the constant transfer of land from agriculturists to other classes. As regards the desire of money-lending classes to possess land, if Government were to help in promoting industries and trades from which they could derive greater profit than they can do from agriculture, they would seldom care to become landowners, and land would in that case remain in the possession of the agricultural classes. In this way the great need of the present time is to multiply the sources of income for the people, and the agrarian problem will solve itself without the need of the help of the legislature.

(*g*).—*General.*

HINDUSTAN REVIEW,
March, 1906.

Criticism of Mr. Morley's grounds of refusal to interfere with the partition of Bengal.

16. The *Hindustán Review* (Allahabad), for March, criticising Mr. Morley's grounds for refusing to interfere with the partition of Bengal, says:—What has Mr. Morley got to say to the bullying of the leaders of the public opinion at Barisal, to the persecution of helpless young boys for no more heinous offence than of crying *Bande Mátaram*, to the prohibition of public meetings, to the high-handed methods employed for suppressing the *Swadeshi* movement and to the chartered oppression practised by the Gurkha soldiery at Barisal and other places? If people agitate, they are told that they are disloyal, and persecuted in many imaginable, if not always mentionable, ways. If they do not agitate, why, then there is no public feeling against the measure and it need not be set aside!

* * * * * * *

There is still an important reason, Mr. Morley would say, why he should let things alone. After seven years of Lord Curzon's Viceroyalty, India badly needs rest and quiet.

* * * * * * *

We fear we are not mistaken in understanding Mr. Morley to mean that this end is best compassed by a policy of do-nothing.

* * * * * * *

A policy of do-nothing will no more give rest to India than severely letting alone, without medical treatment, will heal the wounds of an injured patient. Lord Curzon has wronged the people of India in more directions than one, and at least the more flagrant of them must be removed by a wise and sympathetic statesmanship before the troubled, the agonising minds of educated India will know any peaceful and contented repose.

* * * * * * *

Already a party is growing strong in India which proclaims want of faith in the high purpose of British rule, and disdains constitutional methods of representing popular grievances to constituted authority. This party will gain infinitely in strength and in numbers even though John Morley succumbs to the unwholesome influences of the bureaucracy, and refuses to rectify a wrong against which people have declaimed in the manner in which Bengalis have done against the Partition, and the moderate constitutional party which has controlled the course of public life in India up to the present time will find its occupation gone.

* * * * * * *

We write with sincere reluctance, a full sense of responsibility and unaffected respect for Mr. Morley's many distinguished qualities, when we express the hope that by failing to grasp the situation aright, and before concession will be spoiled of its grace by being delayed too long, he will not make it possible to say of him anything like what he himself said of the French historian and statesman Guizot :—

> Guizot had undergone years of patient historic study ; nobody of his time had reflected more carefully on the causes and forces of great movements. He had more of what is called the calm philosophic mind than any one then eminent in literature ; he overflowed with this highest kind of wisdom ; his moral pretensions were austere, lofty and unbending to a fault. No man of any time would seem to have been better entitled to a place among the wise and the good, whom nations ought to seek out to rule over them. Yet this great man was one of the very worst statesmen that ever governed France. The severe morality of the student was cast behind him by the minister. He did not even shrink from defending, from considerations of political convenience, the malversations of a colleague . . . . Finally, this famous professor of political science possessed so little skill in political practice, that a few years of his policy wrecked a constitution and brought a dynasty to the ground.

NIZAM-UL-MULK,
24th May, 1906.

The *Swadeshi* movement, and need for its dissociation from the anti-Bengal Partition agitation.

17. The *Nizám-ul-mulk* (Moradabad), of the 24th May, observes that the *Swadeshi* movement, if carried on in the right spirit, is sure to bring about an improvement in Indian arts and industries, and thereby lessen the poverty of the country. The Government of India and even that of Sir Bampfylde Fuller, far from being opposed to *Swadeshism*, are ready to help it forward in every way. But the movement which was quietly carried on in the country long before the Bengal Partition scheme was broached, should be dissociated from the anti-Bengal Partition agitation, if full benefit of the friendly attitude of Government towards *Swadeshism* is to be derived.

RAHBAR,
28th May, 1906.

An appeal to Indians to promote *Swadeshism*.

18. The *Rahbar* (Moradabad), of the 28th May, states that in ancient Rome the Plebeians, growing weary of the oppression of the Patricians, took a solemn vow to boycott the latter in every way, until these accorded them a better treatment. The Indians too will ameliorate their condition considerably if they pledge themselves to use only *Swadeshi* articles.

AGRA AKHBAR,
28th May, 1906.

Protest against the language used by certain Hindu papers in criticising the action of the local authorities in the late Barisal incident.

19. A correspondent of the *Agra Akhbár* (Agra), of the 28th May, quoting certain passages from the *Swadeshi Parchárak* (Lahore), the *Telegram* (Calcutta) and the *Saddharm Parchárak* (Jullundur), and from a speech lately delivered by Lala Lájpat Rai, *re* the arrest of Mr. Surendra Nath at Barisal, says that the language used in the passages in question is quite seditious, and that, though it can do no harm to Government, it is calculated to produce a bad effect on the minds of the people. Government had therefore better take immediate steps to silence the agitators of the type of the authors of the passages referred to above, by instituting legal proceedings against them, and thereby prevent disaffection from spreading in the country.

ROHILKHAND GAZETTE,
24th May, 1906.

Alleged misappropriation of large sums of Government money every year in an unnamed department.

20. The *Rohilkhand Gazette* (Bareilly), of the 24th May, states that the editor is in a position to point out how Government is annually cheated of lakhs of rupees by certain persons in a certain department. But he is afraid to give out the matter in print, for on a previous occasion when he published a case of embezzlement by a public official, instead of getting the latter punished, he himself was convicted of the offence of libel and fined Rs. 500. But as any loss which Government suffers is a loss of the public, the editor is prepared to disclose the affair to a responsible official whom Government may be pleased to depute for the purpose, so that if he finds satisfactory evidence as to the misappropriation of public money, he may advise Government to institute criminal proceedings against the guilty parties, without requiring the former to have any further concern in the matter.

NAIYAR-I-AZAM,
26th May, 1906.

Adulteration with lime of flour used in the bread prepared for prisoners in the District jail Mainpuri.

21. The *Naiyar-i-Ázam* (Moradabad), of the 26th May, has heard that his suspicion being aroused that lime was mixed in the flour used in the bread prepared for prisoners in the district jail, Mainpuri, the Superintendent of the jail made an enquiry into the matter, and found his suspicion to have been

well founded. If this is true, the persons concerned in the adulteration of the flour should receive severe punishment; for it is due to the use of adulterated flour in jails that much sickness generally prevails among the prisoners.

MOHINI,
29th May, 1906.

Prohibition of the sale of liquor to boys and girls below 14 in the Madras Presidency.

22. The *Mohini* (Kanauj), of the 29th May, states that the Local Government has prohibited the sale of liquor to boys and girls below the age of 14 years, in the Madras Presidency, and suggests that this good rule should be introduced in the other provinces as well.

OUDH AKHBAR,
1st June, 1906.

A suggestion to memorialize the Government of India for extension of Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces, or to establish a glass factory as a memorial to him.

23. A correspondent of the *Oudh Akhbár* (Lucknow), of the 1st June, regrets that though the *régime* of Sir James Digges LaTouche has proved a blessing to these provinces, the people do not seem to have taken any steps yet to memorialize the Government of India for getting the term of His Honour's Lieutenant-Governorship extended. Sir James has recently given a fresh proof of his benevolent rule in arranging for the establishment of a Medical College at Lucknow, and it would be but proper that he should continue at the helm of the United Provinces Government till at least the college buildings were erected. The people of these Provinces, and especially the taluqdars of Oudh, would therefore do well to lose no further time in applying for His Honour's extension of service, failing which they should found some useful institution, like a glass factory in his name, and thereby perpetuate his memory in these provinces.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

NIZAM-UL-MULK,
24th May, 1906.

A complaint against a Eurasian female ticket-collector at Moradabad.

24. The *Nizám-ul-mulk* (Moradabad), of the 24th May, observing that the Oudh and Rohilkhand Railway has become a preserve for the employment of Eurasians, says that the conduct of these Eurasian employés is, as a rule, very insolent towards Indian passengers. Lately a tall and loud talking Eurasian female ticket-collector entered a female compartment of a train at Moradabad with a whip in her hand and "whipped" all the female passengers out, on the ground that they were making the compartment dirty. The Traffic Superintendent would surely do well to impress on female ticket collectors the need for treating Indian female passengers with a little more consideration and courtesy than they seem to do at present. The *Union Gazette* (Bareilly), of the 28th May, corroborates the above complaint.

ROHILKHAND GAZETTE,
24th May, 1906.

Need for metalling the road from the Nigohan station on the Oudh and Rohilkhand Railway to Nagraon in the Lucknow district.

25. The *Rohilkhand Gazette* (Bareilly), of the 24th May, complains that as the road from the Nigohan station on the Oudh and Rohilkhand Railway to Nagraon is not metalled, the people of Nagraon and adjacent villages have to send their articles of trade to Lucknow and Cawnpore through agencies other than that of the railway, which not only causes them much inconvenience, but also entails a loss of revenue to the railway.

TOHFA-I-HIND,
25th May, 1906.

Overcrowding of third class carriages on Indian railways.

26. The *Tohfa-i-Hind* (Bijnor), of the 25th May, complaining that third class carriages on Indian railways are generally overcrowded, says that when tickets are issued to passengers at a station for a coming train, no thought is taken as to whether there is sufficient accommodation for them all in the train or not. The railway officials do not help the passengers to entering into or to get down from the carriages, nor do they see that not more than the prescribed number of passengers get into a compartment. While more than a sufficient number of first and second class carriages are attached to every train, all of which are seldom occupied, the number of third class carriages in a train is generally insufficient. The Government and the railway authorities would therefore do well to issue orders in future, (1) that a larger number of third class carriages be attached to every train, and that a reserve stock of third class carriages be always kept at all important stations to meet a sudden demand; (2) that extra trains be run during the Hindu marriage seasons

as is done on the occasion of fairs; (3) that the guard of every train be required to wire to the next station not to issue tickets there if he finds the train already full; (4) that the railway police be directed to see that not more than the fixed number of passengers are in a compartment; and (5) that a Government officer be deputed to travel in every train whose duty it will be to bring any case of high-handedness or neglect on the part of the railway employés to the notice of the Government or of the railway authorities.

RIYAZ-UL-AKHBAR, 28th May, 1906.

Certain complaints regarding the Bengal and North-Western Railway.

27. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th May, complains that as there are no waiting rooms, and articles of food are not available at the stations on the Uska Bazar branch of the Bengal and North-Western Railway, passengers are put to great inconvenience. Third class carriages continue to be overcrowded on the occasion of fairs on this line.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

NAIYAR-I-AZAM, 26th May, 1906.

A complaint against the executive officials of the Muhammadan shrine at Ajmere.

28. The *Naiyar-i-Azam* (Moradabad), of the 26th May, says that about a year ago a notice was sent by a number of Musalmans from certain towns, to the members of the managing committee of the Muhammadan shrine at Ajmere, complaining that the deputy trustee was misappropriating and extravagantly spending the income of the shrine, and that money is freely extorted from visitors to that holy place by the servants at the shrine, but that no steps seem to have yet been taken to stop the evils complained of. The managing authorities of the shrine are not well-advised to neglect their duty of exercising due control over the executive officials of the shrine, and it may become necessary for Government to take notice of their faulty management.

IX.—Miscellaneous.

Nil.

Allahabad:
The 4th June, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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# SELECTIONS
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I.—POLITICS.

(a).—Foreign.

ALIGARH INSTITUTE GAZETTE,
23rd and 30th May, 1906.

The Indian Musalmans and the Sultan of Turkey.

1. THE *Aligarh Institute Gazette* in its combined issue of the 23rd and 30th May, publishes a long article from Nawab Mohsin-ul-Mulk, Honorary Secretary to the Muhammadan College at Aligarh. In this article, the Nawab quotes a passage from the *Vakīl* (Amritsar) which says that it was weak-minded on the part of the trustees of the Muhammadan College at Aligarh to publish a message in the *Pioneer* that their college had nothing to do with the Muhammadan meeting lately held at that town, which had wired to the Government of India suggesting an amicable settlement of the Anglo-Turkish dispute in Egypt, to avoid causing pain to Indian Musalmans. Commenting upon the above indictment of the Aligarh College trustees by the *Vakil*, the Nawab says that neither he, the Secretary, nor Khan Bahadur Muzammil Ullah Khan the Joint Secretary of the College, were aware of any action having been taken on behalf of the College trustees in the matter, both of them having been away from Aligarh at the time. The telegram in the *Pioneer* to which the *Vakīl* takes objection was published by Shaikh Abdulla, a *vakīl* and a trustee of the College, in his own private capacity. No meeting of the trustees was held nor was their sanction obtained in any other way for the despatch of the telegram in question, and any action taken by a trustee of the Aligarh College in his private capacity cannot and should not be binding on the trustees of the College as a body. As regards the general question of sympathy of the Indian Musalmans with the Sultan of Turkey, the Nawab quotes passages from the writings of the late Sir Saiyid Ahmad Khan to show that the Sultan cannot in any way be called to be the Khalifa of Musalmans. But it cannot be denied, he admits, that owing to the religious and racial connection with the Sultan, Indian Musalmans have natural sympathy with him, so that they cannot but share both in his joy and trouble. Indian Musalmans, by reason of religious community, would feel pain at any injury occurring, to any Muhammadan country whatever, whether it be Turkey, Persia, Morocco, or Afghanistan, even though the injury might be brought on by the folly, imprudence or mal-administration of the rulers themselves of those countries. But side by side with this religious fellow-feeling, Indian Musalmans owe the political duty of obedience and loyalty to the British Government whose subjects they are, so that in the case of any complication arising between England and Turkey or any other Muhammadan power they cannot do anything against the British Government: the only thing that they could possibly do in the circumstances would be to pray to God for the continuance of good relations between the two Governments. In another article the Nawab, quoting largely from Muhammadan religious books, endeavours to show that the Sultan of Turkey can in no sense be said to be the *Khalifa* of Indian Musalmans, but that this does not mean that they do not love him or care for the preservation of his Empire. Turkey is the greatest Muhammadan Empire at the present time, and the Musalmans all over the world naturally desire that it should remain uninjured. Any Indian Muhammadan, who denies this goodwill for the Sultan, is either a mean flatterer of the British Government, or has nothing of Islam in him.

AL BASHIR,
5th June, 1906.

Indian Musalmans and the Sultan of Turkey.

2. *Al Bashīr* (Etawah), of the 5th June, quoting some instances of Musalmans during the time of the prophet who, though subjected to severe tortures, refused to renounce their new faith, regrets that the Musalmans of the present day are so utterly destitute of moral courage and self-respect that they would not hesitate to tell an egregious lie from greed or from fear. Some Indian Musalmans would not scruple to announce that they have no sympathy with the Sultan of Turkey, in order to prevent the British Government from mistrusting them. There are probably a number of Musalmans who, if they were given the hope of obtaining a title, a seat in a darbar, an appointment under Government, or even only the honour of being allowed to shake hands with a Lieutenant-Governor, would not hesitate at cutting off the head of the Sultan; for did not the slayers of Imam Husain, a

grandson of the prophet, call themselves Musalmans? But the fact remains that Indian Musalmans generally have sympathy not only with the Sultan of Turkey but with all the Muhammadan rulers on the face of the earth, and are anxious for the preservation of all the existing Muhammadan powers; so that whenever they learn that a Muhammadan power is in trouble they are distressed. If any friction arises between England and Turkey the Indian Musalmans are naturally pained to hear of it, but as they are well-wishers of the British Government, they only pray to God for the continuance of good relations between the two countries. Such being the real state of the feeling of the Indian Musalmans, those of them who assure the Government that they have no sympathy with the Sultan are downright sycophants, while those who wire to Government not to break with Turkey are fools, as the Government itself does not require their advice.

(b).—Home.

QULQUL,
28th May, 1906.

Musalmans and politics.

3. The *Qulqul* (Bijnor), of the 28th May, publishing a translation of a portion of the speech which Mr. A Rasul delivered, as President, at the late Bengal Provincial Conference at Barisal, says that though it agrees with him in holding that the Musalmans cannot be expected to improve their position so long as they adhere to their present policy of political abstinence, yet it does not think that the Musalmans will gain anything by joining the political organization of the Hindus, who wish only to make a cat's paw of them in securing their own ends. Indian Musalmans have long been accustomed to depend for the improvement of their condition upon the favour of the powers that be, and have never tried to win their way in the struggles of the world by their own exertions. So that unless they give up their sloth and desire for slight temporary gains, and learn to be independent, there is little chance of their improvement.

HINDI PRADIP,
June 1906.

Indians under British rule.

4. The *Hindi Pradip* (Allahabad), for June, in a long article endeavours to show that it is due to the utter helplessness of Indians that the British rulers, having nothing to fear from them, deny all sorts of rights and privileges to them. Englishmen are quite averse to allowing Indians to acquire any kind of power, lest the latter should get out of their grip. All that they care about the Indians is to see them keep body and soul together, so that they may continue to exact service from them. But this continued distrust of Indians by Englishmen is a mistake. Indians are a most grateful and loyal people, and Englishmen have received positive proof of this fact more than once; but they do not yet give up their sinister policy, which is dictated either by their selfishness, or is owing to their being forewarned of some very serious misfortune which is destined to befall them.

HINDI PRADIP,
June 1906.

Alleged stoppage of almost all the sources of income to Indians under British rule.

5. The *Hindi Pradip* (Allahabad), for June, laments that Indians are unable to compete with machine-made and gaudy foreign articles and have lost almost all their indigenous industries and trades, so that their only remaining sources of income are agriculture and service. As regards agriculture too, the greater portion of its income is taken by Government as land revenue; and, the balance being too small to enable agriculturists to make both ends meet, the result is that the peasantry are impoverished. With reference to Government service, the lowest posts, which require drudgery, are given to natives, the higher ones being all reserved for Europeans. But while the sources of Indians' incomes are thus stopped in almost all directions, their expenditure in the shape of manifold taxes, subscriptions, donations, presents, darbar expenses, litigation charges, &c., has largely increased under the British Government. Such being the case, the condition of the Indians of the present day is really very pitiable. It is surprising that Indians are still able to drag on their miserable existence at all.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

ADVOCATE,
31st May, 1906.

A scandalous procedure alleged to have been adopted by Sir Bampfylde Fuller in the case of a prisoner under sentence of death praying for mercy.

6. The *Advocate* (Lucknow), of the 31st May, says :—One reads with shame and indignation a piece of news that came the other day from far Sylhet. It was to the effect that a prisoner sentenced to death submitted a memorial to Sir J. B. Fuller praying His Honour to exercise the prerogative of mercy, and in case of rejection to transmit it to the Viceroy for the said purpose. Sir J. B. Fuller rejected this prayer for mercy, but forwarded the memorial to the Viceroy, and passed orders for the execution to be carried out on the morning of the 21st May, which was accordingly done. The same evening a telegram was received at Sylhet from the Government of India stopping the execution, if the prisoner had not been already hanged. Who is responsible for this loss of a life? The Lieutenant-Governor ought, in the first instance, to have refrained from fixing a date for execution when he himself had acceded to a part of the prisoner's prayer in forwarding his application to the Viceroy. In the second place, the Indian Government could also easily stay execution in order to consider the case. In either case the postponement would not have turned the world topsy-turvy nor upset the Partition, but could save a life to be of use to somebody.

RIYAZ-UL AKHBAR,
1st June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

7. The *Riyáz-ul Akhbár* (Gorakhpur), of the 1st June, states that efforts are being made by certain influential members of the Allahabad bar to secure signatures of the leading citizens and vakils in the Agra, Benares, Meerut and Gorakhpur Divisions, against the proposed transfer of the High Court from Allahabad to Lucknow, with a view to deluding the Government into believing that the people of the whole Province are averse to the change, while the fact is that, with the exception of Allahabad, public opinion in all other places in the United Provinces is in favour of the location of the High Court at Lucknow. The test question in the matter should be whether it would be more convenient for the people of the Meerut, Agra, Benares, and Gorakhpur divisions and of Oudh to attend the court at Lucknow or at Allahabad, and Government should decide the question in accordance with the answer received thereto. The *Almora Akhbár* of the 31st May, says that if this measure were carried out, the majority of the inhabitants of the United Provinces would find greater facility in attending the court.

TAFRIH,
7th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

8. The *Tafrih* (Lucknow), of the 7th June, says that as the *Oudh Akhbár* (Lucknow) and the *Riyáz-ul-Akhbár* (Gorakhpur), as well as public opinion in the United Provinces are in favour of the transfer of the High Court from Allahabad to Lucknow, it is very probable that the transfer would ultimately be effected. The editor does not understand why some of the members of the Allahabad bar and some Allahabad papers should, in utter disregard of the desire of the people of the whole Province, oppose the measure from purely selfish motives. Allahabad has made no kind of improvement during the time it has been the seat of the High Court, and is not likely to make any in future ; while Lucknow, which was long the capital of an oriental Government and still possesses some valuable industries, bids fair to thrive and prosper still further if the High Court is located there.

(*b*).—*Police.*

NASIM-I-AGRA,
3rd June, 1906.

The Indian Police.

9. The *Nasím-i-Agra*, of the 3rd June, observes that Government adopted the system of recruiting the police force in this country, mainly from among the children of the soil, probably under the impression that the Indians themselves would be better able to effectively protect the lives and property of their fellow-countrymen. But it is much to be regretted that Government has been sorely disappointed in its expectations in the matter. The whole of the Police force from the lowest constable to the highest Inspector oppress and victimise the people in many ways, either to extort money or to exhibit their prowess: in short their conduct is so disgraceful that it brings the whole Indian nation into discredit, and the Government has for some time been considering how to reform them.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

INDIAN PUNCH,
28th May, 1906.

Complaint against certain Municipal employes at Deoband, district Saharanpur.

10. A correspondent of the *Indian Punch* (Budaun), of the 28th May, complains, on the authority of the *Akhbár-i-Ám* of Lahore, that a respectable *parda-nashin* lady was recently put to much trouble and disgrace by certain octroi employés at Deoband, district Saharanpur. Travelling alone by rail, the lady arrived at the railway station, Deoband, and took an *ekka* to proceed to a village in the neighbourhood. At the octroi barrier near the station her *ekka* was stopped, and she was asked if she possessed anything dutiable. She replied that excepting wearing apparel she had nothing with her. On this, she was ordered to come down from the *ekka*, and her luggage was searched. A petticoat was taken out of the luggage, and the lady was asked to pay duty on it. She urged that the garment was a used one. She was thereupon asked to put off the dress she was wearing and to put on the petticoat in question. At first she refused to do so in the open place, but, on being threatened to be sent up to the head octroi office, where she feared she might be subjected to still greater indignities, she most reluctantly did so. The conduct of the Municipal employés concerned was most reprehensible, and Government would do well to punish them.

BHARAT JIWAN,
28th May, 1906.

Prostitutes at Benares.

11. The *Bhárat Jiwan* (Benares), of the 28th May, pointing out that the residence of public prostitutes in the streets at Benares not unoften lead to bloodshed, robbery, theft and other serious crimes, and giving some specific instances in which counterfeiters of Government coin were caught red-handed in the houses of certain prostitutes, urges that steps should be taken to locate them somewhere outside the town. The editor further complains that there are a number of secret brothels in the town where ladies of respectable families are decoyed by procuresses and ruined. The houses in which prostitutes live or which are used as brothels generally belong to the *raíses* of the town, some of whom are members of the Municipal Board. This is probably the reason why the Municipal Board pays little attention to the complaints repeatedly made in the press regarding prostitutes.

ARYA MITRA,
1st June, 1906.

Certain Municipal complaints at Agra.

12. The *Arya Mitra* (Agra), of the 1st June, complains (1) that the force of water at the stand pipes in Agra is very weak; (2) that in the evening the water is turned on at 4, and is stopped at 6 or 6-30; (3) that the water used in watering the roads is taken from the same pumps from which the public receive their supply; and (4) that the lanes, especially the Mansádevi Galli and Hing-ki-Mandi, are as usually filthy. In another place the editor adds that pipe water is not received at all in elevated parts of the town, which exposes the residents to very great inconvenience in these hot days. The drains are not washed for days together, while sickness has broken out in the town. The District Magistrate and the Municipal Board ought to attend to these serious complaints.

NASIM-I-AGRA,
3rd June, 1906.

Supply of pipe-water at Agra.

13. A correspondent of the *Nasím-i-Agra*, of the 3rd June, states that, since some letters have appeared in the *Pioneer* complaining against the scanty supply of pipe-water at Agra, there has been a slight increase in the supply; but expresses surprise that while the annual expense of the water-works at Agra is greater than that at Allahabad, Benares, Cawnpore or Meerut, the period for which the water is turned on during the 24 hours at Agra should be much shorter than at any of those places. The consumption of coal too at Agra is greater than or equal to that at other places, but the pressure at which water is supplied in the former town is much less.

NASIM-I-AGRA,
7th June, 1906.

Water-supply at Agra.

14. A correspondent of the *Nasim-i-Agra*, of the 7th June, referring to the continuous complaint regarding the shortage of pipe-water at Agra for the last two years, suggests that in order to satisfactorily remove the complaint the Municipal

Board, instead of laying down more pipes or increasing the pressure, had better construct a big reservoir for storage of pipe-water from which water may regularly and constantly be supplied to the public, as is done in the cantonment.

ARYA MITRA,
8th June, 1906.

Water supply at Agra.

15. The *Árya Mitra* (Agra), of the 8th June, referring to the shortage of water supply from the pumps at Agra in these days, says that in order to make up for this deficiency, the municipal board has hit upon the plan of sending water-carts round the city, and allowing the people to take as much water for drinking purposes from them as they require. But the poorer classes only can derive benefit from this arrangement, and not the higher classes also.

(e).—*Education.*

HINDOSTHAN,
7th June, 1906.

Female education in India.

16. The Hindi *Hindosthán* (Kálákánkar), of the 7th June, referring to the steps which the United Provinces, Bengal and Punjab Governments propose to take for spreading female education in India, says that there is a great need for promoting education among the fair sex in this country, and that no efforts should be spared to further this cause.

(f).—*Agriculture and questions affecting the land.*

ZAMINDAR-WA-KASHTKAR,
May, 1906.

Financial condition of agriculturists in India.

17. The *Zamindár-wa-Káshtkár* (Bijnor), for May, observes that as the debts which the cultivators in a single village owe to *mahajans* generally amount to thousands of rupees, the establishment of agricultural banks, with small capitals, cannot possibly render any material help to agriculturists, and says that nothing short of the extension of the Bundelkhand Encumbered Estates Act to the whole of India is expected to meet the difficulty of the situation. But even this will be a palliative measure only, and Government would do well to probe the real cause of the poverty of agricultural classes which compels them to borrow money again and again. This cause is not their prodigality or recklessness, as it is alleged to be, but the high rates of the assessments of land revenue in which reduction should be made, if the financial condition of agriculturists is to be permanently improved.

(g).—*General.*

ALMORA AKHBAR,
31st May, 1906.

The withdrawal of the *Bande Mátaram* circular in Eastern Bengal.

18. The *Almora Akhbár*, of the 31st May, referring to the withdrawal of the *Bande Mátaram* circular in Eastern Bengal, says that it is at a loss to understand why the bare utterance of *Bande Mátaram* should have become so offensive to the British officers in that Province. The steps which the authorities, in their zeal to suppress the cry of *Bande Mátaram*, were led to take were so atrocious and calculated to so greatly lower the dignity of the British Government in the eyes of the people, that one could scarcely dream of the possibility of their adoption under British rule.

KANYA KUBJ HITKARI,
June, 1906.

Swadeshism.

19. The *Kánya Kubj Hitkári* (Cawnpore), for June, referring to the *Swadeshi* movement, says that Kanya Kubj Brahmans should also do their best to patronize India-made articles, urging that where home-made articles are not used by the people, the industrial classes are pauperized, crime increases, and the wealth of the country is continually drained off to foreign lands.

MOHINI,
1st June, 1906.

Strike of the medical students at Lahore.

20. The *Mohini* (Kanauj), of the 1st June, referring to the continuance of the strike of the medical students at Lahore, says that though it is 18 days since it began, no steps seem to have yet been taken to bring it to an end. The Principal of the Medical College is all powerful, and he continues unrelenting. Threats of confiscation of their hereditary estates has been held out to the Kashmir students through the British Resident in that State. The students are not allowed to assemble in any place for consultation. The affair has caused much sensation in the Punjab, and it is high time that the Government of India interfered.

HINDOSTHAN,
2nd June, 1906.

Need for prohibiting the sale of *ganja*, *charas* and *bhang* along with liquor to young boys and girls.

21. The Hindi *Hindosthán* (Kálákánkar), of the 2nd June, approving of the Madras Government's order prohibiting the sale of liquor to boys and girls below the age of 14, observes that *ganja, bhang* and *charas* are also very injurious intoxicants, the number of persons becoming insane by the use of these drugs being, according to the Government annual reports on lunatic asylums, much greater than that of those addicted to liquor. The Government would therefore do well to put these drugs also under a similar ban.

TOHFA-I-HIND,
4th June, 1906.

Need for union between Hindus and Musalmans.

22. The *Tohfa-i-Hind* (Bijnor), of the 4th June, quotes a portion of the speech delivered by Nawab Mohsin-ul-Mulk on the occasion of the last death anniversary of the late Sir Saiyid Ahmad Khan at Aligarh, in which he regretted the widening of the gulf between the Hindus and Musalmans since the mutiny, and urged the need for promoting union and goodwill between the two communities (*vide* article No. 25, on page 206 of the United Provinces "Selections" for 1906), and observes that so long as the two communities do not join hands in ameliorating their condition, there is no hope of their ever being able to make material progress in any direction. They should not therefore pay heed to the insinuations of those persons among them who by their writings and utterances lose no opportunity to embitter their mutual feelings. Nobody in the world should, for instance, have any objection to the *Swadeshi* movement in India, but unfortunately there are men in the Musalman community who are doing their best to keep their co-religionists aloof even from this beneficial movement.

V.—LEGISLATION.

RAJPUT,
31st May, 1906.

Alleged need for making modifications in the Agra Tenancy Act.

23. The *Rájpút* (Agra), of the 31st May, says that, as the Agra Tenancy Act has failed to lessen ejectment suits, as it was intended to do, and has on the contrary led to a large increase in the institution of suits between landlord and tenant, Government would do well to make some necessary modifications in the Act as early as possible.

EXPRESS,
31st May, 1906.

Working of the Bundelkhand Land Alienation Act.

24. The *Express* (Lucknow), of the 31st May, in commenting on the last year's report on the working of the Bundelkhand Land Alienation Act, says :—The representatives of the people pointed out forcibly when the measure was in the bill stage that one result would be contraction of the ryot's credit ; the second, a fall in price of land ; the third, difficulty on the part of the ryot in being financed by the money-lender in times of need, and consequent greater demand for *takavi* advances. The facts revealed in the report under notice corroborate one and every argument noted above. As to the effect of the Act on credit the Collectors report in no uncertain terms. Mr. Silberrad writes :—" There has undoubtedly been a contraction of credit, but, as remarked in last year's report, the Encumbered Estates Act is at least equally responsible for the result, which has affected mainly the relations of the larger money-lenders to the larger proprietors. Money-lenders are shy of advancing large sums for long terms on landed security."

* * * * * * * *

In Jalaun, where the injury caused by the frost was extremely severe, and where the harvests of the present year have almost completely failed, money-lenders generally appear to have considerably restricted their transaction. Mr. Cooke states :—" The complaint is universal, and I have no doubt that credit has contracted. . . . . The large capitalists have undoubtedly to a large extent ceased lending money on the security of land."

* * * * * * * *

The facts are there, no matter what attempts are made to intervene between the premises and the conclusions naturally to be drawn from them. If loans are hard to obtain, it is not due to want of capital with the lender, but to the sense of insecurity created in his mind by the Act.

* * * * * * * *

The Board of Revenue alludes with apparent pride that a reduction in ceremonial expenditure, due to contraction of credit, is said to be noticeable among the smaller proprietors in the south of Allahabad. . . . . The prosperous condition for the Indian ryot has to be notified to the world by the prevention of the use of luxuries, forced upon the ryot by his state-manufactured inability to get money by hook or by crook. By reducing the credit of the ryot and by asking him to spend less on ceremonial occasions the petty trader is simply stranded. To talk of non-interference with the trade under the circumstances is meaningless.

VI.—Railway.

NAIYAR-I-AZAM,
5th June, 1906.

Ill-treatment of a hand-cart driver by the jamadar of railway coolies at the Moradabad Railway station.

25. The *Naiyar-i-Ázam* (Moradabad), of the 5th June, complains that on the 30th ultimo Ram Autár, jamadar of railway coolies at Moradabad, accompanied by a number of the coolies, stopped one Muhammad Nabi, a hand-cart driver, while the latter was carrying some bundles of betel leaves on his cart from the railway station to the city, and throwing the bundles out of his cart, and beating him with *lathis* seized the cart, giving out that it was wanted for carrying some luggage of the District Traffic Superintendent. Such high-handed proceedings on the part of railway employés cannot be too strongly condemned.

NAIYAR-I-AZAM,
5th June, 1906.

A complaint regarding the shops of Indian articles of food at the railway stations on the Oudh and Rohilkhand Railway.

26. The *Naiyar-i-Ázam* (Moradabad), of the 5th June, states that when the contract for selling Indian articles of food to passengers at the various railway stations on the Oudh and Rohilkhand Railway was in the first instance given to Chunni Lal and Muhammad Husain, a license fee was charged to them for the same. Subsequently at the representation of the vernacular press that it was not fair to tax Indian food at the stations while refreshments supplied to Europeans there were untaxed, the license fee was remitted; but the contractors were required to pay a rent for the shops they opened at the stations at the rate of Rs. 3 each per mensem. The total number of the shops started by the contractors at the various stations at the outset was only 16, but it has now been increased to 46, while the amount of rent paid to the railway continues to be Rs. 48 only per mensem. This entails a clear loss of Rs. 90 a month to the railway, and the editor would like to know why the local railway authorities have not yet brought the fact of the increase in the shops to the notice of the Traffic Superintendent.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

RIYAZ-I-FAIZ,
4th June, 1906.

Publication of a pamphlet by a newly converted Musalman at Delhi, against the Arya Samaj.

27. The *Riyáz-i-Faiz* (Pilibhit), of the 4th June, in its correspondence columns publishes an article in which the writer, quoting certain passages from a book entitled *Árya Samaj ki pol* (hollowness of the Arya Samaj) written by one Babu Jagdamba Prasad *alias* Abdul Azíz at Delhi (*vide* article No. 47 on page 251 of the United Provinces "Selections" for 1906), says that the passages in question are inflammatory, inducing the Musalmans, and even Hindus, to make short work of the Arya Samajists who, he says, have been causing discord between Hindus and Musalmans. The Musalmans also use most objectionable language in attacking the doctrines of the Arya Samaj in the public streets at Delhi. All this is calculated to excite Musalmans against Arya Samajists, and might lead the former to act towards the latter as the Musalmans have lately behaved towards the Hindus in Mymensingh.

SAHIFA,
5th June, 1906

Complaints against the employés of the Muhammadan shrine at Ajmere.

28. A correspondent of the *Sahifa* (Bijnor), of the 5th June, complains that visitors to Ajmere are, as a rule, freely subjected to extortions by the employés of the shrine of Khawja Moin-ud-din Chishti in that town. As soon as a train arrives at the Ajmere station, some forty or fifty underlings of the shrine surround the passengers that get down from the train, and take them to the sarai close by, which is called *Chishti Chaman*, and belongs to the shrine, and, offering them lodgings there for a small fee, induce them to put up there. A short time after some of these underlings again appear and offer their services as guides in order to pay a visit to the shrine, and there they extort money from them on various pretexts. When a visitor is at last about to depart from the sarai, a new man, other than

the one who settled the lodging fee at the time of his arrival, appears on the scene and obliges him to pay double and even treble the amount of the fee agreed upon before. All this is very unsatisfactory, and the local authorities should see that visitors to Ajmere are not unduly harassed or victimised by the employés of the shrine.

ARYA MITRA,
8th June, 1906.

Alleged abduction of two Indian ladies from Hathras by the missionaries at Agra.

29. The *Arya Mitra* (Agra), of the 8th June, says that the criminal suit that was instituted some time ago against the missionaries at Agra for the offence of abducting two Indian ladies from Hathras is not progressing. The whereabouts of the ladies are said to be unknown, so that summonses for their attendance in court cannot be served on them. Had such a charge been brought against an Indian, God knows to what miseries the poor fellow would have been subjected by this time.

IX.—MISCELLANEOUS.

TAFRIH,
7th June, 1906.

Protest against the rumoured enquiry by the police from private persons at Lucknow as to what newspapers they take in.

30. The *Tafrih* (Lucknow), of the 7th June, says that hitherto enquiries were annually made by the police regarding the circulation of and other similar matters relating to newspapers, but that the editors are at this time being also required to tell what classes of men generally subscribe to their newspapers. What is, however, worse still is that there is a rumour that private gentlemen are being asked by the police at Lucknow to say what papers they take in. If this rumour is true, the enquiry is a most objectionable one. Newspapers do not receive much encouragement from the public in this country at present, and the kind of enquiry Government is reported to have been making is calculated to lead many to discontinue to subscribe to papers from fear.

ALLAHABAD :
The 11*th June*, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 24 OF 1906.

# SELECTIONS
FROM THE
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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

HINDUSTAN REVIEW, April, 1906.

Conflicts between Asia and Europe.

1. A correspondent of the *Hindustán Review* (Allahabad), for April, giving a brief account of the various conflicts between Asia and Europe in the past, says:—Jerusalem, the sacred place of the Christians, had fallen into the hands of the Saracens, and the European knights very nobly resolved to wrest it from the infidels. Nine times the picked chivalry of Europe battled with the Saracen for its possession, and nine times the Islamite warriors came out victorious from the fray, and even to-day the banner of Mahomet is fluttering defiantly over the walls of Jerusalem.

* * * * * * *

Mahomet II, at the early age of twenty-three, took Constantinople and ended the Eastern Empire. The greatness of the Turks went on increasing from decade to decade and from century to century, till it reached the zenith of its lustre and might under Soliman the Magnificent.

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Turkey began to degenerate from the eighteenth century, and has been going in very recent times further and further on the downward path. With her decay Europe has been getting more and more powerful.

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Napoleon once said, "Europe is but a mole-hill, all the great Empires flourished in Asia." His great ambition was to be master of the East. He had predicted a monumental war between the two continents, and believed that the older continent would come out victorious in the end. After two centuries of sleep, Asia has again girded up her loins, and the new movement has started.

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What the result of this new movement will be no one can say with any certitude yet. Truth glimmers but faintly through the veil of futurity and with expectant minds we can only ask "Watchman, what of the Night?" and of the Dawn?

EXPRESS, 7th June, 1906.

The Tabah dispute.

2. The *Express* (Lucknow), of the 7th June, says:—Reuter has already made us familiar with one version of the Tabah dispute and of the proposed settlement. The other version is supplied by Egyptian and Arabic papers brought by the last mail. These state that the dispute arose out of the Turkish demand that Egypt should raise no forts or other military fortifications in the Sinai Peninsula, and that this demand having been conceded by Egypt the Sultan has issued instructions for his troops to evacuate Tabah. Simultaneously with that a joint commission of delimitation has been nominated; and meanwhile the *status quo* will be retained. This fundamentally differs from the statements in the English Press. It is further noteworthy that Ghazi Mukhtar Pasha, Turkish High Commissioner at Cairo, has not been recalled from Egypt as has been given out by English papers.

(b).—Home.

HINDUSTAN REVIEW, April, 1906.

British Imperialism in India.

3. A correspondent of the *Hindustán Review* (Allahabad), for April, says:—The appearance of a strong Labour Party in the House of Commons is of great importance to India. Whether or not Messrs. John Burns and Keir Hardie will co-operate with Sir Henry Cotton and other Indian friends in the House, they will surely set their face against Imperialism with all its dangerous methods and ends. The seven years of Lord Curzon's administration afforded India ample illustrations of the perils of the new creed.

* * * * * * *

The exploitation of India for the benefit of the British plutocracy, the dominance of militarism, the subordination of the people to the ruling oligarchy, intense centralization of authority, a spirit of despotism and intolerance—these were the most prominent features of Lord Curzon's Viceroyalty.

* * * * * * *

The exploitation of India for the benefit of the moneyed aristocracy and the middle classes of the British Isles has always been the main policy of the ruling country. It has been the same from the formation of the East India Company nearly three centuries ago down to the present day. The East India Company robbed India's wealth without the hollow pretence of philanthropy; but now though the exploitation is carried on more thoroughly and on wider areas, the sordid motives of the exploiters are concealed by hollow pretences of humanity and civilization. England has gone on building her world-wide Empire in order that she may have the lion's share of the wealth of the world, and she does not mean to spare India from the operation of this policy. Not only England, but all the Western nations assume that it is their natural right to subjugate the so-called lower races whose lands are exploited for their own enrichment, and whose cheap labour is employed for the same purpose under conditions of compulsion almost constituting slavery. It is conveniently assumed that there will be no development of the resources of the tropical countries under their own native Government. "We cannot leave these countries barren; it is the duty of the more civilized Western nations to see that they are developed for the good of the world. While men cannot colonise these lands and develop the natural resources by the labour of their own hands, they can only organize and superintend the labour of the natives. By doing this, they can educate the natives in the arts of industry and stimulate in them a desire for material and moral progress implanting new 'wants' which form in every society the roots of civilization." These are the arguments by which the spoliation of the world is justified. India is no exception and being politically a subject country and powerless to defend herself against the foreigners that covet her wealth and subject her to a steady process of impoverishment, she is robbed of her vast and rich resources, and the cheap labour of her people is utilized by foreign exploiters, not for the good of the labourers, nor for the good of the world, but for the special benefit of the handful of white men, who, backed by their status and influence as members of the ruling race, are able to appropriate the wealth which should go to the sustenance, comfort and progress of the indigenous population.

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On no lower races in the world have Western Imperialists produced any beneficial results. Examining the policy and the aim of European countries in their interference with the weaker countries of Asia and Africa, Mr. Hobson, the author of *Imperialism—a Study*, comes to the conclusion that nowhere can it be contended that either the British or any other European nation is governing these lower races upon the same enlightened principles which are professed and sometimes practised in governing themselves.

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India's hope of her future lies in the increasing influence of the British working classes in the Government of the Empire, and in the eventual acquisition of self-government by the Indian people.

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A sudden rejuvenation such as has come over Japan only will save India.

* * * * * * *

India's future consists of two alternatives, either complete autonomy under which she will pursue her own evolution on the basis of her past career, or she will perish.

ADVOCATE,
7th June, 1906.

The Muhammadans and politics.

4. A Hindu correspondent of the *Advocate* (Lucknow), of the 7th June, publishes the following open letter to the students in the Muhammadan College at Aligarh, in continuation of his previous letter (*vide* article No. 5, on page 323 of the United Provinces "Selections" for 1906):—Brothers,—I hope my first letter has attracted your attention and led to some fruitful discussion amongst yourselves. I do not for a moment imagine that there will be any general unanimity regarding the opinion expressed by me, nor do I suppose that my motives will be allowed to pass unquestioned and uncriticised. But I am prepared to be misunderstood and misrepresented if I have only the satisfaction of feeling that my words have succeeded in removing the misapprehensions of even a small number of your co-religionists. I shall ask you to place before the public your own views of this question, so that we may be able to see our difficulties and try to find a way out of them. Pray don't imagine that a discussion of this nature will lead to unpleasantness, provided

we carry it on in a calm and dispassionate spirit with the sole object of remedying the present state of affairs. The question is an all important one and the exigencies of our situation at the present day demand a speedy solution.

Brothers, we have reached the parting of the ways, and we should decide which way we are to proceed. Recent events, specially in East Bengal, have opened the eyes of even those who till the other day prided themselves on their indifference to politics, to the gravity of the present position. Even they have begun to feel that if we are anxious not to have our rights trampled under foot by masterful rulers like Sir Bampfylde Fuller we shall have to carry on a long and arduous struggle against the forces that are working to-day. What will be the attitude of your community now ? Will you sit with your hands folded and let your rights be snatched away from you even without a word of protest ? Do you really believe that the tide of re-action which has set in affects only the Hindus and not the Muhammadans ? Who was Mr. Rasul, the president of the Barisal Conference ? Remember, as soon as you show an inclination to take part in political agitation the blow that you will receive will be not a whit less hard than those which fall on the Hindus. But will this fear cow you down ? I for one should be sorry to believe that the mild risks of a constitutional agitation will frighten the Musalmans. A soldier runs many a risk of life, but it is he who serves his country. It is nobler to die for our own country than to lead a selfish and ignoble life in ease and security. Would you prefer a liveried menial, a court flunky to a Surendra Nath ? Choose what type of men you will have, and the future of your country and community will depend upon your choice.

One who separates brother from brother is not only the enemy of one but of both. You and we are the children of the same soil, and those who try to disunite us are our common enemies. Beware of these tactful men. They have done incalculable injury in the past, but let us now make them feel that their game is up. Let us not like small children exchange our valued possessions for mere toys. Will we sell our birthright for a mess of pottage ? One ruler pats the Hindu on the back, and he begins to dance to his tune. Another favours the Muhammadan, and the latter's delight knows no bounds. Thus is carried on this game which has well nigh brought us to the brink of ruin. Take an instance in point. The ruler of the East Bengal is alleged to be very fond of the Muhammadan. I would measure this intensity of his fondness by the value of the boons he may confer upon you. He may create some Muhammadan Deputy Collectors, Sub-Registrars and Inspectors of Police—regarding which too I feel considerable doubt—but I am sure he will do nothing better for you. These posts may come; but look at the price you have to pay for them. If we do not protest against measures like those of Sir Bampfylde Fuller the little spirit that we may possess is bound to be crushed out. Now it is for you to decide whether you will have spirit and manliness in the nation, or a few minor posts instead. Every well-wisher of the country will pray that your decision may be a correct one.

Have you ever paused to consider how deplorable has been the attitude of your community in connection with the recent Barisal affair. Assuming that you have no sympathy with the Hindus, why on earth did you not express your sympathy with Mr. Rasul, a distinguished member of your own community ? Does a Muhammadan who makes a common cause with the Hindus forfeit all claims to the sympathy and support of his own co-religionists ? You feel, and rightly too for the Musalmans in Turkey, but apparently have reserved no corner in your heart for such culprits as are guilty of the dire offence of taking part in political agitation. This policy is unfortunate, to say the least of it, and if pursued for some time will produce results which I shudder to think of.

Brothers, you of course know by what name the Musalmans of other countries call you. They call you Hindus, and very right too. You are nothing if not Hindus. There is little difference between Hindus and Hindus. So let us sink our differences and work harmoniously together for our common country. What could we not do in these provinces alone if we were only to be united ? Not only would fresh life and vigour be infused into the political activities alone, but the social and industrial movements would also acquire new life and strength. With no suspicion and distrust amongst us, our community would be a source of comfort and strength to the other brothers. My faith is that there is no such thing in this world as chance. The Musalmans have not come to India by chance; an all-wise Providence has sent them here with a set purpose. And the presence of the English too is not without its own object. To me the purpose with which we have all been brought together is to make this ancient land great once more, so that she may take a high place among the nations of the world. The goal before us is a happy, united and prosperous India, and blessed is he who honestly strives to bring that goal nearer to us. India, if she be destined to rise—as I believe she is—can never rise as the India of the Hindus or of the Muhammadans, but she will rise as the India of the Hindus and Muhammadans alike. The task of evolving an Indian nationality is a grand and noble one, and it is this task, humble though I am, I pray you and the Hindus alike to take up.

ADVOCATE,
3rd June, 1906.

A protest against the leasing out of the Pearl Fisheries of Ceylon to a syndicate formed by Sir West Ridgeway, late Governor of that colony.

5. The *Advocate* (Lucknow), of the 3rd June, says:—That Lord Curzon has accepted the Lectureship of a Cambridge College was a piece of news that ill accorded with many Indians' idea of a ruler, even when on the retired list. Something akin to disgust was created in the minds of Indians when the late Sir Alexander Mackenzie, formerly Lieutenant-Governor of the whole of Bengal, founded and became Chairman of the Indian Development Company (?) Limited. Sir West Ridgeway has made us feel scandalised by his doings in this direction. Max says in *Capital*:—"In 1903 Sir West Ridgeway ceased to be Governor, and towards the end of 1904 he seemed to have formed a syndicate and approached the Colonial Office with a proposal to lease these Ceylon pearl fisheries for twenty years at a rent which was eventually fixed at Rs. 3,10,000 per annum. He further agreed to take over for Rs. 1,20,000 certain machinery which had cost Rs. 1,61,529, and to spend not less than Rs. 50,000 per annum on the improvement of the pearl banks and the cultivation of the oysters, and this unconscionable bargain was agreed to by Mr. Lyttelton." If this be true anything more scandalous and outrageous it is difficult to conceive. Here is a highly paid officer of the Crown making use of the knowledge, he acquired at the Crown expense, to rob Ceylon of over Rs. 20 lakhs per annum! It is clear that the matter cannot rest here, and it is high time that pensioned officers of Government were prohibited from being connected directly or indirectly with the formation of syndicates or companies, the object of which is to get any concession or monopoly from Government. Lord Elgin has, we learn, sanctioned the Ceylon Pearl Fishery Ordinance. It means that Sir West Ridgeway is to be allowed to make use of knowledge gained at State cost for his very personal gain.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

AL AZIZ,
7th June, 1906.

Need for appointing a European as Prime Minister in Hyderabad.

6. A correspondent of *Al Aziz* (Agra), of the 7th June, observing that ever since the death of the elder Sir Salar Jang, the post of the Prime Minister in Hyderabad has constantly been changing hands, says there is a rumour that the present incumbent too is going to be shortly removed. Some persons have suggested that Nawab Mohsin-ul-Mulk should be appointed to the post. But he is already an outcast official of Hyderabad. Besides, he is now grown very old and infirm, and is wholly occupied in the affairs of the Aligarh College. Moreover, his appointment will necessarily make Hyderabad a preserve for the Aligarh Muhammadan party. The writer therefore urges that the best course, under the circumstances, will be to appoint a European as Minister in Hyderabad as well as in other Native States as vacancies occur.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

CITIZEN,
4th June, 1906.

A native woman shot at Muttra by a European employé on the Rajputana-Malwa Railway.

7. The *Citizen* (Allahabad), of the 4th June, says:—A Muttra telegram states that a European Railway employé on the Rajputana-Malwa Railway shot the wife of a low caste man instead of a mad dog at Muttra, and compromised the matter by giving the man some money and promising to support his

children. We are told that after the matter was successfully hushed up the Sahib refused to maintain the poor fellow's children. This may be the European way of keeping promises, but what we are most concerned with is that no police enquiry has as yet been held in the matter.

The *Hindustáni* (Lucknow), of the 6th June, and the *Express* (Lucknow), of the 7th *idem* also publish the telegram.

QULQUL,
4th June, 1906.

Cruel treatment of certain prisoners in the District jail, Bijnor.

8. The *Qulqul* (Bijnor), of the 4th June, says that eight Hindus who were convicted and sentenced to imprisonment by a lower court were, on appeal to the Sessions Judge, released on bail from the Bijnor jail on the 31st May last. They complained that the jail officials, considering them to be well-to-do men, had beaten them most severely with a view to extorting money from them. The skin of their bodies was all torn, bearing evident marks of a severe flogging. Instances of the perpetration of such cruelties on the part of jail officials are by no means uncommon in this country.

ADVOCATE,
7th June, 1906.

A complaint against the Cantonment Magistrate, Lucknow.

9. The *Advocate* (Lucknow), of the 7th June, says:—The mode of dealing justice by the Cantonment Magistrate of Lucknow appears to be rather curious: it has produced consternation in the Sadar Bazar. To fine offenders without holding regular enquiries in the Court is surely irregular. A curious story reaches us of teaching manners to a police constable.

ADVOCATE,
10th June, 1906.

A complaint against the Cantonment Magistrate, Lucknow.

10. The *Advocate* (Lucknow), of the 10th June, asks:—Has the Local Government delegated to the Cantonment Magistrate, Lucknow, the power to appoint Honorary Magistrates? Otherwise how are now and then cases sent to some traders in Sadar Bazar for enquiry and report?

NASIM-I-AGRA,
11th June, 1906.

Trial of criminal cases by touring officers in their camps.

11. The *Nasím-i-Agra* of the 11th June, refers to an order recently issued by the Chief Court Punjab (?) directing all magistrates who go out on tour to dismiss no criminal case in their camp on the ground of non-appearance of the complainant, without fully satisfying themselves that a notice of the place of their encampment on the particular date fixed for hearing his case was duly served on him, and says that this order will be of great value to the public. Touring officers would also do well not to try those cases in their camps the parties to which live at a great distance, and thereby save them from unnecessary expense in attending at the camps instead of at the headquarters.

CITIZEN,
11th June, 1906.

A person fined on account of his dog barking at the Deputy Commissioner of Purulia in Bengal.

12. The *Citizen* (Allahabad), of the 11th June, says:—A dog had the audacity to bark at the Deputy Commissioner of Purulia in Bengal when he came to the house of the master of the animal on a bicycle. The owners of the dog were sent up for trial under section 289 of the Indian Penal Code, and one of them, Karusha, was fined twenty rupees.

CITIZEN,
11th June, 1906.

Mr. S. Sarbadhicary, a barrister-at-law, in trouble for making certain remarks on the Judges of the North-Western Provinces High Court.

13. The *Citizen* (Allahabad), of the 11th June, writes:—Mr. S. Sarbadhicary, a barrister-at-law and advocate of the North-Western Provinces High Court, has been served by the authorities with a notice to show cause why he should not be disbarred because of his having made remarks on the Judges of the High Court calculated to lower their dignity.

Mr. S. Sarbadhicary, while arguing a criminal revision case before the Hon'ble Mr. Justice Richards, was called on by his Lordship to hold his tongue and sit down. This was complied with, but the retaliation has taken the form of a notice threatening action for defamation, civil and criminal. We wonder in what quarter the moon is.

HINDUSTANI,
13th June, 1906.

Alleged hard lot of supervisor-kanungos and their peons in the United Provinces.

14. A correspondent of the *Hindustáni* (Lucknow), of the 13th June, complains that although supervisor-kanungos in the United Provinces have always to be on tour they receive the same salary as registrar kanungos who are always at their tahsils. A field allowance of Rs. 5 or Rs. 10 is given to a certain

proportion of the supervisor-kanungos. But even those who receive this allowance cannot make both ends meet, because they have to keep a decent horse, and have always to be moving about. The writer therefore suggests that all supervisor-kanungos should be given a horse allowance of Rs. 15 a month. These very useful officials have another grievance in the matter of promotion. Their claims however well up they may be in their work are generally overlooked in favour of new certificated men from the Cawnpore Agricultural School. The writer also complains that while the pay of the tahsili peons has recently been raised to Rs. 6 a month, those serving with supervisor-kanungos have been left out in the cold.

HINDUSTANI,
13th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

15. A Basti correspondent of the *Hindustáni* (Lucknow), of the 13th June, referring to the question of the transfer of the High Court from Allahabad to Lucknow, says that only three persons, namely the editors of the *Oudh Akhbár, Advocate* and *Riyáz-ul-Akhbár*, all of whom are residents of Lucknow, have up to this time advocated this proposed transfer, and that their opinion has evidently been dictated by selfish motives. Allahabad is a very important place of pilgrimage for Hindus who form the great majority of litigants in the High Court, and are readily provided with lodgings by the *Prayagwals* or local pandas, whenever they have occasion to visit that town for prosecution of their suits in that court. On the other hand, Lucknow which is not a sacred place for any class of Indians would not be able to provide ready accommodation for the large number of litigants who would visit it in case the High Court is transferred there. Again, if the proposed transfer is carried out, it will no doubt increase the splendour and prosperity of Lucknow, but it will prove the ruin of Allahabad; and, in the absence of any other object to be gained, is it just to improve one town at the expense of another?

(b).—*Police.*

CITIZEN,
11th June, 1906.

A burglary at Azamgarh.

16. The *Citizen* (Allahabad), of the 11th June, on the authority of a correspondent, says:—A daring burglary has been committed at the house of Babu Mahadeo Prasad Golwara, one of the princely bankers of Azamgarh, nearly three *lakhs* of rupees and a *ghara* of jewels having been stolen. Police investigation has not as yet succeeded in tracing the culprits of the stolen property, only a few hundred rupees having been recovered.

HINDUSTANI,
13th June, 1906.

Selection of Deputy Superintendents of Police, and assignment of duties to them in the United Provinces.

17. The *Hindustáni* (Lucknow) of the 13th June, stating that a committee is reported to sit at Naini Tal on the 15th idem to select candidates for the new posts of Deputy Superintendents of Police in the United Provinces, expresses a hope that good care would be taken to nominate men of highest qualifications, for the success of the new scheme will greatly depend on the kind of men appointed in the first instance. It is also very desirable that the new rules, which the Inspector-General of Police is said to be engaged at present in making, as to the duties to be performed by Deputy Superintendents of Police, should be published for public criticism, before they are finally adopted and embodied in the Police Manual. The Deputy Superintendent of Police should not be confined to clerical work, but should be given a due share in the Police administration of the district along with the District Superintendent of Police and his European Assistant. The Deputy Superintendent's services should be specially utilized in inspecting the police records, diaries, &c., which could not hitherto be supervised or checked by superior officers on account of their ignorance of Urdu.

(c).—*Finance and Taxation.*

HINDUSTAN REVIEW,
April, 1906.

Question of the separation of the judicial from the executive functions raised by the Maharaja of Darbhanga at the debate on the last Budget in the Viceregal Legislative Council.

18. The *Hindustán Review* (Allahabad), for April, in commenting upon the debate on the last Budget in the Viceregal Legislative Council, says:—His Highness the Maharaja of Darbhanga touched upon a sore point in the Indian administration when he drew attention to the urgent necessity for the solution of the problem of the separation of the judicial from the

executive functions. So much has been spoken and written upon the subject and such a strong and unanswerable case has been made out for it that it is really a pity that the Government does not feel at all inclined to move in the matter. Cases are brought to light almost every day which show how unsafe the honour and lives of the people are under this double system of administration, where the thief catcher is also the judge, a system under which one and the same man in one capacity is the head of the police, and in another capacity sits in judgment over his own actions and conduct. Strange, indeed, it would be if under such circumstances the vagaries that are brought to light never existed at all. But what appears stranger still is that the Government, which can find millions out of current revenues for increasing the efficiency of the army in India so as to better protect the lives and interests of the people, and also, if need be, to fight the battles of England outside Indian boundaries, cannot spare a few lakhs out of its surpluses—surpluses towards which the savings from the administration of justice have contributed not a little—to render pure the administration of justice, to make the people happier and more contented, and to save them from the many evils which are the necessary result of this combination of the judicial and the executive functions in one and the same person. Let us hope that our present Viceroy will find time to digest the mass of material collected during his predecessor's *régime*, and will take the earliest opportunity for effecting a complete separation between the exercise of the two functions, for otherwise it is quite clear that all the money that is being spent upon the reform of the Police will be so much money wasted without our getting any adequate return.

(d).—Municipal and Cantonment Affairs.

SURMA-I-ROZGAR,
8th June, 1906.

Appointment of Municipal Members.

19. The *Surma-i-Rozgár* (Agra), of the 8th June, states that a vacancy has just occurred in the Agra Municipal Board, and that three men, namely, Saiyid Abdul Ali Shah, Munshi Wali-ullah and Babu Binod Bihari Lal, are candidates for the post. The first two candidates are men of very ordinary qualifications, knowing little or no English, while the third gentleman, Babu Binod Bihari Lal, is a B.A., LL.B., and in every way qualified for a Municipal membership. It is to be hoped that the electors will exercise their discretion well in choosing the right person as their representative on the Municipal Board. As educated and otherwise qualified men do not generally care to serve as Municipal Members, many unworthy persons find seats on Municipal Boards, which hardly tends to promote the cause of Local Self-Government in this country. The editor therefore suggests that Government should modify the election rules, so that none but qualified persons be returned as members. It would also be well if provision were made for the appointment of an equal number of Hindu and Musalman members to the Municipal Boards.

NASIM-I-AGRA,
11th June, 1906.

A Municipal complaint at Agra.

20. A trader writing to the *Nasím-i-Agra*, of the 11th June, complains that while the Municipal Board at Agra levies octroi on sugar imported into the municipality at the rate of five annas per maund, it allows refund when the same article is exported at the rate of only three annas a maund, which is very unfair. The newly appointed Octroi Superintendent does not appear to do his work carefully, and the result is that traders and the general public suffer as much inconvenience now as they did before when there was no such official.

NASIM-I-AGRA
15th June, 1906.

Water-supply at Agra.

21. The *Nasím-i-Agra* of the 15th June in a long article, complaining of the inadequate supply of pipe-water at Agra, says that, although a few water-carts are daily sent to muhallas Maithán and Sitlagali, which are situated at a higher level, to supply drinking water to the people, only lower and not respectable classes can derive benefit from them, for the latter, who have house-connections, consider it derogatory from their position to go out of their houses to get water from the water-carts. Again, while plenty of water is supplied to the hospital where it is freely used even for watering grass, the general public of the town is bluntly told by the Municipal Board that it is unable to supply them with a sufficient quantity of water. The municipal records show that in previous years the pressure at the water-works was increased during summer to meet the increased want of the public in

that season, but this has not been done this year, and that is the reason why water does not reach those parts of the town which are on a higher level. The Municipal Secretary is anxious only to effect economy in the consumption of coal, in order to obtain a reward for it; and the authorities would do well to see that the public do not suffer for the personal benefit of the Secretary.

NAIYAR-I-AZAM
12th June, 1906.

Complaint against a new Municipal order at Moradabad.

22. The *Naiyar-i-Ázam* (Moradabad), of the 12th June, says that the new order which the Municipal Board, Moradabad, has just issued, directing all persons living within the municipality to remove thatching from their houses and put up tiled roofs instead, will cause great inconvenience to the people. Many persons have already purchased thatch to repair the roofs of their houses against the approaching rainy season, and it will go very hard with them if they are not allowed to use it this year. Besides, the tiling of a single hut would cost about Rs. 40 or so, so that the poorer classes cannot be expected to carry out the proposed change at once. The Municipal Board would therefore do well to fix a period of at least five years within which the people may be required to substitute tiles for thatch in covering the roofs of their houses.

(e).—*Education.*

AKHBAR-I-IMAMIA,
5th June, 1906.

Alleged neglect of the religious welfare of *Shia* students in the Muhammadan College at Aligarh.

23. A correspondent of the *Akhbár-i-Imámia* (Lucknow), of the 5th June, observes that the Muhammadan College at Aligarh was originally founded by the late Sir Saiyid Ahmad Khan with the subscriptions raised from, and for the benefit of, the entire Musalman community, both *Sunnis* and *Shias*, but regrets to note that, since the appointment of Nawab Mohsin-ul-Mulk as Honorary Secretary to the College, the interests of *Shia* students have always been overlooked, especially in the matter of their religious education. No annual report is prepared regarding the religious education of *Shia* boys in the College, no *Shia* monitor is appointed to superintend their prayers, and no prize is given to *Shia* students who come out first in the religious examination; while all these things are done in the case of *Sunnis*. Is it not the duty of the Nawab to look after the religious welfare of the *Shia* students also, and is he not responsible for the neglect?

AL AZIZ,
7th June, 1906.

Contrast between the average cost of educating a European and an Indian student in India.

24. *Al Azíz* (Agra), of the 7th June, states that there are 36 European schools in this country, and that the number of students attending them is 2,027. The total expenditure on these schools in round figures is Rs. 3,60,000, so that the average cost per European student comes to about Rs. 15 a month. On the other hand, the average cost of educating an Indian student is not more than a few annas a month. Does this justify the assertion frequently made that Government liberally spends money on the education of Indians?

NIZAM-UL-MULK,
8th June, 1906.

Appeal for funds for promoting the cause of the Muhammadan system of medical treatment in India.

25. The *Nizám-ul-Mulk* (Moradabad), of the 8th June, publishes a notice from Hakím Muhammad Ajmal Khan of Delhi, in which he, deploring the decline of the *Yunáni* or Muhammadan system of medical treatment in India, says that, with a view to revive this system, he has established a *Yunáni* medical school at Delhi, and proposes to start soon a midwifery school and a female hospital, and to hold an annual medical conference and a medical exhibition, but that he requires considerable funds to carry out these objects. He accordingly appeals to the Indian public to help him with subscriptions for this excellent object.

This notice has appeared in several other vernacular papers of these Provinces.

(f).—*Agriculture and questions affecting the land.*

AL AZIZ,
7th May, 1906.

A protest against the unrestricted exportation of food-grains from India.

26. A correspondent of *Al Azíz* (Agra), of the 7th May, observes that in spite of a large increase in the area under cultivation, India is still subject to recurring famines. The cause of this calamity is the enormous exportation of Indian food-grains to foreign countries, and the Government would do well to put some restrictions on it, and compel dealers in grain not to sell it at less than a fixed rate.

ADVOCATE,
10th June, 1906.

Condition of ryots in Behar.

27. The *Advocate* (Lucknow), of the 10th June, says:—The Indian ryot is the poorest of his class in the world, and he of Behar the poorest in India. Why so ? In other provinces the Government and landowners squeeze everything out of him; in Behar the planter completes the trinity for the purpose of relieving him of his little all. The Commissioner of the Patna Division writes in a Government Report:—" The tenants of a very large proportion of the estates in this division are so poor, and so completely in the power of their landlords, that they are still found to acquiesce in the flagrant violation of their rights by those landlords, for fear of worse happening to them; and it has become abundantly clear in the opinion of many, whose duties bring them into close contact with the actual cultivators of the soil, that further measures are required to protect those cultivators against the continued efforts of the proprietors and tenure-holders to abrogate the provisions of the Bengal Tenancy Act." Pressed under this triple screw, the poor agriculturist of Behar is glued to the plot which he tills like a bond-slave. Where is the remedy ?

(g).—General.

ZAMANAH,
April, 1906.

Musalmans and the *swadeshi* movement.

28. The *Zamánah* (Cawnpore), for April, received on the 9th June, publishes the opinions it lately invited of certain distinguished Indian Musalmans on the utility or inutility of the *swadeshi* movement to the country in general and the Musalmans in particular, and on the desirability or otherwise of the Musalmans co-operating with Hindus to promote the movement. Shams-ul-ulama Khwája Altáf Husain, Háli, of Pánipat, admits the usefulness of the *swadeshi* movement, but urges that it should be dissociated from the anti-Bengal partition agitation, before the Musalmans can safely join it. Shams-ul-ulama Maulvi Zaka-ullah Khan Bahadur of Delhi says that *swadeshism* is good in itself, but that there are neither men nor money in the country to push it on: and only long perseverance in the cause will enable the people to derive some tangible benefit from it. Shams-ul-ulama Maulvi Shibli observes that nothing can be more beneficial to India than the *swadeshi* movement, provided it has not been started to intimidate Government into complying with the demands of the Bengalis. He however doubts the success of the movement owing to the fickle-mindedness of Indians Khwája Ghulám-us-Saqlain, editor of the *Asr-i-Jadíd*, thinks that the *swadeshi* movement will be useful on the whole, but disapproves of boycotting only English goods. He is also of opinion that the movement will not prove less beneficial to Musalmans than to Hindus.

NIZAM-UL-MULK,
8th June, 1906.

The *swadeshi* movement in India.

29. The *Nizám-ul-Mulk* (Moradabad), of the 8th June, publishes 32 Urdu stanzas by one Shád of Meerut, in which he, lamenting India's loss of her past glory and splendour, says that her present distress and poverty are mainly due to the decadence of her indigenous arts and industries, and to the constant drain of her wealth to foreign countries. But he thanks God that the Bengalis have now started the *swadeshi* movement, which is capable of bringing back prosperity to India, provided her children take a vow not to use foreign goods in future. Those men who disapprove of the movement are unwise. The movement is destined to prosper, and everybody should support it with unremitting zeal, and should not care if Sir Bampfylde Fuller is opposed to it; for his efforts must be fruitless if the Indians remain true to the cause they have taken in hand.

The *Zamánah* (Cawnpore), for April, also publishes some Urdu stanzas by one Shákir of Meerut expressing similar views.

ALIGARH INSTITUTE GAZETTE,
13th June, 1906.

The Partition of Bengal and the Musalmans of Eastern Bengal.

30. The *Aligarh Institute Gazette*, of the 13th June, in a long article, expresses its concurrence with the views of a Shillong Muhammadan correspondent, lately published in the *Pioneer*, to the effect that the Partition of Bengal will prove a God-send to the Musalman residents of that Province, who will now find a splendid opportunity for making a rapid progress both in their education and social position. The Musalmans form more than 70 per cent. of the population of Eastern Bengal, and with the help of a sympathetic ruler who will pay due attention to their claims on his Government, they should be able to raise themselves from the slough of their present ignorance, poverty, bigotry and degradation. Such being the case,

the assertions of the Bengali press that the Musalman population too of Eastern Bengal are displeased with the partition, and that Sir Bampfylde Fuller has been showing them undue favours to conciliate them, can have no truth in them, and are clearly based on prejudice.

Swadeshi movement and the Partition of Bengal.

TAFRIH,
14th June, 1906.

31. The *Tafrih* (Lucknow), of the 14th June, observes that *swadeshism* is not a new movement in India, enlightened Indians having been its advocate long since, and that though it cannot be denied that the Bengalis in their resentment against the Partition of Bengal have given a special stimulus to the movement, it is absurd to suppose that if the Partition of Bengal were to be cancelled the movement would go with it. Indians in general now fully realize that the only possible way in which they can improve the condition of their country is by developing their indigenous arts and industries, and hence they will adhere to the movement in future under all circumstances. But even granting for the sake of argument that the Bengalis would give up *swadeshism* if the Partition of Bengal was cancelled, the editor does not see why the residents of the other provinces should not continue the movement, who have taken it up not in resentment against any Government measure, but as a highly beneficial patriotic measure.

The Musalmans and *swadeshism*.

RAHBAR,
14th June, 1905.

32. The *Rahbar* (Moradabad), of the 14th June, says that the *Pioneer's* opinion that the late Muhammadan riots at Mymensingh were probably due to the Hindus interfering, in their zeal of *swadeshism*, with the import of foreign goods which the Musalmans required for their daily use, cannot possibly be correct. The greater number of skilled labourers in India are Musalmans, so that the *swadeshi* movement must prove of greater benefit to Musalmans than to Hindus; and such being the case, how can it be reasonable to suppose that the former are as a body opposed to *swadeshism*?

Protest against the attitude of the Muhammadan press towards Babu Surendra Nath Banerji in connection with the late incidents at Barisal.

OUDH PUNCH,
14th June, 1906.

33. A correspondent of the *Oudh Punch* (Lucknow), of the 14th June, highly praising the courage, patriotism and self-sacrifice of Babu Surendra Nath Banerji, as seen in the late Barisal incidents, says that there is not a single soul in the whole Musalman community in India who would so readily risk his honour and position for the well-being of his community as the Babu has done for his. A few years ago the Muhammadans organized an Urdu Defence Association with a view to oppose the policy of the then Government of the United Provinces, with respect to the Hindu-Urdu controversy, but at the least expression of Government disapproval thereat, the so-called Muhammadan leader and guide, who was made much of by his community, at once showed the white feather, and the whole scheme fell through like a house of cards. It is a pity that the Muhammadan press, knowing all this, should have the audacity to deprecate and disparage the conduct of such a devoted servant to his country as Babu Surendra Nath at Barisal. It surely requires an unusual strength of character to suffer indignity for the sake of one's country. It is due to Babu Surendra Nath that the *swadeshi* movement has spread like wild fire from one end of the country to the other; and it is very mean and cowardly of the Muhammadan press to mock such a noble being.

Protest against the alleged request of English merchants for the cancellation of the present rule requiring foreign articles to bear the name of their respective manufacturing countries before they can be landed in India.

BHARAT JIWAN,
11th June, 1906.

34. The *Bhárat Jiwan* (Benares), of the 11th June, says that, under an existing rule of the Government of India, all foreign articles imported into this country must bear the name of the countries where they are respectively manufuctured, but that English merchants have, it is said, now requested the Indian Government to do away with this rule. There are some foreign manufacturers who do not give the names of their firms on certain cloths that they secretly (?) send out to India, and the result is that local dealers here are able to pass them off as India-made goods. Such being the case, if the rule referred to is cancelled, it will open the door to the practice of deceit in this country.

The Shivaji festival.

BHARAT JIWAN,
11th June, 1906.

35. The *Bhárat Jiwan* (Benares), of the 11th June, stating that it was in 1895 that the Maratthas first held a festival in honour of the "*Mahatma*" Shivaji in their own province, says that this festival has now become almost universal in India. Even

the timid Bengalis, having thought fit to celebrate this hero, have been holding the festival at Calcutta for the last three or four years. This is a move in the right direction; the present being the most suitable time for holding such celebrations as are calculated to attract the attention of all Indians.

HINDUSTANI,
13th June, 1906.

The Shivaji celebration at Calcutta.

36. The *Hindustáni* (Lucknow), of the 13th June, quoting portions of the speeches made by Babu Motilal Ghose and Mr. Tilak at the Shivaji celebration recently held at Calcutta, observes that these speeches go to show how the Bengalis have grown despondent of having righted the wrongs which have been done to the Indians as a nation, during the last few years. But the editor thinks that not Bengalis alone but all Indians should rely on their own exertions to improve the condition of their country, and not appeal to Shivají's spirit to help them. It is also necessary that in holding such celebrations, as that of Shivaji, care should be taken that it does not arouse any suspicion in Government, or wound the feelings of any other community.

AL BASHIR,
12th June, 1906.

***Al Bashír* on the Shivaji celebration at Calcutta.**

37. *Al Bashír* (Etáwah), of the 12th June, referring to the celebration of Shivaji's birth anniversary which the Bengalis lately held at Calcutta, observes that though the latter have no racial connection with Shivaji they held the festival in his honour because they thought that, as he had brought about the downfall of the Muhammadan rule, and had freed the Hindus from the yoke of the Muhammadans, his celebration might engender in course of time his spirit in the modern Hindus, and lead to the rise of a man among them who should liberate them from the sway of Englishmen. One of the speakers at the celebration went to the length of asserting that the Musalmans also should join in the Shivaji festival. Surely there could hardly be a Musalman so senseless and so utterly devoid of self-respect as to have any sympathy with Shivaji—a man who committed dakaitis, rebelled against the Muhammadan rule and led to its subversion. If the Muhammadans desire at all to hold a festival in honour of a hero, they had better celebrate Ahmad Shah Abdali who shook the newly risen Marattha Power to its foundations. Were it not for the timely invasion of Ahmad Shah, Muhammadans would have as completely lost their position in India as they did in Spain after their most glorious reign in that country; and Englishmen too would have found much difficulty in establishing their rule in India. If the Musalmans chose to retaliate, they should celebrate some such personage as Mahmud of Ghazni, Shahab-ud-din Gori or Aurangzeb. In conclusion, the editor thinks the Shivaji festival injurious to the interests of the British Government; and he sees no reason at any rate why the Musalmans should hold the celebration of an "enemy of Islam," and thereby rouse the distrust of Government.

The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th June, also disapproves of the celebration.

AL-AZIZ,
14th June, 1906.

A suggestion for entire stoppage of the sale of cocaine to the public.

38. *Al-Azíz* (Agra), of the 14th June, regrets that instead of prohibiting the sale of concaine altogether, Government has sought simply to restrict its use by allowing licensees only to sell it on payment of a license-fee, so that one may be justified in asserting that Government was not so anxious to stop the use of the poisonous drug by the people as to raise an income from it. The restriction of licenses has failed to check the cocaine habit, which steadily goes on increasing, especially at Delhi, Lucknow and Calcutta.

V.—LEGISLATION.

HINDUSTANI,
6th June, 1906.

Certain suggestions in connection with the proposed introduction of the Punjab Land Alienation Act into the United Provinces.

39. A correspondent of the *Hindustáni* (Lucknow), of the 6th June, in continuation of his previous article, in which he discussed the question of the introduction of the Punjab Land Alienation Act into the United Provinces (*vide* Article No. 39 on page 300 of the United Provinces "Selections" for 1906), again

urges that, before the Act is extended to these Provinces, agricultural banks should be established on an extensive scale, so that money-lenders may find it necessary to lower their rates of interest from fear of losing their entire business. There is also great need for fixing the rates of assessment of rent for non-occupancy tenants, as has been done for occupancy tenants. At present the zamindar is free to take what rent he pleases from a non-occupancy tenant, and the result is that the latter has generally to part with almost the entire product of his holding to satisfy the former's demand. The writer thinks that non-occupancy rates of rent should in no case exceed two and half times the amount of the revenue paid by the zamindar for land held by a non-occupancy tenant, or one and one-fourth times that paid by an occupancy tenant holding similar land. Again, before the Punjab Land Alienation Act is introduced into these provinces, due provision should be made for permitting unrestricted transfer of land under existing mortgages and other deeds.

VI.—RAILWAY.

INDIAN PUNCH,
11th June, 1906.

Need for a female waiting room at the Budaun railway station.

40. The *Indian Punch* (Budaun), of the 11th June, says that there is no separate waiting room for female passengers at the Budaun railway station on the Rohilkhand and Kumaun Railway, so that *pardanashin* Indian female passengers are put to much inconvenience there.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 18*th June*, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 25 of 1906.

SELECTIONS

FROM THE

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Nil.

I.—POLITICS.

(a).—Foreign.

ADVOCATE,
17th June, 1906.

Suspected detention of one Maulvi Ahmad Raza Khan of Bareilly in Mecca by the Sherif.

1. THE *Advocate* (Lucknow), of the 17th June, says:—Maulvi Ahmad Raza Khan is a prominent maulvi of Bareilly. He lately went on pilgrimage to Mecca with a large party, the members of which have all returned. It is believed that the Sherif of Mecca has detained the Maulvi on account of their certain disagreements on religious principles. This has caused not a little anxiety in the large circle of his friends.

(b).—Home.

URDU-I-MUALLA,
June, 1906.

Need for Hindus and Musalmans co-operating to improve the condition of their country.

2. The *Urdu-i-Mualla* (Aligarh), for June, briefly publishes the speech which one Talammuz Husain delivered at a meeting of the *Siddons Union Club* in the Muhammadan College at Aligarh, on the 8th April last, in support of a resolution moved by another student that Indian Musalmans, if they desire to improve their social condition, should co-operate with the other communities in their efforts to promote the well-being of their common country. Talammuz Husain endeavoured to show that it is neither the unity of race, as seen in the case of Great Britain, and still more markedly in that of Canada, nor the unity of language, as illustrated in the case of Switzerland, nor the unity of religion, as noticed in modern Europe, nor even the unity of Government, as exemplified in the case of Turkey, which is essentially necessary for the formation of a nationality in any country, but the identity of the interests of the permanent inhabitants. The economic and political interests of both Hindus and Musalmans, on which hinges the well-being of their common country, cannot be denied to be perfectly identical. If the industries and commerce of the country are improved, or taxation lightened, or political privileges secured, both communities must be benefited thereby. The spread of the English language and of literature in India, which enables the residents of the different provinces to exchange their thoughts with one another, must also go a long way towards the unification of the various races into one nation. The foreign nature of the British Government in India should also tend not a little to the nationalization of India for being born and bred in this country, Indians would naturally consider themselves to be one people and the Englishmen who rule over them to be foreigners. Besides, the treatment of Indians by Englishmen generally is calculated to make the former draw closer to one another. The general laws which apply equally to all the inhabitants of the country should likewise prove a useful factor in welding them into one nation. In short, the well-being and progress of the country, the speaker concluded, depend on the co-operation of the two communities with a view to their ultimately becoming actually one nation; and unless and until this is brought about no real or permanent good to the country can be expected.

SHAHNA-I-HIND,
16th June, 1906.

The *Shahna-i-Hind* on the political agitation of Bengalis.

3. The *Shahna-i-Hind* (Meerut), of the 16th June, observes that Bengalis, though weak and timid, are a very intelligent and vigilant people. They have now acquired the spirit of patriotism and nationalism in them. But they wish as well of the British Government as they do of their own countrymen. They ask Government to grant them only such rights and privileges as a civilized Government is expected to grant to its people. They do not want to establish their own dominion in the country, nor are they capable of doing so. They are an unwarlike, peace-loving, loyal and grateful people, and it is absurd for nervous Anglo-Indians to represent them to be something formidable and threatening. It is the duty of every civilized Government to grant constitutional rights to its subjects, and the efforts made by Bengalis to secure them should not be despised by their fellow-countrymen. It is shameful that some Indians should be so mean and such sycophants as to represent to Government that they themselves are most loyal, while the Bengalis are rebellious. It should be borne well in mind by Indians that if they ever obtain any political rights from Government it will be due to the exertions of Bengalis.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

JASUS,
28th May, 1906.

Complaint regarding the present system of appointing Honorary Magistrates in India.

4. The *Jásús* (Agra), of the 28th May, says that the present system of appointing Honorary Magistrates in this country is not satisfactory. Well-to-do men of very ordinary ability and social position, who are able to ingratiate themselves with the District Magistrate, are readily appointed Honorary Magistrates, and the result is that the new power with which they are invested generally turns their heads, and they take to oppressing poor people. It would be better if Government prescribed an examination which a man should pass before he is appointed an Honorary Magistrate; and at the expiry of the term of their office, which should in every case be for a limited period only, such Honorary Magistrates as are found to have done their work efficiently and creditably, might be promoted to tahsildarships or Deputy Collectorships as an encouragement to others.

QULQUL,
11th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

5. The *Qulqul* (Bijnor), of the 11th June, referring to the question of the transfer of the High Court from Allahabad to Lucknow, says that the reasons which probably led to the removal of the High Court from Agra to Allahabad after the mutiny were (1) that the latter town was connected with Calcutta by railway, and (2) that it was lately made a military station, and the headquarters of the Local Government. But the location of the High Court at Allahabad, which, besides being an altogether unattractive town, does not occupy a central position in the United Provinces, has given undue advantage to the people of the Eastern districts over those of the Western in the matter of facility in attending that court. This is not fair; and as no other city in these provinces is more centrally situated than Lucknow, the transfer of the High Court to that town cannot be too strongly recommended.

OUDH AKHBAR,
19th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

6. One Ináyat-Ullah, a taluqdár in Oudh, writing to the *Oudh Akhbár* (Lucknow), of the 19th June, urges that the High Court should be transferred from Allahabad to Lucknow because—(1) Lucknow is a very picturesque town, (2) it is the biggest town in the United Provinces, (3) it is situated in the centre of the provinces, and will therefore afford greater facility to the majority of litigants in attending the court, and (4) the Chief Justice wants the number of the judges to be increased, which object can be gained, without any extra expenditure, by transferring the court to Lucknow and amalgamating it with the Oudh Judicial Commissioner's court there.

Another correspondent of the same paper, in its issue of the 21st June, also advocates the transfer of the High Court to Lucknow, on similar grounds.

ADVOCATE,
17th June, 1906.

Mr. Alder, Assistant Sessions Judge at Fyzabad, accused of abusing a Muhammadan vakil in Court.

7. The *Advocate* (Lucknow), of the 17th June, publishes the following letter from a Fyzabad correspondent:—Mr. Alder has recently taken over charge of Assistant Sessions Judgeship at Fyzabad. The want of good manners on his part—particularly in his treatment of the pleaders who have had occasion to appear in his court—has become the topic of the day. It will be discreditable and detract from the dignity of the Bench if he continues to use such offensive language as he has hitherto been using. To him apparently the mutual and traditional courtesy of the Bench and Bar has become a thing of the past. On the 8th instant on receiving a letter from Chowdhri Niamat-ullah, B.A., LL.B., Vakil, the Bar Association, Fyzabad, met and adopted unanimously the following resolution:—

"That the Bar Association, Fyzabad, regrets that the treatment by Mr. Alder, the Assistant Sessions Judge, of the members of the Bar is rude and ungentlemanly, and records its strong protest against such treatment. The members of the Bar decline to appear in any case before him."

The above proceedings have been signed by almost all the members of the Bar, who have firmly adhered to their decision. Copies of the above resolution were sent to the District Judge and the Judicial Commissioner, detailing the particular facts that had brought about this revolution the like of which has probably never been known in the history of the Fyzabad Bar. It remains to be seen whether the higher authorities will redress the grievance of the pleaders, for otherwise the matter might be taken to the courts of justice.

The insult to Mr. Niamat-ullah, which has caused indignation both in Fyzabad and elsewhere, was quite unprovoked. In a criminal case Mr. Alder summoned Mr. Niamat-ullah. The summons was not served on him, and he was engaged in a case at Bahraich when the case came up before Mr. Alder. That officer threatened to issue warrants against the pleader. In the meantime Mr. Niamat-ullah returned to Fyzabad and was informed by Mr. Alder's peshkár that he was wanted by the Assistant Sessions Judge. Mr. Niamat-ullah went before Mr. Alder who with an abusive word enquired where he had been. The vakil protested against the manner in which he was addressed by the court, and brought the matter to the notice of his colleagues. Mr. Saunders, the District Judge, has interfered in the matter, and at his instance, Mr. Niamat-ullah has accepted a written apology from Mr. Alder who, we understand, is about to leave Fyzabad to take charge of the office of the Registrar of the Judicial Commissioner's Court.

QULQUL,
18th June, 1906.

Cruel treatment of certain prisoners in the District Jail, Bijnor.

8. The *Qulqul* (Bijnor), of the 18th June, referring to the case in which certain prisoners have complained to the Magistrate that they were very cruelly treated in the District Jail, Bijnor (*vide* article No. 8 on page 346 of the United Provinces "Selections" for 1906), says that in order to save themselves the jail authorities have given out that the complainants were maltreated by some of the prisoners and not by them. The editor regards this defence as absurd, remarking that unless the jailor is suspended or transferred, true facts will not be forthcoming.

(b).—*Police.*

EXPRESS,
14th June, 1906.

A boy murdered at Moradabad for the sake of his ornaments.

9. The *Express* (Lucknow), of the 14th June, states:—An exceedingly atrocious crime was committed the other day at Moradabad. A boy was assassinated by his own maternal uncle, who removed his ornaments worth about Rs. 300, and threw the corpse near a mosque. The murderer was arrested, but he took poison and died before he was placed in the dock.

ROHILKHAND GAZETTE,
16th June, 1906.

Protest against the present system of registering travellers in *serais* in the United Provinces.

10. The *Rohilkhand Gazette* (Bareilly), of the 16th June, says that the present system of registering travellers in *serais* in these Provinces is very unsatisfactory. A literate police constable visits a *serai*, generally at about 10 or 11 P. M., when most of the travellers are asleep, takes his seat at some convenient place, and calls for the travellers, without any regard to their social position or state of health, to enter their names in his register. This practice is very objectionable, as it causes much inconvenience to the travellers. Again, when a company of, say, ten persons is stopping in a *serai*, only one of them generally goes to the constable to have his company registered, and the result is that the constable cannot know anything as to the appearance, character, &c., of the remaining nine, which he would do if he himself went round the *serai* and registered the travellers at their lodgings. Government would therefore do well to issue a circular order directing the constables on duty at the *serais* to register the travellers at their lodgings and to finish this work not later than 9 P. M. It would be better still if a constable were stationed at each *serai*, so that he may be present there at all hours of the day, and register travellers as they come in any time during day or night.

(c).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

BHARAT JIWAN,
18th June, 1906.

Water-supply at Benares.

11. The *Bhárat Jíwan* (Benares), of the 18th June, complaining that the pipe water does not reach the upper storeys of houses, and even the lower storeys in some parts of the town at Benares in these hot days, says that this scantiness of water-supply is probably due to the fact that while the expenditure of water grows much larger in summer, it is supplied at the same pressure as during winter or the rainy season. This is certainly a source of very great inconvenience to the public, and the Municipal Board ought to take necessary steps to increase the pressure.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

SANADHYOP-KARAK,
April and May, 1906.

Suggestion for reducing the land tax in India.

12. The *Sanádhyopkárak* (Agra), for April and May, observes that cultivators in India have, owing to the repeated occurrence of famine, been reduced to abject poverty, so that even in good seasons they do not get a full meal; and says that, until Government reduces its demand on land at least by 25 or 30 per cent., there is no hope of any improvement in the condition of the peasantry.

ADVOCATE,
14th June, 1906.

Famine in Eastern Bengal.

13. The *Advocate* (Lucknow), of the 14th June, says :—When the rulers and the ruled quarrel, they bring disaster on the land, is an old saying, and it has proved true as far as the new province is concerned. Sir Bampfylde Fuller is yet busy with suppressing the imaginary revolt against British rule in East Bengal. In the meantime a severe famine is spreading and the people in thousands are leaving their homes for want of food. At Bakerganj, which was supposed to be the granary of East Bengal, hundreds of ryots recently surrounded the Collector's bungalow asking him to find rice for them. Relief works have not yet been opened, nor does there appear to be any activity on the part of the Government to devise means to meet this new disaster.

(g).—General.

ANAND KADAM-BINI,
May, 1906.

The late Barisal incidents.

14. The *Ánand Kádambini* (Mirzapur), for May, referring to the late arrest and fining of Babu Surendra Nath Banerji at Barisal, observes that there will hardly be an Indian who does not sympathize with that "jewel of India" in the harsh treatment accorded to him for uttering *Bande Mátaram*. The more the authorities seek to suppress the cry of *Bande Mátaram* and to stop the *Swadeshi* movement, the more they incite the people to persist therein.

NIZAM-UL-MULK,
16th June, 1906.

The *Swadeshi* movement and Musalmans.

15. The *Nizám-ul-Mulk* (Moradabad), of the 16th June, while fully recognizing the usefulness of the *Swadeshi* movement, disapproves of its association with the partition of Bengal. The British Government, which has always the welfare of the people at heart, is ever ready to patronize every useful movement which they may set on foot for their advancement, so that it would have been much better if the Bengalis had started the *Swadeshi* movement, as a purely patriotic measure and not in resentment against a Government measure, as they have unfortunately done. The necessary consequence was that the Government was naturally displeased with the movement ; and, such being the case, the Musalmans who are always loyal to the British Government, thought it a safe course to keep themselves aloof from the movement lest they should incur the displeasure of the authorities along with the Bengalis. The Bengalis were annoyed with the Musalmans at this, and are ill-disposed towards them. When the Musalmans lately expressed their sympathy with the Sultan of Turkey on the occasion of the late Anglo-Turkish dispute in Egypt, the Bengalis took the opportunity to excite doubts regarding the former's loyalty in the minds of the British authorities. The result is that the Anglo-Indian and English Press are now able to accuse both Bengalis and Musalmans of disloyalty.

But the editor hopes that Government, being well aware of the firm loyalty of its Musalman subjects, will not be misled by the Bengali or the Anglo-Indian Press.

ADVOCATE,
17th June, 1906.

Dismissal of four Hindu teachers from the Government High School, Lyallpur, in the Punjab, for their *Swadeshism*.

16. The *Advocate* (Lucknow), of the 17th June, says:—The *Pioneer* more than once hinted that the promoters of the *Swadeshi* and boycott movements cannot do better than commence their crusade against foreign sugar. The Government of the Punjab expressed itself more than once in favour of the *Swadeshi* movement. Under these circumstances is it not the height of folly that the Director of Public Instruction should remove four Hindu teachers from the Lyallpur School on the ground of their being promoters of the *Swadeshi* movement? The sum total of the offence of the Lyallpur teachers is that they are believed to have instigated the students not to accept the *laddus* given to them on Empire Day on the ground that they were made of foreign sugar. Now there is no proof connecting the teachers with the incident beyond a demi-official report from Mr. Muhammad Fateh-uddin, Headmaster of the school. The Inspector (Director?) thereupon issued the following letter dated the 22nd (*sic*) May (to the Inspector?):—

> With reference to correspondence ending with your endorsement No. 1832, dated the last (*sic*) May 1906, I have the honour to request that the following teachers of the Government High School, Lyallpur, may be informed that their services will not be required in a Government school after the 31st May 1906. You are further requested to arrange for their transfer to some Board School:—(1) L. Devi Chand, 2) L. Nanak Chand, (3) L. Tirath Das. The services of Lala Bagh Mal who is an uncertificated and untrained teacher will not be required after the above date, and you will be good enough to suggest a qualified man (Muhammadan) for his place.

No occasion was given to the teachers to explain their conduct; no enquiry was held and on a one-sided report four Hindu teachers were removed from the school. Will the Hindu students, who took a vow in January last not to use imported sugar, be rusticated? The last suggestion of Mr. Bell is mischievous, and shows his vindictiveness, and we wonder the Punjab Government has not yet interfered in the matter. The action of the Director of Public Instruction must have caused consternation in the Education Department, and humiliation to the Hindus. The matter should not be allowed to end where it is. A formal representation should be made against Mr. Bell's high-handed and objectionable proceedings. This behaviour cannot help the cause of good government. It will only excite the contempt of the people and a bitterness of feeling.

BHARAT JIWAN,
18th June, 1906.

Swadeshism.

17. The *Bhárat Jíwan* (Benares), of the 18th June, observing that there is hardly anything which a man will not achieve if he persevere, says that the most pressing need for the Indians at the present time is to resolve not to eat, drink, wear, or use in any other way anything that is not made in India, and put this resolution once taken into practice without flinching.

NASIM-I-AGRA,
19th June, 1906.

Alleged dishonest conduct of certain Marwari cloth merchants in Calcutta.

18. The *Nasím-i-Agra* (Agra), of the 19th June, strongly condemns the conduct of certain Márwári cloth merchants in Calcutta, who are alleged to have arranged with certain Manchester and other foreign firms to supply them with cloths bearing no trade mark so that they may put on them some Indian mark, and thus pass them off as Indian-made goods on their fellow-countrymen. This is certainly a downright fraud, and it is much to be regretted that Indians themselves should thus seek to check the *swadeshi* movement.

AL BASHIR,
19th June, 1906.

The Musalmans and the Partition of Bengal.

19. *Al Bashír* (Etawah), of the 19th June, publishing a translation of a letter, recently published by a Shillong Muhammadan in the *Pioneer*, to the effect that the Partition of Bengal will prove highly beneficial to the interests of the Musalmans, as it gives them a splendid opportunity for recovering their lost ground in education and other matters, considers these views correct, and advises his co-religionists to keep themselves strictly aloof from the anti-Bengal Partition agitation, as well as from the Indian National Congress, which passed a resolution protesting against the partition at its last session in Benares.

ADVOCATE,
17th June, 1906.

Sir B. Fuller's alleged attempt to disenfranchise certain municipalities for refusing him an address of welcome.

20. The *Advocate* (Lucknow), of the 17th June, says:—Sir B. Fuller seems to have carried the vindictive spirit to a regrettable extent by threatening a number of municipalities with disenfranchisement for faults over which the members had no control. If the attempt to repress the Rajshahi Municipality failed because of Mr. Marindin, Commissioner of the Division, that to similarly deal with the Pubna Municipality stands every chance of success. The Sanitary Commissioner during his tour of inspection discovered some defects in the sanitary arrangements of the latter municipality. These being pointed out by the executive authorities, the Municipal Commissioners authorised the chairman to act up to Major Hare's suggestions But want of funds delayed the work of improvement. Down comes the *fiat* that the Municipal Commissioners should be relieved of their duties if things are not put right at once. This municipality, like that of Rajshahi, refused an address of welcome to Sir B Fuller. There was the rub.

ADVOCATE,
17th June, 1906.

Sir B. Fuller's policy of largely employing Muhammadans in ministerial appointments in Eastern Bengal.

21. The *Advocate* (Lucknow), of the 17th June, says:—Elsewhere we publish the Eastern Bengal and Assam Government's Resolution on the subject of the employment of Muhammadans in ministerial appointments. With the Resolution has been published a memorandum containing statistics of the percentage of the population of the two classes in every district, and the number of appointments which they should hold according to the percentage. This resolution will rouse feelings of bitterness between the two sections and create factions. But both Hindus and Muhammadans ought to know that depriving the one of, and patronising the other with Government appointments cannot affect the economic condition of the people. Sir Bampfylde Fuller by these practices may succeed in creating a party in his favour, but he will create aspirations which will put the Government of Eastern Bengal in no very enviable position.

ARYA MITRA,
16th June, 1906.

Suggestion for the construction of a tramway between Tajganj and Sikandra in Agra.

22. The *Arya Mitra* (Agra), of the 16th June, says that as thousands of persons visit Tájganj and Sikandra daily to see the world-famed buildings there, it would be well if a tramway were constructed between those two places for the convenience of visitors.

ROHILKHAND GAZETTE,
16th June, 1906.

A complaint regarding lepers at Bareilly.

23. The *Rohilkhand Gazette* (Bareilly), of the 16th June, complains that although there are certain asylums and hospitals for the safe custody and maintenance of lepers at Bareilly, they have of late been frequently seen wandering about and begging alms in the town, to the disgust of the public. The local authorities should see to the matter.

RIYAZ-UL-AKHBAR,
16th June, 1906.

Increase in the drinking habit in India.

24. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th June, regrets that while the Secretary of State for India is willing to consider the question of stopping the export of Indian opium to China, if the latter honestly desire to put down opium-smoking among her children, he does not seem to think it equally sinful on the part of the British Government to allow the continual increase in the use of liquor in India which has rapidly been spreading among all classes. The measures which Government has so far adopted to check drinking in India have invariably resulted only in the increase of revenue from liquor, and not in any diminution in the drinking habit. It is a pity that the Secretary of State should have expressed sympathy for the Chinese and admitted opium-smoking to be a vice, but should have said nothing about the urgent need for stopping drinking in India.

BHARAT JIWAN,
18th June, 1906.

A suggestion for the prohibition of the sale of cigarettes and *biris* along with liquor to persons below 14 years in all provinces.

25. The *Bhárat Jíwan* (Benares), of the 18th June, approving of the recent order of the Government of Madras prohibiting the sale of liquor to persons under 14 years of age, suggests that this prohibition should be extended to the sale of *cigarettes* and *bíris* (a little tobacco rolled in a leaf for smoking) which are also very injurious things to use, and should be enforced not only in Madras but also in the other provinces.

BHARAT JIWAN,
18th June, 1906.

Great increase in the use of cocaine at Delhi.

26. The *Bhárat Jíwan* (Benares), of the 18th June, is surprised to learn that the daily sale of cocaine has enormously increased in Delhi, men and women, rich and poor, all using it, and says that the authorities ought to take measures to check the sale.

EXPRESS,
21st June, 1906.

Increase in the use of cocaine at Delhi.

27. The *Express* (Lucknow), of the 21st June, says :—The *Morning Post*, discussing the question of the prevalence of the cocaine habit in Delhi, states that the drug is extensively sold in the city, and that its use is increasing to a dangerous extent. The shops where cocaine is sold are to be found in practically every section of Delhi; and the people are now so addicted to the use of the drug that they will purchase it at any price even if they have to sell their personal effects to procure it. But it must not be supposed that the cocaine habit is at all confined to the poorer classes. The wealthy and educated natives of Delhi are addicted to the use of the drug just as much, if not more than their poorer brethren. The drug as ordinarily consumed is taken with betel leaves, and both men and women, and even children, have acquired this terrible vice. The price of the drug has much increased; for example 32 small phials which formerly sold for Rs. 18 are now sold for Rs. 40 or Rs. 1-4 each; and the price is said to be still rising! This is indeed deplorable, and it is to be hoped that the Local Government will bestir itself in the matter.

EXPRESS,
21st June, 1906.

Sir James Digges LaTouche praised as a most kind-hearted and sympathetic ruler.

28. One Mirza Habib Husain, writing to the *Express* (Lucknow), of the 21st June, says :—Glancing through the pages of history we notice there are many rulers who have made for themselves imperishable names, but in our own provinces it is impossible to find one who has paid more thought and loving devotion to the welfare of the people placed under his care, or who has deserved warmer and more loving esteem than Sir James Digges LaTouche, our beloved Lieutenant-Governor. Renowned as he is for his clemency and nobleness of heart, and his tender solicitude to study and relieve the wants of the people, Sir James has become a saint in the person of a statesman.

* * * * * * *

From his early days wherever he went, whatever position he held, his natural tendency has all along been foremost in *alleviating the sufferings of the poor.*

* * * * * * *

Endowed with a noble heart His Honour's regard for the remnants of noble families has also been exceptionally great. A friend in their need he would draw the attention of the Supreme Government (to their cases): and meanwhile would himself support them.

* * * * * * *

Mr. Morley may think that "in India sympathy has to meet with supreme difficulties," but we have seen with our own eyes how gracefully Sir James Digges LaTouche has been successful in infusing that "wider element of sympathy" which his Royal Highness the Prince of Wales referred to the other day in his memorable speech at Guildhall, and in winning, in response thereto for himself and the Crown he represents, an "overabundant and genuine" esteem and affection of all classes and masses of these provinces. His Honour has rather gone a step further. His sympathy has ripened into love for the people he rules. To him, unlike many, nothing has ever been below his dignity which claimed the support of humanity: he would go, talk to the poorest man of God's creation, learn his wants and strive to do all what is possible to remove them.

India wants such noble-hearted rulers.

EXPRESS,
21st June, 1906.

Protest against the present arrangement for celebrating the King Emperor's birth-day in India.

29. The *Express* (Lucknow), of the 21st June, says :—It is officially announced that it has been decided after consulting the Home Government that the King-Emperor's Birthday will be celebrated in this country on the 29th and not on the 26th June. It is well-known, says the *Indian Daily News*, that neither of these dates represents the correct birthday of His Majesty who was born on the 9th November 1840. Properly speaking the Birthday should be celebrated on the 9th of November every year. No one can say that that time of

the year is not suitable for festivities usually inseparable from such observances. The day has been changed to some day in the month of June so far as India is concerned in the interest of the distribution of Honours. We all know that the distribution of Honours is a matter in which only a very small number of persons are interested, and it is certainly objectionable that the convenience of many millions of the loyal subjects of His Majesty should be sacrificed in order to gratify the vanity of a few title hunters. It would do nobody any harm—not even those who are likely to get titles—if the Honours List was published only once a year either on the 1st of January or on the 9th of November. The arrangement would obviate the celebration of a day as birthday which really is not the birthday of the Emperor, and at a time of the year when any attempt at enjoyment is out of the question throughout the country except in a few hill stations. We hope the Government of India will see their way to reconsider the matter, and come to a conclusion to which no objection could be made.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

ADVOCATE,
17th June, 1906.

Fall of a female passenger from a goods train between the Barara and Kesri stations on the North-Western Railway.

30. The *Advocate* (Lucknow), of the 17th June, says :—The account of a railway accident, nothing short of a crying shame and scandal, comes to hand. This was due to the criminal indifference, combined with covetousness of the Railway authorities in using goods trucks for carrying third class passengers. On the morning of the 4th instant, a goods train full of Hardwar passengers was moving between the Barara and Kesri stations. Suddenly a young Jat woman fell from her wagon on to the sharp broken stone metal spread on a small bridge. The accident was not noticed at the time by the driver or either of the guards, and the train proceeded, leaving the poor woman horribly bleeding and cut lying helpless on the road. When the train reached Kesri, some of the companions of the fallen woman got down and told their distressing tale to the Station Master. The latter at once wired to the Barara station to instruct the next train which was coming in the wake of the human goods train to pick up the unfortunate woman and bring her on. The passenger train picked up the unconscious woman about half an hour after her fall. Her whole head was a bleeding mass of face and caput (*sic*).

VII.—POST OFFICE.

EXPRESS,
21st June, 1906.

A suggestion for increasing the size of half-anna embossed envelopes.

31. The *Express* (Lucknow), of the 21st June, says :—Many people may be painfully aware how half-anna stamps affixed to the covers of letters disappear at the hands of servants whose greed of paltry gain sometimes puts their masters to infinite trouble. It is too much to hope that we should get truthful and honest persons to serve us as bearers and menials, and now that the drawing of an ink line across the face of a postage stamp after it has been affixed to a letter has been prohibited, the postal authorities should do something to popularize the half-anna embossed envelopes. What makes these envelopes so often unacceptable is their size which is 4¾ inches by 2¾ inches at present. Mr. Max of the *Capital* has done a public service by suggesting that as the postal unit of the letter weight has now been fixed at three quarters of a tola instead of half a tola the authorities may very well make an improvement in the size. It will surely do no harm to make the envelopes as large as 5½ inches by 3¼ inches. We hope the Director-General of Post Offices will kindly consider these things.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 25th June, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 26 of 1906.

SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

The late Anglo-Turkish dispute regarding the Egyptian frontier, and Indian Musalmans.

MUFID-I-AM,
20th June, 1906.

1. Haji Muhammad Ismail Khan of Datauli, writing to the *Mufid-i-Am* (Agra), of the 20th June, refers to the message which certain Musalmans of Aligarh lately sent to the Government of India regarding the Egyptian frontier dispute and says that this kind of action on the part of Indian Musalmans would not do any good to the Muhammadan Power on whose behalf it is taken, and is calculated to do harm, and lead the British Government to suspect the loyalty of the former. The Congress and similar other Hindu movements, though their attitude might be considered a bold one, do not presume to interfere with the international affairs of England. For Indians to sympathize with a foreign Power, and to ask for change in the form of the administration of their own country are two very *different* things, and the Musalmans would do well to note this difference carefully and act accordingly in future.

The late Anglo-Turkish dispute about Tabah, and Indian Musalmans.

CITIZEN,
25th June, 1906.

2. The *Citizen* (Allahabad), of the 25th June, reproduces the following communicated article published in the *Sun*:—Sir,—The conditional withdrawal of the Turkish troops from Tabah, where their presence was made the pivot of the British demands and of the action against the Sultan, ends the immediate crisis, but does not in any way affect or indicate the ultimate conclusion of the dispute. The conditions under which the soldiers have been withdrawn and the general tenor of the news since last Friday rather go to show that the Sultan has made what in military language would be called a tactical retreat, which will compel the British Government to show its hand.

The present situation is quite unlike any of those that existed at the time of previous threats and demonstrations by combined Europe. The vital interests, if not the very existence of the Caliphate at Constantinople, are attacked in the present circumstances, whereas previous affairs were only to compel the Sultan to execute certain engagements with the Powers, into which he had entered but in the performance of which he was delaying, or to extort from him indemnities to concessionaires with whom he failed to agree.

It cannot be said that the British position has been very sensibly improved by the manner of the Government's action. There has been just a trifle too much bluffing on the part of the British Admiral, and the Turks have been quick to detect it. Lord Charles Beresford is a born practical joker, and the present situation afforded excellent opportunities for him to play the bogey man to the Sultan. With all the appearance of Great Britain having a clear field, the case is not exactly as clear as it might be. Unprepared as some of the European Powers are to oppose her, the only one, France, that might be expected to reciprocate the support, such as it was, which she received from England at Algeciras, is not in a condition to go the whole length in backing her in turn with regard to the dispute with Turkey over Egypt, and it is, to say the least, doubtful whether the present British Government, with the complications it has on its hands at home and in its colonies and India, is ready to back Lord Charles Beresford's bluff with orders for action.

The loyalty of the Musalmans of India to the British Crown has been largely due to their belief in the past that Great Britain was the friend of the Caliph, that is, of the Sultan. Since Lord Salisbury made the remarkable declarations a few years ago that England had discovered that in supporting him she had been backing the wrong horse, there has been a good deal of change in sentiment among them on the subject, and it has manifested itself very unmistakably among them on various occasions of late, notably at the time of the last demonstration of Europe minus Germany near the Dardanelles.

It is not quite safe for the British Government to assume that the Musalmans of India are prepared or willing to accept the doctrine spoken of in the very interesting cablegram from London in the *Sun* of yesterday to the effect that the "protection of holy places, such as Mecca, and freedom of access shall be made a paramount British interest," or that the question of the Caliphate shall "be submitted to independent representatives of the Muhammadan faith." This savours too much of revolutionary method to be adopted off-hand by the people who are singularly democratic and deliberate in their way of considering and resolving matters.

The fact that Great Britain was, not so very long ago, the friend and protector of Turkey but is now attacking it will hardly, I am afraid, be accepted by Indian and other Musalmans as a guarantee that missionary zeal in England will long allow her to remain "the friend and protector of their faith," as suggested in the *Sun's* cablegram of yesterday. There remains, besides, the consideration whether the open assumption of such a position would be altogether agreeable to the other States containing large number of Muhammadan subjects, France and Russia, to say nothing of the effect it may have on the Moslems of Turkey itself, who, though they may not be adverse to the abandonment of the suzerainty of Egypt by the Sultan, may have a decided objection to being themselves brought indirectly under the religious suzerainty of an infidel Power.

New York, May 14. **Pera.**

(*b*).—*Home.*

ZAMANAH,
May, 1906.

Indian Musalmans and political agitation.

3. A correspondent of the *Zamánah* (Cawnpore), for May, observing that one of the reasons Mr. Morley gave for refusing to interfere with the Partition of Bengal was that the agitation against that measure was subsiding, says that this shows that unless Indians continually agitate to obtain redress of their grievances or to secure any political rights, they are not likely to make substantial progress in any direction. Those Musalmans, who depending upon the favour of Government for ameliorating their condition consider the Congress movement or any other political agitation useless, ought to remember that no nation has ever obtained political rights without exerting themselves strenuously for them. Mere school and college education will not avail Indians much, and it is childish for anybody to say that Indians will receive political rights when they are fit for them. Unless Indians receive political training for which a political organisation is needed, no amount of general education will obtain them political rights or liberty. Social reform, spread of general education and acquirement of political rights must proceed side by side, and not one after another. For instance, supposing that Musalmans and Hindus have after all succeeded in establishing their respective universities, would the status of students turned out by them be any better than that of slaves? The progress of a subject people in general education or in arts and industries is closely bound up with their political status. If a subject people have no political power the door of education can be closed against them any time, and all their industrial improvements can be checked by the imposition of a tax on their manufactures. It is a great pity that the Muhammadan leaders are unable to grasp these important points. Three years ago proposals were made for establishing a Muhammadan political association, but nothing of the sort has been done yet. If Indians wish to derive any substantial benefit from the Liberal Ministry in power at present, they should devote all their energies to promoting constitutional political agitation amongst them.

INDAIN PEOPLE,
14th June, 1906.

Comments on the alleged policy of the British Government in India at the present time.

4. An Indian correspondent of the *Indian People* (Allahabad), of the 14th June, commenting upon the present administration of Eastern Bengal by Sir Bampfylde Fuller, observes:—

In my humble opinion the whole policy of the Government of the day has been changed, and the one aim and object of the new policy that has been inaugurated is the suppression by main force of the attempt of the Indian people to form a nationality of their own.

* * * * * * *

Our methods of work too must be changed. We should change our tactics, we should follow the footsteps of men who have attained success under similar circumstances in other countries similarly situated. Hungary, Finland, Poland are instances in point. We must rely on ourselves for our salvation. I would ask you to commend for the consideration of your readers the admirable scheme of Mr. Arthur Griffiths published in the *Gaelic American* under the heading "*How to build a nation,*" and reproduced in the Indian papers. The scheme there propounded is best fitted for us. We should try to assimilate the ideas and suggestions made in it and make active efforts to give them a practical shape. I hope you will comment on the scheme in your usual able way.

INDIAN PEOPLE,
17th June, 1906.

Alleged policy of the British Government in India.

5. The *Indian People* (Allahabad), of the 17th June, says:—There is a good deal of misgiving in connection with the agitation that is going on in different parts of the country. People in comfortable positions and with large balances in the bank are particularly worried, and think the agitation is all a mistake. Neither position nor a banking account is the essential of national life. We think the time has arrived when we should realize that there are certain things which we shall never get from the Government. We shall enumerate a few of them:—

(1.) The Government will never give us arms.

(2.) The Government will never admit us to the commissioned ranks of the army or the navy.

(3.) The Government will never give us equal trading facilities with English traders.

(4.) The Government will never admit us into the diplomatic or political service.

(5.) The Government will never appoint us provincial rulers.

(6.) The Government will never promote cordial relations between Hindus and Muhammadans.

Let us accept these facts without questioning them. Let us then consider whether, given these conditions, it is possible for a nation to pass to the front rank of nations. If not, what should we do to better our position, and how can we advance in spite of the disqualifications placed on us?

INDIAN PEOPLE,
24th June, 1906.

Alleged spirit of the British Government in India at the present time.

6. The *Indian People* (Allahabad), of the 24th June, says:—So long as the interests of the rulers and the ruled are identical, criticism of the details of administration are beneficial; but when it is realised that their interests are conflicting, there is not much advantage from detailed criticism. We have then to go to root principles and to chalk out a broad line of conduct. Things have been coming to a head for some time in this country, and now the sign-post points distinctly to the parting of ways. It is no use affecting blindness and saying that the conditions have not changed and everything is going on as before.

There are of course two ways of looking at everything. The first is that the educated classes in India are ungrateful, that nothing pleases them and that they are perpetually against the Government. Our late Viceroy therefore said that he had tried to benefit the agricultural classes who are the real people of India. That is to say, there is no fault to be found with the Government which is as perfect as it is possible for any human institution to be, and it is only their critics who are to blame. The other day Mr. Dutt was criticised by an Anglo-Indian paper because he had ventured to praise highly the administration of Baroda. But his praise was quite tame compared with the fulsome praise bestowed upon British rule by Anglo-Indian rulers and writers in the Anglo-Indian Press. It is not for lack of praise that the present rule suffers. The second notion is that there is really something radically wrong with the Government, and that there is good reason for the discontent that prevails among a growing number of people representing the best education and intelligence of the country.

It may also be noted that what is called Anglo-Indian opinion does not really represent the entire Anglo-Indian community in India. There are many who strongly dissent from the views ventilated in Anglo-Indian newspapers, or from the notes of self-praise sounded by Anglo-Indian rulers, but they are in the minority and their voices do not prevail. When, therefore, Anglo-Indian orators and rulers profess to be lost in admiration of their own wonderful handiwork, they ought not to expect that their words will carry conviction very far, for it is deeds and not words that count in the administration of an empire.

There have been vain hagglings over the Queen's Proclamation and the treatment of the people. The India of railways and telegraphs, the security of person and property, the liberty of the subject—all these are pointed out as the wonderful achievement of the present rule, which is triumphantly compared with the iron rule of the Moghal and the Sikh, and the system of pillage of the Mahratta. If it were alleged that the present rule is excellent by comparison and not on positive grounds, the case would be somewhat different; but it is really claimed that no country was ever so well governed as India is governed to-day. It is here that issue must be joined.

The question must be considered in its main aspect, namely, whether the British occupation of India has been for the good of India, and whether the spirit of the present rule will tend to the elevation of India as a nation. All other questions are of no importance. When India first passed under British rule the people accepted the change with the phlegmatic fatalism which is characteristic of them. The Government offered places and salaries, and there was an eager demand for them in a country so poor as India. This went on for some time. The relations between the rulers and ruled were excellent. The rulers dispensed patronage and the ruled sought them. When one or two men of more than average intelligence pressed for reforms, they were encouraged as it meant nothing serious.

Gradually, the state of things changed. Education made real progress and the people of the country grew in their ideas. Mere appointments did not satisfy them; they wanted political rights, they wanted to be recognised citizens of a common empire. The mistake that was originally made was in the belief that the years would pass without bringing about an important change in the ideas of the people. And when the change did happen, the people were abused either as disloyal or ill-educated. Is it a sign of disloyalty to wish for larger and more real rights; is it the result of bad education to be patriotic? For the new spirit that has been awakened in India is nothing but patriotism.

If it were possible to lay bare the spirit of British rule in India, it will be found that its strength lies chiefly in the helplessness of the people. There is no conception of a people strong, energetic and enlightened, electing to live under British rule of its own unfettered choice. The predominant note of the present rule is to hold the people down in a position of complete dependence, while avoiding unnecessary irritation. The phrase benevolent despotism describes the situation very accurately. The despotism is positive but it is not always offensive. The expectation is that the people will be always content with what the Government gives them and they will not clamour for more. The disturbing element has been introduced by constitutional political agitation.

The spirit of the present rule is essentially unprogressive. All the trouble that we see on every side of us is due to the one fact that, while the ideas of the people have grown, the spirit of the adminstration has not grown at all. There were certain easy conditions under which India was gained; there is a determination to retain it under the same conditions, regardless of the undeniable fact that those conditions have been rapidly changing. The proposition that an Asiatic race is always different from a European race is treated as absolute. The lesson of Japan is lost upon our rulers, and, although it is obvious that India is not yet on the road taken by Japan, there can be no doubt that a remarkable awakening has taken place and the future of India will be different from its past.

If the spirit of the present rule could have succeeded in keeping out new ideas from the country, we would not have witnessed the remarkable upheaval going on to-day. The spirit of the present rule is neither courageous nor frank. The restraint placed on arms points clearly to a suspicion of the use of arms that might be made by the people. The reluctance to concede reforms is an indication of apprehension about the political importance of the people. The elementary stage at which a number of appointments satisfied the people is passed. There may be some sections of the community who think they have not had their full share, and these may be silenced for a time with hopes of appointments. But how long? As the years pass there must be growing tension and suspicion between the two races, because, as we have said, while the country is becoming full of new ideas and the people are moving towards a common ideal, the Government is at rest and is disinclined to move forward.

ADVOCATE,
21st June, 1906.

Alleged existence of slavery in the British Empire and India.

7. The *Advocate* (Lucknow), of the 21st June, says:—Both in the British Empire and in India the slave-owning spirit is rampant. In the former the struggle lies between the white and the coloured races; in the latter between the higher and lower classes of the people. England, that abolished slave trade and liberated all the negro slaves, is now ruled by the imperialistic idea which stands for the permanent subjection of the coloured races to the white.

* * * * * * * *

The case in India is worse than this. The so-called lower classes have literally been reduced to the dust. Except for one or two resolutions in the Social Conference, but for the pious resolve of a few philanthropists, the lower classes are practically non-existent as men but are abundantly numerous as drawers of water and hewers of wood. If politically they may be and are equal to the higher classes, socially they are in the most deplorable condition. It must be admitted that educated Indians have yet to realise their duty towards the lower classes. In the Congress we hear of the proposal for mass education and in the Conference that for the amelioration of their social condition. But nothing definite seems to have been done practically. Thanks to the *swadeshi* movement, at least in Bengal the gulf that was widening between the educated classes and the illiterate masses has begun to be spanned. But nothing is being done in the other provinces. No popular movement has been set on foot to elevate them. For better and more forceful political agitation, and what is of more moment and more important for the betterment of the social and industrial condition of the Indian masses, spread of education, general and industrial, is the *sine quâ non*. The growth of the national sentiment is only possible after a sensible improvement in the status of the so-called poorer classes. If these are sought to be kept in ignorance, down-trodden for ever, and chained to the servile condition they are in, then good-bye to all hopes of Indian regeneration—politically, socially and industrially. If the British Empire is face to face with a serious problem, no less is India. While a free nation can soon take means to free itself from all bondage, a subject nation cannot. Slavery to man, prejudice and meanness are the essential features of a nation under subjection. It takes long for it to brush away the evil influence of so many forces that keep it down.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

INDIAN PEOPLE,
14th June, 1906.

Alleged circulation of a memorial, recommending the transfer of the High Court to Lucknow, for signatures of people in Gorakhpur and other places.

8. The *Indian People* (Allahabad), of the 14th June, says:—In our last issue we published a copy of a letter which, we understand, is being circulated among zamindars and talukdars, urging them to support the transfer of the High Court from Allahabad to Lucknow. A correspondent informs us that he has learned, on reliable authority, that in the Gorakhpur district kanungos are busy getting signatures of zamindars and others in the interior of the district to a paper asking the Government to transfer the High Court from Allahabad to Lucknow. Is this the counter-agitation of which we were told some time ago, Gorakhpur being one of the divisions named? May we respectfully request the Local Government to inquire what truth there is in the information that has been conveyed to us, and whether, if our information is correct, it is right that kanungos should be employed upon such work. As a matter of fact, there is no proposal anywhere for the transfer of the High Court, and the devices that are being used to induce the public to support such a scheme cannot be too strongly condemned. A hint from the Local Government would put a stop to these practices at once. The official canvassing for a plebiscite in favour of Lucknow is utterly discreditable.

INDIAN PEOPLE,
17th June, 1906.

Alleged agitation in favour of the transfer of the High Court from Allahabad to Lucknow.

9. The *Indian People* (Allahabad), of the 17th June, says:—Fresh reports are coming in of doubtful methods to promote the agitation in favour of the transfer of the High Court from Allahabad to Lucknow. The latest is that some one in authority has written to a number of select Indian gentlemen to support the agitation for the transfer of the High Court. The inducement held out is that it will result in securing to the big zamíndárs of Agra the same privileges as landholders as are enjoyed by the Oudh Talukdars, and that efforts will be made to secure equal privileges in both provinces in certain matters of tenancy. It is impossible to say how far these reports are accurate, but there is a singular uniformity about all these reports, namely, that they are all connected with the proposed transfer of the High Court to Lucknow. We have not yet heard of a single instance in which any official is taking any interest in the retention of the High Court at Allahabad, and the reason is obvious. So long as no satisfactory reason is given for the removal of the High Court from its present locality, no agitation is called for against that measure. The alleged uncertainty carries with it an implication that there is a body of official opinion in favour of the proposed transfer of the High Court to Lucknow, and that opinion is being bolstered up industriously by a show of public opinion.

RIYAZ-UL-AKHBAR,
20th June, 1906.

A public meeting held at Gorakhpur in support of the proposed transfer of the High Court from Allahabad to Lucknow.

10 The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th June, states that a largely attended public meeting was held on the 17th idem in the Town Hall at Gorakhpur to consider the question of the transfer of the High Court from Allahabad to Lucknow. A resolution supporting the proposal was passed by a large majority, and a sub-committee consisting of some of the most influential citizens was formed to take necessary steps to promote the proposed measure. The editor adds that he has heard that certain men of Allahabad are about to visit Gorakhpur with a view to prevail upon some of the people there to hold another meeting protesting against the transfer of the High Court to Lucknow; but he believes that the Gorakhpur public would not allow themselves to be deceived into expressing disapproval of a measure which will be beneficial to them.

ZUL QARNAIN,
21st June, 1906.

A public meeting held at Budaun in support of the proposed transfer of the High Court from Allahabad to Lucknow.

11. The *Zul Qarnain* (Budaun), of the 21st June, states that, on the 20th idem, a public meeting was held at Budaun to express approval of the proposed transfer of the High Court from Allahabad to Lucknow, and that a resolution was unanimously passed supporting the measure.

INDIAN PEOPLE,
24th June, 1906.

A memorial protesting against the proposed transfer of the High Court from Allahabad to Lucknow.

12. The *Indian People* (Allahabad), of the 24th June, says:—The publication of a memorial from the province of Agra in regard to the remote probability of the transfer of the High Court should produce a wholesome effect. The memorial speaks for itself and is temperately and carefully reasoned, and should succeed in eliciting a definite and final opinion on the subject from the Government of India. The question really is not one that can be decided by memorials or public meetings, for both are entirely due to the idea that the transfer of the High Court was either impending or probable. There was no spontaneous agitation either for the transfer of the High Court or the amalgamation of the Judicial Commissioner's Court, and much of the heat that has been engendered by the controversy is due to local feeling. The difficulty of raising the discussion to a higher level has been realised. But the position of the Government is very different. The present location of the High Court is associated with deliberate pledges, which cannot be broken except for reasons of State of the highest importance, and none such exist. Compared with the position of the Government, local feeling or the wishes of a particular class sink into insignificance. It is in the power of the Local Government to close the agitation by laying before the Government of India the insuperable and weighty reasons that exist against the transfer of the High Court. It is no longer disguised that the agitation for the removal of the High Court is only preliminary to a larger demand for the transference of the capital from Allahabad to Lucknow, and the Government of India should be in a position to declare finally and unmistakeably that the entertainment of such a proposal is out of the question.

ADVOCATE,
24th June, 1906.

The Allahabad memorial protesting against the proposed transfer of the High Court from Allahabad to Lucknow.

13. The *Advocate* (Lucknow), of the 24th June, in commenting upon the Allahabad memorial protesting against the transfer of the High Court to Lucknow, says :—Much of what has been said in paragraph 16 of the memorial about want of accommodation at Lucknow or unhealthiness of the town is not true. The information that Government ever intended to build High Court on the other side of the river is baseless, so also the assertion that it ever proposed to sink Rs. 75 lakhs on Government buildings or that it would cost Government an extra rupee to transfer the High Court to Lucknow. All these assertions show how the memorialists at Allahabad are unaware of the capacities of our fellow townsmen. Lucknow has got the land, it has got the capital and it has got enterprise. As soon as the question of the seat of the High Court is finally settled, within two or three years will rise up over one hundred bungalows on this side of the river close to the public parks and in the healthiest portion of the town, and double the number of houses in the Indian quarter. The Government shall not have to spend a single shell to find accommodation either for the Judges, members of the Bar or the general public. The hospitality of Lucknow is well-known. Every one shall have a commodious dwelling-house. All talk about inundation in the civil lines is meaningless rant. If in 1896 a portion of the Mall and Clive Road was under water at places where we have few residential houses, the province has not forgotten the inundation at Allahabad a quarter of a century ago when half the city was in danger of being washed away. But this is neither here nor there.

TOHFA-I-HIND,
25th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

14. The *Tohfa-i-Hind* (Bijnor), of the 25th June, referring to the proposed transfer of the High Court from Allahabad to Lucknow, observes that the removal of the Court from Allahabad will cause the residents of the Central Provinces who may have occasion to attend that Court much unnecessary inconvenience and expense ; that Lucknow being already a very crowded town, it will be very difficult for litigants and members of the bar and *amla* to find suitable and cheap quarters there ; and that, as Lucknow is a very luxurious town and might well be called the Paris of India, litigants will be exposed to many temptations there. Besides the climate of Allahabad is in no way less salubrious than that of Lucknow. There is also a very strong fort at Allahabad, and the authorities would do well to take into consideration the cogent political reasons for which the High Court was removed from Agra to Allahabad.

HINDUSTANI,
27th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

15. A correspondent of the *Hindustáni* (Lucknow), of the 27th June, says that as the transfer of the North-Western Provinces High Court to Lucknow to be amalgamated with the Oudh Judicial Commissioner's Court there will cause dissatisfaction among the people of Allahabad on one hand, and the amalgamation of the Judicial Commissioner's Court with the North-Western Provinces High Court at Allahabad will displease Lucknow, on the other hand, the best course for Government would perhaps be to transfer the High Court combined with the Judicial Commissioner's Court to Agra, which but lately was the seat of the former court and was formerly the headquarters of the Moghal Government. The climate of Agra is also good, and there is ample room for the accommodation of the Court, officers, &c. in that town. The litigants of the eastern districts will no doubt have to travel a longer distance in case the High Court is located at Agra, but they will be compensated for their trouble by being able to visit the Taj, to see which people come from distant countries.

INDIAN PEOPLE,
3rd June, 1906.

Protest against European Magistrates trying cases in their camps in the forest during the hot weather.

16. A Saharanpur correspondent of the *Indian People* (Allahabad), of the 3rd June, says :—European Magistrates in the hot weather find it very pleasant to go to the forest within their jurisdiction both for the cooler climate and for sport. This by itself nobody grudges, but when the officer fixes cases of people living far from his *shikar* camp to be heard there, it becomes unjust and intolerable. Fancy parties their witnesses and their pleaders going a long distance to such a dangerous place unarmed, because the Arms Act makes them defenceless against animals of prey. Certainly the Government never intended that such a wrong should be done to suitors and their witnesses, &c.

The object of magistrates going on tour is twofold—(1) to try cases of parties near about their homes, and (2) to inspect the crops, and report to the Government in his executive capacity. But our magistrates have no such object in view. Their primary, and I may say, the exclusive idea is to shoot big game unmindful of the inconvenience they cause to the public and the unfortunate people who have to transact business with them.

INDIAN PEOPLE,
3rd June, 1906.

A sentence of whipping passed on three small boys under the Railways Act at Roorkee.

17. A Saharanpur correspondent of the *Indian People* (Allahabad), of the 3rd June, says :—Whilst Mr. Morley, the Secretary of State, is anxious to abolish flogging throughout the British Empire, condemning it as a relic of barbarous ages, Mr. Ormrod the Joint Magistrate of Roorkee seems to believe in the efficiency of the rod as the most appropriate means of punishment. It was only the other day that in a case under the Railways Act against boys ranging between the ages of 7 and 12 years he passed a sentence of 25 stripes for each boy.

The medical officer reported that the boys were unfit to bear so many, and suggested a fewer number provided they were inflicted lightly. The young lads' mothers were weeping bitterly when the sentence was being pronounced. It is not yet known whether the sentences have been carried out. Of all the cases in which the sentence of whipping has ever been passed this is the most pitiable.

There is no provision in the Criminal Procedure Code under which such a sentence can be suspended by a higher court. Even if a higher court could be moved to do so, the order would be useless because the sentence is sure to have been executed before the order could reach the magistrate concerned.

The author of the Indian Penal Code never dreamt of this sort of punishment. It was only by the Whipping Act of 1864 that it was introduced.

It is the most inhuman punishment and the wrong once done can't be remedied. It is highly desirable in the name of civilisation that the punishment should be soon erased from the Indian Statute Book.

INDIAN PEOPLE,
3rd June, 1906.

Three small boys sentenced to whipping at Roorkee under the Railways Act.

18. The *Indian People* (Allahabad), of the 3rd June, says :—Our Saharanpur correspondent does not furnish us with the full particulars of the case in which a number of young boys of ages between 7 and 12 were sentenced to whipping by the Joint Magistrate of Roorkee for an offence under the Railways Act. But the important fact is before us that he sentenced each boy to 25 stripes, whether by way of school discipline or in the usual way is not apparent It is further stated that the medical officer reported that the boys were not fit to receive so many stripes and suggested a fewer number of strokes inflicted lightly. The name of the magistrate, we find, is Mr. Ormrod, and that seems to be significant of much. Is Mr. Ormrod very fond of the rod, and did that induce him to sentence a boy of seven years age to receive 25 stripes with a rattan? We hope our correspondent will supply us with complete particulars, for it must be brought to Mr. Morley's notice how his wishes are being carried out by magistrates in this country. As our correspondent points out there is no appeal and no means of staying this most cruel and degrading sentence, but it may be possible to bring Mr. Ormrod himself under the rod, figuratively if not literally.

INDIAN PEOPLE,
14th June, 1906.

Three boys below twelve years of age convicted of putting some small stones on the railway track and caned at Roorkee.

19. The *Indian People* (Allahabad), of the 14th June, says :—The facts of the whipping case at Roorkee are as follows :—Three boys of the ages of 7, 9 and 11 were convicted under section 130 of the Railway Act of 1890. They were found guilty of putting some small stones upon the railway track. The section enjoins that if a minor under the age of twelve years is found guilty of such an offence the court convicting him may, if it thinks fit, direct that the minor, if a male, shall be punished with whipping, or may require the father or guardian of the minor to execute, within such time as the court may fix, a bond binding himself in such penalty as the court directs, to prevent the minor from being again guilty of that act. The original sentence passed by the Magistrate was a whipping of 25 stripes each, but on the recommendation of the medical officer the sentence was reduced to 5, 7 and 9 stripes respectively, inflicted on the palm of the hand with an ordinary cane by way of school discipline. Having regard to the general principle of the law that no minor below 10 years of age can be found guilty of a criminal offence,

this was clearly a case in which the alternative provision of the section of the Railway Act should have been enforced, and the fathers or guardians of the boys should have been warned or bound down to look after them more carefully in future.

INDIAN PEOPLE,
17th June, 1906.

Four Brahmans condemned to death on the charge of murdering a zamindar's *karinda* in the Allahabad district.

20. The *Indian People* (Allahabad), of the 17th June, says :—Jugdment was delivered on the 14th instant by the Sessions Judge of Allahabad in the case of seven persons who were accused of murder of a zamindar's *karinda*. The three Pasi prisoners were let off and the four Brahmans were convicted of murder and sentenced to death. The Judge disagreed with the three assessors whose verdict was one of not guilty as regards all the prisoners. Two of the assessors were Muhammadans and one was a Hindu. They disbelieved the evidence of the alleged eye witnesses. There were so many peculiar features in the case that the Judge's finding and sentence are a surprise to all. There will be an appeal to the High Court where the death sentences will come up for confirmation.

ADVOCATE,
21st June, 1906.

Result of the trial of the case in which a British soldier lately shot a native on the Simla road.

21. The *Advocate* (Lucknow), of the 21st June, says :—The trial of the soldier who deliberately shot one of the peons at the toll bar on the Kalka-Kasauli road has ended in a fiasco. The wounded peon was discharged from the hospital a few days ago. The case against the soldier came on for hearing on the 12th instant before the District Magistrate of Amballa who was on tour at Kalka on that day. The accused was defended by Mr. Ghulam Beg of the Amballa bar. He was charged under section 307, Indian Penal Code, but after taking evidence of the prosecution and the deposition of eye-witnesses the Magistrate altered the charge to that of an offence under section 338 of the Indian Penal Code. The Magistrate, it is said, threw a hint to the effect that the case should be compromised ; and the wounded peon accepted a cheque for Rs. 100.

NASIM-I-AGRA,
23rd June, 1906.

Issue of warrants of arrest.

22. The *Nasím-i-Agra* of the 23rd June, supports the *Victoria Paper* (Sialkot) in urging that when a warrant of arrest, that permits the execution of a bond for appearance with sufficient securities, is issued, the official entrusted to execute it should, in discharging his duty, take special care not to inflict unnecessary disgrace on the accused, who may ultimately prove innocent. As regards the Magistrate who issues the warrant, he should, in endorsing the same, direct the executing official not to apply handcuffs to the accused directly on presenting the warrant to him, but to allow him reasonable time and opportunity for giving bail if he can. Accused persons possessing landed property, which can be attached in case they abscond, should not certainly be handcuffed during the interval between the presenting of the warrant and the verification of the bail offered by them. Magistrates would also do well to make a free use of the discretionary power given them to issue summonses, if they think proper, even in those cases in which warrants can be issued under the law ; and in order to save persons from the disgrace attaching to the issue of a warrant against them, this harsh course should not be resorted to, unless it is absolutely necessary to do so.

CITIZEN,
25th Jnne, 1906.

A condemned prisoner and Sir Bampfylde Fuller.

23. The *Citizen* (Allahabad), of the 25th June, says :—A special authoritative telegram to the *Pioneer* gives the following facts in reference to the case of a reprieve received too late, on which Mr. Morley was questioned. Udoy Patni was sentenced to death for murdering one person and grievously mutilating two others. He appealed to the High Court, which confirmed the sentence. He then appealed for mercy to the Lieutenant-Governor, who rejected the appeal. To the Government of India, he then submitted an appeal which the standing order of the Local Government had the discretion to withhold, since no grounds whatever were stated for interference with the High Court sentence. The appeal was, however, transmitted to the Government of India, and by "a regrettable oversight," it was not noticed that the postal distance of Shillong from Simla and the intervention of a Sunday left the Government of India inadequate time for considering the case. In connection with it the "Telegraph" of Calcutta asks who is to be punished for the day's work ? Certainly not Sir Bampfylde—because he is a big personage and draws a very fat salary—nor the Secretaries, because they are all above reproach—they can do no wrong. Perhaps a Bengali clerk drawing Rs. 50 a month would be

punished for this regrettable oversight. King James of England had a cane-boy *i. e.* a boy who had to suffer all the caning from the pedagogue for any and every blunder that the little king committed in learning his lesson. In those days it was high treason to strike the person of a prince of the blood royal. Sir Mungo Malgrowther was the cane-boy of King James; likewise the Indian clerks of all Government offices are regarded as so many Malgrowthers of our white rulers. Our rulers commit hideous blunders in the administration of the Empire and the poor clerks get all the caning! This is division of labour no doubt, and we must suffer quietly under such a division.

CITIZEN,
25th June, 1906.

A suit for damages filed by Mr. Sarbadhikari against a Judge of the High Court, Allahabad.

24. The *Citizen* (Allahabad) of the 25th June, says:—Mr. S. Sarbadhikari, Barrister-at-law, Advocate of the High Courts of Calcutta, Allahabad and Burma, and of the Chief Courts of Rangoon and Lahore, has before the promised time instituted a suit against the Hon'ble Mr. Justice Richards, K.C., for damages in the Court of the Subordinate Judge at Allahabad, His Lordship having, it is alleged, used towards him discourteous language from the bench, and also for a perpetual injunction restraining the defendant from using such language towards the plaintiff in future. Mr. Sarbadhikari has very considerately, with a view to save His Lordship from any pecuniary embarrassment, reduced the amount of his claim from a lakh of rupees to but rupees one thousand. The relief as to injunction too has been very modestly valued at rupees five. Such magnanimity in the annals of litigation is *sans* parallel.

(b).—Police.

INDIAN PEOPLE,
14th June, 1906.

Appointment of Deputy Superintendents of police in the United Provinces.

25. The *Indian People* (Allahabad), of the 14th June, says:—It is understood that a committee met at Naini Tal the other day to select men for Deputy Superintendentships of police in these Provinces, and that the appointments will soon be announced. We also understand that rules regulating the duties and privileges of these new officers are in the course of preparation. It is a very important experiment which is going to be tried, and it is to be hoped, both in the interests of the Government and the people alike, that none but those who deserve will be allowed to get in. The inevitable danger connected with all such appointments is the scope which favouritism generally finds for itself. We all know the grounds on which competitive examinations have been condemned. It is said that the man who enters by the open door of competition in this country is generally not the sort of man fitted for the requirements of service. Without entering into this large question, we may express a hope that the Government will not show an unnecessary bias for sons of the landed aristocracy. Not that we should like to exclude them, but we should emphatically insist upon other necessary qualifications—such as education, character and physical culture. Of the six appointments that are to be made by recruitment from persons not already in service, we should expect three at least to be given to graduates of approved qualifications, and it is by no means impossible to find three such men in these Provinces. As regards the status and duties of these new officers, it is to be hoped that they will be allowed to partake in the actual administrative work, and not employed as dignified clerks in the office of District Superintendents of Police. It is to be regretted that the question of their status and duties should be settled without any invitation of public opinion.

INDIAN PEOPLE,
17th June, 1906.

One Jangi Lal and the police in the Allahabad district.

26. The *Indian People* (Allahabad), of the 17th June, writes:—Jangi Lal is a zamindar and banker of Kohrar in the Mejee (Meja ?) police circle in the Allahabad district. He is the part owner of Bazar Kohrar, and proprietor and mortgagee of zamindari property in several villages paying about Rs. 3,000 as Government revenue annually. He also pays Rs. 70 as income tax on his profits in the banking business.

This man was unfortunate enough to incur the displeasure of one Hashmat Ali, Jamadar of the Kohrar outpost—a man presumably drawing Rs. 10 or Rs. 12 as his monthly pay.

One Ram Das, Brahman, is alleged to have been prompted by Jangi Lal to bring a charge of bribery against the said Hashmat Ali, Jamadar. It was an evil day for Jangi Lal when he was suspected of having helped poor Ram Das to beard the lion in his den, to charge the august representative of the British Raj with an offence of bribery.

The Jamadar got off—and Jangi Lal figured in the criminal courts as an accused charged with offences under sections 342, 323, 330, Indian Penal Code, on the complaint of one Marru Nath, a beggar, though the court tried the accused under section 352, Indian Penal Code. This Marru Nath was accompanied by a police constable from the Kohrar outpost to the Thana, and a constable was furnished by the said Hashmat Ali, Jamadar, to help Marru Nath to lodge his complaint. The case was duly inquired into by the sub-divisional officer, who in a carefully considered judgment found the whole case to be false and discharged the accused. Application was made by Jangi Lal for sanction to prosecute the complainant, his chaukidar witnesses, and Hashmat Ali, Jamadar, for offences under sections 211,109 and 193, Indian Penal Code. The trying officer sanctioned the prosecution of the complainant and one of the chaukidars (who figured as a prosecution witness), but rejected the application against Hashmat Ali, Jamadar. In the meantime, the police moved the sub-divisional officer to prosecute Jangi Lal for an alleged false information as to theft of mangoes lodged by one Jagmohan at the police station against the said Marru Nath, though as a matter of fact Jagmohan had made the report and not Jangi Lal. The Magistrate started a case under section 182 against Jangi Lal, and he was in due course acquitted. Jangi Lal was contemplating suing Hashmat Ali for heavy damages in the civil courts when the police sent up two of his servants in a *badmashi* case, the easiest and most convenient instrument in the hands of the police to bring to their senses anybody who has the presumption of showing the least independence of spirit or character. The case was thoroughly inquired into, and after a prolonged hearing the accused were let off. The judgment of the learned Magistrate is worth careful perusal.

While the case was going on, and Jangi Lal was in Allahabad looking after the case of his servants a paper was brought to him one day by a constable of the Kotwali police requiring him to appear before the officer in charge of the city police station on the allegation that the police of his circle had written to the Kotwali police here that Jangi Lal was a suspicious character, that he was an associate of thieves and burglars, &c., &c., that he had left his home for Allahabad and that the Allahabad police should look after him: in short that he should be kept under police supervision and police surveillance as a confirmed bad character of the worst type—mind this is the first move in the game; later on his name is sure to find a place in the *badmashi* register and, after a few entries of alleged suspicions against him of being concerned in offences against property he is sure to be run in himself as a bad character under section 110, Criminal Procedure Code. The paper mentioned above describing the mahajan and zamindar Jangi Lal in the choicest of terms possible was openly carried by a police constable to Jangi Lal's temporary place of lodging in Allahabad in the house of his *Panda*, and was shown to certain respectable persons, pleaders, &c., before he was taken to the police station.

There could be no greater indignation and degradation imaginable that could be offered to a respectable man. The matter rests here, at present—at least the public are not in a position to know what other mysterious instruments are being forged in secret for the utter annihilation of the offending Jangi Lal.

MUFID-I-AM,
20th June, 1906.

The *kotwali* at Agra.

27. A correspondent of the *Mufíd-i-Am* (Agra), of the 20th June states that it is rumoured that the present *kotwáli* building at Agra is to be demolished and a larger one is to be newly erected at some place near Hari Parbat. The removal of the kotwali from the centre of the city to an outlying locality will, the editor fears, greatly impair the usefulness of that police station, and might even lead to an increase in crime in the city. If the writer is not mistaken the *kotwali* in all the large towns in these Provinces is located in their centre, and there is no reason why a departure from the rule should be made in the case of the kotwali at Agra. If the present building is small, a new and larger one may be erected at the same place appropriating the site of some of the neighbouring houses, as has been done in the case of the hospital.

INDIAN PEOPLE,
24th June, 1906.

Murder of a woman at Allahabad.

28. The *Indian People* (Allahabad), of the 24th June, says:—In connection with the murder of a woman of the town at Katra, Allahabad, a man named Pyari Lal, a chaprasi, was arrested on the third day. He was the paramour of the woman and is reported to have made a confession before the Magistrate, the motive being jealousy.

(c).—Finance and Taxation.

ADVOCATE,
21st June, 1906.

The Indian loan system.

29. The *Advocate* (Lucknow), of the 21st June, says:—Which country has greater credit in London, India or Japan? The question naturally arises when one marks the comparative failure of the issue of £ 2,000,000 India 3 per cent. stock, and the keen desire of the British people to purchase Japanese stocks. The reason is not easy to trace. It does not lie in political freedom or serfdom. The form and manner of issuing the loan is apparently at fault: though one does not know whether the Government of India would have obtained better results if the loan had been issued at a fixed price instead of being offered to tender, the point at issue seems all the same to lie there—debateable though the point undoubtedly is. The general public of course does not understand the tender system, and when a loan is issued on that system it opens a way for professional financiers to speculate; and they look to make a profit by subsequently re-selling it in small lots to investors at an enhanced price. The tender system of course has certain advantages, but on the other hand investors take a keener interest in loans for which they apply direct, and that is a point which a borrowing country cannot afford to leave out of consideration. The writer of the letter on Finance and Commerce in the *Statesman* takes some pains to let us know what Japan does in issuing loans. The Japanese, for instance, have shown a keen desire to interest a large body of the investing public in their bonds. They, it appears, take special pains to give allotments to small investors. The more popular a stock is as an investment, the less liable it is to give way in price under adverse market conditions, to say nothing of the free market which it commands. And it is beyond dispute that the great rush of applicants for Japanese bonds gave a valuable advertisement to Japanese securities. Here is a point for the serious reflection of those who are competent to advise and influence the Government into adopting the best system with due regard to the condition of India.

AL BAYAN,
22nd June, 1906.

Complaint regarding the allotment of revenue for local expenditure to the Government of the United Provinces.

30. *Al Bayan* (Lucknow), of the 29th *Rabi-ul-Akhir*, corresponding to the 22nd June, complains that while the annual revenue of the United Provinces amounts to over nine crores of rupees, the Imperial Government allots only about 3½ crores a year for local expenditure. The assignment made to these provinces from the receipts from stamps, excise and registration is only one-fourth, while the other provinces generally receive one-third of the receipts from those sources for local expenditure. Similarly out of the imperial grants of Rs. 5 lakhs for general education, 2½ lakhs for technical education, and 25 lakhs for police reform for the whole country, these provinces get only Rs. 80,000, Rs. 30,000 and Rs. 3 lakhs under those respective heads. All this is certainly not fair.

(d).—Municipal and Cantonment Affairs.

JASUS,
21st June, 1906.

Certain municipal complaints at Agra.

31. The *Jásús* (Agra), of the 21st June, complains that pipe-water is supplied to the public at Agra only from 6-30 to 9-30 in the morning and from 4 or 4-30 to 5-30 or 6 in the evening, and that too at a very low pressure. This scantiness of water-supply causes much inconvenience to the people during the hot weather. It is a great pity that, while the water-rate is collected with great severity from the people, water should be supplied to them so sparingly. Surely the water should be turned on for a longer time both in the morning and evening, and at a sufficient pressure. The drains are flushed only once a day in the morning, and the result is that they become filthy again by the evening. The sweepers collect night-soil in Kamboh Tola, and let it remain there at times during the whole day. There are only four municipal lanterns in this muhalla, and of these two were not lighted for three days during the last week. *Ekka* drivers block the *Subzimandi* with their *ekkas* in the evening, thereby exposing passers-by to much inconvenience and risk. A stand at some convenient place away from the bazaar should be provided for *ekkas*. A form of gambling called *ghari ka juwa* (or French croquet) is daily practised openly in the evening in the bazaar near the fountain. The local authorities should see to all these complaints.

ZUL QARNAIN,
21st June, 1906.

A Municipal complaint at Budaun.

32. The *Zul Qarnain* (Budaun), of the 21st June, says that the inspection of animals for slaughter at Budaun is daily made on the roadside in front of the local Town Hall, and that approved animals are branded on their hoofs with red-hot iron, which is a very painful process and causes much annoyance to passers-by. The Municipal Board would do well either to adopt a less painful method of marking approved animals, or to assign some out-of-the-way place for the purpose.

BHARAT JIWAN,
25th June, 1906.

Alleged sale of *ghi* adulterated with fat to the public at Benares.

33. The *Bhârat Jiwan* (Benares), of the 25th June, has heard from several persons that *ghi*, adulterated with fat, has of late been freely sold in the bazaar at Benares. This mixture is not only an abomination from the point of view of the Hindu religion, but is also injurious to the health of man. The Health Officer would do well to make an enquiry into the matter.

ADVOCATE,
21st June, 1906.

Appointment of Cantonment Magistrates.

34. The *Advocate* (Lucknow), of the 21st June, says:—We do not know how far the dual system for the appointment of cantonment magistrates will work. The Commander-in-Chief will make the selection and the Local Government will make the appointment. The Cantonment Magistrate is supposed to administer law, and who is the best judge of the fact whether a certain officer is a competent Magistrate or not, the Local Government or the Commander-in-Chief? In every cantonment live a large civil population; their liberties depend upon the whims of Cantonment Magistrates. We now and then hear of Cantonment officers altogether unaware of the law and procedure. One is not surprised to hear that complainants or accused, instead of getting justice as prescribed in the law, are treated by the officers in their own way. One need not be surprised to hear, for instance, that when a complaint is made against any person, the Magistrate instead of passing a sentence of imprisonment, gets hold of the accused and has him shoe-beaten. Such vagaries are possible because the Local Governments have not any proper control over Cantonment Magistrates. This control will be less when they will be simply asked to say yes to the nominations of the Commander-in-Chief. We think the Government ought to have made some progress in this direction and insisted on the appointment of Civilians to administer criminal justice within cantonment limits. Even junior Civilians will be able to give better satisfaction to the people living within cantonment limits than the present race of Cantonment Magistrates who are without any legal training and not amenable to any public opinion.

(e).—Education.

CITIZEN,
25th June, 1906.

Nomination of Mr. de la Fosse to succeed Mr. Lewis as Director of Public Instruction in the United Provinces.

35. The *Citizen* (Allahabad), of the 25th June, says:—It was on the strength of information supplied by a correspondent, whom, considering the department to which he belonged and the circle in which he moved, we could not help regarding as trustworthy, we made the statement that Mr. de la Fosse was a relative of His Honour Sir James LaTouche. A very high official has, however, sent in a contradiction of the statement, and we hasten to express our sincere regret that the imaginary relationship led us to make certain remarks which some of the parties concerned have felt to be rather embarrassing. The question of relationship eliminated, the remaining portion of what we wrote on the subject will be found to be perfectly correct. Not even the gentleman to whom we are indebted for having noticed our error has a word to say in justification of the choice made by the Lieutenant-Governor. And there are facts and figures which confirm the story of this sad supersession that has been made. Mr. C. F. de la Fosse, M.A. (Oxon) joined the Education Department on 18th February 1896, while Mr. Arthur Venis, M.A. (Oxon) has been serving since 1st July 1881 and the date of appointment to his present post of Principal, Queen's College, Benares, is 1st March 1894. Then there are Mr. Homersham Cox, M.A. (Cantab), who having joined as Professor on 5th March 1891 is senior to Mr. de la Fosse by five years; Mr. J. G. Jennings, M.A. (Oxon), who is senior to him by three years; Mr. John Murray, M.A., (Cantab), who became Professor on 12th October 1891, and Inspector of European Schools on 1st November 1896; and Mr. G. Hill, B.A. (Oxon), who was appointed as Professor on 16th

December 1895. Seniority, of course, is not the only ground on which promotion is possible, but the public have yet to learn what special qualification Mr. de la Fosse possesses that he has been permitted to supersede so many of his seniors, one or two of whom may fitly be regarded as veteran educationists. A local paper some time ago made the insinuation that it was the intention of Sir James Digges LaTouche to confer the post of Director of Public Instruction on a well-known Civilian of these provinces. Considering all that Mr. Butler has been known to do in furtherance of the scheme for establishing a medical college in these provinces, his constant efforts in the cause of education, and his remarkable administrative capacity, we very much wish for the sake of Mr. de la Fosse himself and the gentlemen whose claims have been so cruelly ignored that the statement made by our contemporary was correct.

AL BASHIR,
26th June, 1906.

A suggestion to Government for establishing some commercial schools in the United Provinces.

36. *Al Bashir* (Etawah), of the 26th June, thanking Sir James Digges LaTouche for the various ways in which he has promoted the cause of education in the United Provinces, says that His Honour has recently removed a long-felt want of the people by providing for technical education at the Engineering College at Rurki, and suggests that, as His Honour's term of office is drawing to a close, he would do well to crown his glorious administration of these provinces by establishing commercial schools at Lucknow, Cawnpore, Meerut and some other large towns, and thereby supply another great desideratum.

(f).—Agriculture and questions affecting the land.

CITIZEN,
25th June, 1906.

Famine in Eastern Bengal.

37. The *Citizen* (Allahabad), of the 25th June, says:—Amidst popular discontent and official high-handedness in Eastern Bengal the grim spectre of famine has been silently stalking over the land for the past few months. But things are at their worst now, and in many places a large number of people are going without food and are on the very point of starvation. Many people, for obvious reasons, are silently suffering and will not offer themselves for public charity under any circumstance; but there are others forming the vast majority, who have been reduced to extremities, and the depth of their misery and degradation can be better imagined than described. Harrowing tales of privation and distress, of tragic occurrences of gruesome ghastliness are reported from serveral quarters.

In the Tipperah district some people, driven by the pinch of hunger and want went to the length of attacking and looting houses in bazars. From Faridpur the news comes that "famine of the worst type is prevalent in the district specially in villages within the jurisdiction of police stations Muksudpur, Bhusna and Nagarkanda." The local paper *Hitaishini*, dated the 15th *Jaistha*, gives names of persons who are dead or on the point of death from starvation. The leaders of the people are doing their best to organise measures for the relief of the suffering population, but, unless Government does its duty, they will not touch even the fringe of actual suffering. In Backerganj, the granary of Bengal, the wails of distress are the loudest. There, we are told, a large number of families consisting of men, women and children are passing their days without food. Both the middle class men and the peasants have been very sorely affected. Hundreds of poor villagers are daily coming to the District Magistrate to pray for relief. Most of these men want *takavi* advances for cultivation purposes. These facts are gathered from the letter of a Barisal correspondent in the *Patrika*, who adds:—"Our Magistrate is perhaps now too much engaged with the cases of Mr. Jack and of Babu S. N. Banerji to think of the deplorable condition of these men and afford them any relief." "We are doing our best to persuade village heads and elders to help these famished people, and I am glad to say our efforts have to a great measure been successful. These headmen are letting people have rice at a smaller price on credit, on condition that they repay it when the next year's harvest is gathered. But the capacity of these men is limited, and unless Government does its duty at this juncture, people are bound to die." This is what another correspondent writes:—"Hundreds of famine-stricken people are daily coming from the interior and besieging the house of the Magistrate with a view to obtain relief from him. Their piteous cries and lamentations are heart-rending. They have been reduced to skeletons, and this fact alone speaks eloquently of the grave nature of their suffering." A Muhammadan gentleman also writes to the following effect :—"I have just now heard of terrible news. At a place near the Augarria Bunder, no less than 500 distressed people collected in broad daylight, and, equipped with a *lathi* and a bag each, went about to loot the granaries. The pangs of hunger have so much demoralized them that they have no longer any scruple against looting other people's property."

But the worst is told in a vernacular appeal over the signature of Babu Aswini Kumar Dutt, Secretary, People's Association. The appeal recounts rueful tales of how torn with the pinch of unappeased hunger and in mental anguish at the wails of their children some wretched people have laid violent hands on their lives or committed dastardly crimes. One Imamuddin of village Sarshi, unable to bear the sight of his children starving and vainly endeavouring to get food, put them out of their misery by killing them. One Kailas Karmakar, being unable to procure food for his dependents, hanged himself. Only recently one man at Shohagdal has committed suicide for the same reason, and another at Karapur was espied by somebody and saved in the very attempt at self-destruction. In the village of Ayla, an adjacent village, a woman did not get a morsel of food for five days after delivery of a child. In another village some men murdered an old woman and decamped with the quantity of rice in her store. One gentleman, while going in a boat to another village with his niece, was waylaid at night by several men armed with *lathis* and other weapons, and demanded immediate surrender of all they had on pain of being put to death. The gentleman, finding no means of escape, at once gave up all he had, only a few ornaments, which his niece had on her person, being spared. The men said that they were doing all this only because they had nothing to eat; what would they do with ornaments? Many families of the higher classes have been silently starving. In one family seven persons had to live for four days on two seers of rice. In some places numbers of people are going about begging the liquid refuse of boiled rice and the stuff cleaned off from rice from door to door.

How and when will the misery of our brethren in the new province end?

HINDOSTHAN,
25th June, 1906.

Decrease in pasture land and the periodical settlement of land.

38. The English *Hindosthán* (Kalakankar), of the 25th June, says :—We have been asked by our District authorities to express our opinion on the subject of the shortage of pasture land and the proper means to store forage for the cattle during droughts.

The shortage of pasture-land is chiefly due to the inconsistency of the settlement which is subject to alterations at the expiration of every thirty years; because the Government not being content with the previous settlement, reassess the whole area of a district whether there is any room for any enhancement or not, and thus they incur great expense for each settlement and cause so much trouble and pain to the settlement officers, as well as to their underlings and subordinates. This inconvenience is also shared by the landed-proprietors, zamindars, muafidars, &c., &c., and gives rise to settlement cases. So, if the land which cannot allow of an enhancement were to be exempted from future settlements and permanently settled (because their rents cannot be increased), then their possessors would be tranquil and would effect still more improvements; but as this principle is not considered wise by our benign Government, the greedy landlords reclaim *usar* and grazing grounds to get increased rents during the period of one settlement, to be burdened with increased revenue in the next settlement. Moreover, the denudation of land from trees subjects it to frequent droughts and famines and punishes the greedy and non-greedy landlords alike; therefore, if a group of land for the surrounding villages were to be kept and preserved by the Government conjointly at the cost of landed proprietors, the scarcity of fodder would be removed. Now it will be seen from this article that the whole and sole reason of the scarcity of fodder is attributable to the inconsistency of the settlement.

(g).—*General.*

ZAMANAH,
May, 1906.

Musalmans and the *swadeshi* movement.

39. The *Zamánah* (Cawnpore), for May, in continuation of its previous article (*vide* article No. 28 on page 350 of the United Provinces "Selections" for 1906,) publishes the opinions of two more distinguished Musalmans on the present *swadeshi* movement in this country. Shaikh Abdul Kádir, B.A., late editor of the *Observer* (Lahore), writes from London that a true *swadeshi* movement and not a transitory outburst of patriotism in resentment against a Government measure is sure to prove a blessing to the country, provided that it is maintained with perseverance and patience. Shaikh Muhammad Iqbal, M.A., writing from Cambridge, admits the usefulness of the *swadeshi* movement for both Hindus and Musalmans alike, but considers it foolish to boycott English goods only while those manufactured in other foreign countries are freely purchased. The movement is bound to succeed if Indians take steps to improve their arts and industries, instead of simply pledging themselves not to use foreign articles in future, or making bonfire of their dress made of foreign cloth, which is not only silly but harmful to the interests of the country both economically and politically.

ZAMANAH,
May, 1906.

The Bengalis and Honorary Magistracies and other Government appointments.

40. The *Zamánah* (Cawnpore), for May, observing that, though it is true that the late incidents at Barisal have caused much indignation in Bengal, it is absurd for the Bengalis to set up an agitation to induce their people to throw up honorary magistracies, municipal memberships and other Government appointments in general as mark of their dissatisfaction. Such an agitation is most short-sighted and impolitic, and cannot be expected to influence Government to change its policy in any way in their favour. Supposing the Bengalis throw up their municipal memberships in a body, they themselves will lose whatever rights of citizenship they have acquired during the last 40 years, and the authorities will be able to devote their attention more freely to the comforts of Europeans. It is very necessary that Indians should not lose a tittle of the powers they have already acquired; but rather their efforts should be directed to getting them further increased. Indians should in this matter take a lesson from the Irish, who while they have long been carrying on agitation against the British Government have never proposed to give up Government appointments in dissatisfaction. The present is a very critical time, and Indians should take care that they do nothing in haste for which they may have to rue hereafter.

INDIAN PEOPLE,
14th June, 1906.

The Anglo-Indian and the Babu.

41. A correspondent of the *Indian People* (Allahabad), of the 14th June, says:—One hundred and fifty years of British rule has made the Babu. He is the product of European thought and influence. He is a modern man. He has grown under new and altered conditions. He is entirely a creature of circumstances. Though born in the country, he desires to be like the foreigner whose character and culture have moulded his aspirations. What is the Babu? Different men have different notions about him. English statesmen from masterful Macaulay to clever Curzon have described him. Anglo-Indian writers like Sir Ali Baba and Rudyard Kipling have depicted him. What does the term connote to the average Anglo-Indian mind? According to him *any* native of India with a smattering of English is a Babu. He may be a Hindu, Muhammdan, Christian, Parsi or Sikh; a Madrasi, Marátha, Marwari, Sindhi, Panjabi, Hindustani, Uriya, Assami or Bengali. His mode of life may be orthodox or heterodox; he may go about half-naked or be dressed in trousers, tail-coat and top hat, in the Persian paijáma and *pagri*, or in the primitive *dhoti*. He may be a banker, a bania, or a broker; a clerk or a collector; a munshi or a magistrate; a jeweller or a judge; a pariah, a pandit or a padri. In the eyes of our Anglo-Indian neighbour the Babu is bad enough: if he happen to be a B. A., he becomes a bore. If, again, a Babu B. A. be a pleader, he is treated as an intolerable nuisance. If further the Babu be a barrister, or happen to have been educated abroad and be a Bengali to boot, he becomes a veritable bugbear, a Babu Bogey. If such a Babu be an agitator, he becomes a danger to Anglo-India and a menace to the Empire. He disturbs the Anglo-Indian's mental balance, clouds his social horizon, and distorts his political vision.

In this land of malaria and mosquito, dust and heat, the Anglo-Indian talks and writes not as he usually does in a more congenial climate. Here he often rails, rants or raves: he can't stand the sight of the Babu in general and the Bengali Babu in particular. On the Babu's devoted head the average Anglo-Indian pours his venom of spite. He tells his *clientele* that the Babu is disliked and despised by his own countrymen of stronger fibre. Anybody that wants to be somebody in the estimation of Anglo-India has only to fall foul of the Babu and his Congress. Even a Bharucha and a ginwala are honoured and made heroes for their philippics against the Babu. All the sins of omission and commission of the Babu are summed up by the Anglo-Indian in one word *viz.*, "self-assertiveness."

Let us now turn from the Babu to the British sahib. For a century and a half the latter has come in contact with the former, exploited his country and imparted his virtues and vices. Living in the land of creeds and castes, the Anglo-Indian has created a new caste of his own, a caste that admits no proselytes into its folds. With increased facilities for travel, the Britisher has no cause to live cheek by jowl with the Babu. What is an Anglo-Indian? An unadulterated or double distilled Britisher, a westerner of any hue, his son or his great-grandson of legitimate or illegitimate descent, a convert to Christianity whose sole claim to kinship with the Anglo-Indian rests on the name assumed by himself or his ancestor, is an Imperial Anglo-Indian. He may be a high officer of Government; he may belong to the civil, military or admiralty service. He may be an employé on a railway, in a merchant's firm, a tea or indigo garden. He may be an employer of labour, a newspaper scribe, an evangelist, an attorney, a barrister, pleader or mukhtar; a policeman, a pressman or a pensioner; a globe-trotter, adventurer or a vagrant. Although in their relation with one another Anglo-Indians are divided into innumerable grades, and sub-grades, castes and sub-castes, in their antipathy for and antagonism to the children of the soil they are, as a rule, remarkably united and agreed. Even a vagrant or loafer who begs of an Indian fancies himself to be a superior person. Supercilious arrogance is the average Anglo-Indian's characteristic; supreme contempt for the Indian is his creed; and exclusiveness is his fetish.

How to bring and keep together two such opposing forces as the Babu and the Britisher, is the question. They are alike sensitive and suspicious. The Britisher fears that the Babu is coming perilously near him; the Babu laments that his advances are repelled rather than encouraged. The Britisher wants the Babu to believe that *every* Anglo-Indian is the master and overlord of *all* Indians. The Babu wants the Britisher to treat him as a *man* and not as cattle. The official or the non-official Anglo-Indian, if kindly disposed and sympathetic to the Indian, condescends to meet him with a little less reserve and assumes a patronising attitude. The Indian—official or non-official— does not melt away in the sunshine of the condescension. The whole atmosphere is surcharged with forces of evil, antipathy and animosity; it is hard to detect the presence of a spirit of sympathy and good intentions. Broadly speaking, self-love and self-interest are the keynote of either class. In a society where every one lives for self- and self alone, there is little room for fellow-feeling. Passion and prejudice are the chief enemies of mankind, where they predominate there is no room for sympathy and sincerity. We have followed the recent discussion in Anglo-Indian papers on a plea for a better understanding between the rulers and the ruled. We cannot help feeling that in these writings there is a clear manifestation of the innate superiority of the one class and the inseparable inferiority of the other.

The Babu is the *bête noire* of the Britisher. Had the Babu not come between him and the masses who are like dumb, driven cattle, he would have freer hand to better his own interest. The ideals of magnanimity and philanthropy, which in all ages and climes have built up empires, do not find much favour in these days of practical politics. So long as the different races believe their interests to be opposed; so long as they do not realize fully that change is the order of nature, and that the temper of communities is just as much liable to changes as the temper of individuals; so long as individual Indians do not show more grit and go in them and extort admiration and respect from individual Anglo-Indians with whom they come in contact; so long as every educated member of either race does not feel that the honour and good name of his race are in his keeping; so long there can be no amity and confidence, no regard and good understanding between the rulers and the ruled in India.

ZUL QARNAIN,
21st June, 1906.

The Shivaji celebration.

42. The *Zul Qarnain* (Budaun), of the 21st June, condemning the Shivaji celebration recently held at Calcutta as calculated to create bad blood between Hindus and Musalmans, joins *Al Bashír* (*vide* article No. 37 on page 352 of the United Provinces "Selections" for 1906) in alleging that the real object of the Bengális in holding the celebration annually is obviously that modern Indians might thereby acquire the spirit of Shivaji so that a person might rise among them and free the country from the yoke of the British Government as Shivaji had done from that of the Muhammadans. The speeches that were made on the occasion were in bad taste; and the writer strongly advises the Muhammadans to think twice before they took any part in the celebration of a rebel like Shivaji.

ADVOCATE,
24th June, 1906.

Sir Bampfylde Fuller on the boycott movement.

43. The *Advocate* (Lucknow), of the 24th June, referring to the reply which the Government of Sir Bampfylde Fuller has recently given to the representation made by the Bengal National Chamber of Commerce regarding famine in Eastern Bengal, says:—The letter to the Chamber has a curious sentence in it. It concludes as follows: "The hardships which the poorer classes have been suffering owing to the unusually high prices they have had to pay for rice have been in some localities aggravated very considerably by a rise in prices of other commodities. This has been the effect of the methods pursued by those who desire to promote the acceptance of Swadeshi principles. It is hoped the Chamber will use its influence to discourage the boycott which at the present moment is adding to the troubles of the poor." It passes one's understanding how the rise in the prices of Indian-made articles, not yield of the fields and gardens, could possibly add so much to the sufferings of the poor as to call forth this fiat. It should well be remembered that utensils, as they are used by the poor, are always of Indian make. For raiment they generally use country-made fabric unless it be for festive occasions. So this fling at boy cotters is simply adding insult to injury.

ADVOCATE,
24th June, 1906.

Alleged misbehaviour of certain students outside a church at Dacca while service was going on there.

44. The *Advocate* (Lucknow), of the 24th June, says:—The *Pioneer* still insists, that its statement about the Dacca students' behaviour on a Sunday while service was going on in the English church is true. The *Pioneer* writes: "We observe that various persons have been using the native press to circulate denials of a statement made in these columns that *Bande Mátaram* was shouted by a number of persons at Dacca outside a church in which the Commissioner of the Division was at the time reading the lessons. In regard to all such denials we have merely to say that the statement was accurate." But it is not the correspondents of "native" papers only who contradict these statements, but those of some Anglo-Indian papers also. Why not publish the official version of the incident?

ADVOCATE,
24th June, 1906.

Comments on the *Pioneer's* suggestion for Government to require all joint stock companies to get their accounts audited by chartered accountants.

45. The *Advocate* (Lucknow), of the 24th June, says:—We appreciate the motives of the *Pioneer* in asking the legislature to do something to protect the interests of the persons willing to invest their savings in Joint Stock Companies. But the means suggested by it will affect the growth of companies as regards number towards which a tendency is now to be observed owing to the *swadeshi* movement, and we hope the Government will not be in a hurry to accept them. The auditing of accounts by chartered accountants is an excellent thing. But how can Government insist that every company should get its books audited by chartered accountants without regard to the amount of its capital? The suggestion that the Registrar of the Companies should be empowered to examine the papers of every company will prove injurious, as it will invite Government interference in the affairs and business of firms. This may scare away capitalists from floating new business. The registers now kept by the Companies under the Registration Act are many: to increase their number will cause much inconvenience. There have not been committed many swindles or frauds by the promoters of Companies in India to justify greater interference by the Government or vigilance on the part of the Registrar of Joint Stock Companies.

ADVOCATE,
24th June, 1906.

Establishment of a Nursing Association for Europeans in India.

46. The *Advocate* (Lucknow), of the 24th June, says :—The news about the establishment of a Nursing Association in Simla for the whole of India for the relief of the poor and suffering among Europeans raises much reflection on the fundamental difference between European and Indian domestic life. To a European the refuge in times of illness seems to be the hospital, to an Indian his home, however poor he may be. While this arrangement may and does save more lives in Europe and causes more deaths in India, it outrages the feelings of Indians. But what is needed is the education of our homes in the art of nursing—intelligent and sympathetic nursing at home.

OUDH AKHBAR,
26th June, 1906.

A suggestion to memorialise the Government of India for an extension of Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces.

47. A Hindu Talukdar in Oudh writing to the *Oudh Akhbár* (Lucknow), of the 26th June, observing that the *régime* of Sir James Digges LaTouche has proved a blessing to the people of the United Provinces, regrets that no steps have yet been taken to get his term of office extended, or even to erect a memorial in his honour. Famine is at present prevailing in certain districts of these Provinces, and the important question of adopting some legislative measure for the preservation of estates to the families of their hereditary owners has been engaging the attention of Sir James for some time past, so that his retirement at such a time would be most untimely, and would cause dissatisfaction among the agricultural classes. The people would therefore do well to lose no further time in memorialising the Indian Government for giving Sir James Digges LaTouche an extension of service ; and the writer hopes that His Excellency Lord Minto, who is a sympathetic ruler, will earn their sincere thanks by acceding to their request.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

HINDUSTANI,
27th June, 1906.

Want of light in the waiting-rooms at small railway stations.

48. A correspondent of the *Hindustani* (Lucknow), of the 27th June, complains that the waiting-rooms at small railway stations are not generally lighted at night, a lantern being lighted there for about ten minutes, when a train arrives. This causes much inconvenience to passengers who sometimes have to stay long in the waiting-room at night. The writer had on several occasions to stay in the waiting-room at Gajraula station on the Oudh and Rohilkhand Railway, and found it without a light.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

INDIAN PEOPLE,
14th June, 1906.

Objection taken to the present system of exercising supervision over the press in the United Provinces.

49. The *Indian People* (Allahabad), of the 14th June, says :—We should like to point out that the present system of dealing with the press in India is utterly unjust and wrong in principle. The police are employed in making enquiries about Indian newspapers. There is a prescribed form in which certain information about every newspaper has to be annually filled up, and this is usually supplied to police officers. There is no provision, so far as we are aware, in law to support such a practice, and a newspaper would be perfectly justified in refusing to give any information to a police officer, unless he can produce his authority for asking it. All Indian papers, whether published in English or the vernacular, are indifferently grouped together as the vernacular or native press, and there is a Reporter appointed for them. There is no Reporter for the Anglo-Indian press, and no police officer enters the office of an Anglo-Indian paper to make enquiries. This invidious distinction is as repugnant as it is unwise. The Reporter should report on the entire press, Indian and Anglo-Indian, and the same agency should be employed to collect facts about all newspapers. But the Government makes no secret of the fact that while it watches the Indian press with open suspicion, it exercises no supervision over the Anglo-Indian press.

ALLAHABAD :
The 2nd *July*, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

[*CONFIDENTIAL.*] No. 27 of 1906.

SELECTIONS

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	ENGLISH.			
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1	Agra Magazine	Agra	P. L. Sucsena	...
2	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 copies.
3	Hindustán Review	Allahabad	Munshi Durga Prasád	1,350 ,,
4	Student World	Allahabad	The Indian Press, Allahabad	...
5	Theosophy in India	Benares	Mr. G. S. Arundale	...
	Twice a month.			
6	Allahabad Law Journal	Allahabad	Babu Girja Kumár Ghose	600 copies.
	Weekly.			
7	Citizen	Allahabad	Babu Jotindra Náth Sen	600 copies.
8	Express	Lucknow	Munshi Siddíq Ahmad	600 ,,
	Twice a week.			
9	Advocate	Lucknow	Babu Ganga Prasád Varma	950 copies.
10	Indian People	Allahabad	Babu D. N. Singh	650 ,,
	Three times a week.			
11	Hindosthán	Kálákánkar (Partábgarh)	Rája Rámpál Singh	200 copies.
	ANGLO-URDU.			
	Monthly.			
12	Aligarh Monthly	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	At irregular intervals.			
13	Upkár	Nagina (Bijnor)	Jawáhir Singh	500 copies.
	Monthly.			
14	Al Hádi	Simrauta (Rae Bareli)	Muhammad Nazír Ahmad	...
15	Al Islám	Allahabad	Hámid Husain	300 copies.
16	An Nadwah	Lucknow	Saiyid Abdul Hai	400 ,,
17	An Nazír	Meerut	Munshi Nazír Husain	400 ,,
18	Árya Bandhu	Meerut	Dr. Rám Chand	500 ,,
19	Árya Patra	Bareilly	Hakím Raghubír Sahái Varma	4,000 ,,
20	Árya Samáchár	Cawnpore	Bábu Ánand Sarup	500 ,,
21	Asr-i-Jadíd	Lucknow	Khwája Ghulám-us-Saqlain	...
22	Gauhar-i-Shahwár	Lucknow	Saiyid Zawwár Husain	200 copies.
23	Háfiz-ul-Mulk	Hapur (Meerut)	Háfiz Abdul Qadír	500 ,,
24	Hamdard-i-Qaum	Meerut	Raghubír Singh	1,000 ,,
25	Intikháb-i-Meerut	Meerut	Babu Salek Chand	...
26	Itr-i-Majmua	Benares	The Manager	...
27	Ját Bandhu	Girdharpur (Meerut)	Chaudhri Lakhi Singh	250 copies.
28	Khátún	Aligarh	Ináyat Khan	200 ,,
29	Magazine-i-Hind	Meerut	The North-Western Provinces Trading Company, Ld., Meerut.	250 ,,
30	Mazhar-ul-Islám	Moradabad	Qázi Mazhar Qaiyúm	921 ,,

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
31	Mohsin-ul-Mulk	Agra	Mirza Mujtaba Husain	...
32	Muraqqa-i-Àlam	Hardoi	Hakím Muhammad Ali Khan	350 copies.
33	Satopkári	Bareilly	Bareilly Satopkári Sabha	2,300 ,,
34	Sharárah	Moradabad	M. Fazl Muhammad	...
35	Tálim-ul-Islám	Benares	Shaikh Ḣafíz-ud-din Ahmad	...
36	Urdu-i-Mualla	Aligarh	Fazl-ul-Hasan, B.A.	350 copies.
37	Vaishya Hitkári	Meerut	Mohan Lál	750 ,,
38	Zamánah	Cawnpore	Babu Daya Narain Nigam	700 ,,
39	Zamíndár-wa-Káshtkár	Bijnor	Muhammad Khalíl-ur-Rahmán	600 ,,
40	Zia-ul-Islám	Moradabad	Muhammad Fazl Husain	...
41	Zindah Dil	Cawnpore	Kishan Bahádur	300 copies.
	Twice a month.			
42	Akhbár-i-Imámia	Lucknow	Saiyid Àbid Ali	250 copies.
43	Anjan Akhbár	Moradabad	Hakím Mindhai Lal	500 ,,
44	Dilshád	Meerut	Lalta Prasád	200 ,,
45	Ittihád	Lucknow	Maulvi Abdul Halím	500 ,,
46	Khurshíd-i-Nánpára	Nánpára (Bahraich)	Bádullah	200 ,,
47	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	about 600 ,,
48	Pocket Akhbár	Agra	Dwárka Prasád	250 ,,
	Three times a month.			
49	Mufíd-i-Ám	Agra	Qádir Ali Khan Súfi	200 copies.
50	Najm-i-Bázigh	Moradabad	Muhammad Ismáil Khan	200 ,,
51	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan	200 ,,
	Weekly.			
52	Agra Akhbár	Agra	Khwája Siddiq Husain	200 copies.
53	Akhbár-i-Mubáhisa	Budaun	Dwárka Prasád	200 ,,
54	Álamgír	Aligarh	Pyáre Lál	...
55	Al Azíz	Agra	Abdul Azíz Khan	400 copies.
56	Al Bashír	Etáwah	Muhammad Bashír-ud-din	677 ,,
57	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din	225 ,,
58	An Najm	Lucknow	Maulvi Abdush Shakúr	400 ,,
59	Àwáza-i-Khalq	Benares	Guláb Chand	500 ,,
60	Cawnpore Gazette	Cawnpore	Harnám Singh	500 ,,
61	Colonel	Moradabad	Sheo Prasád	200 ,,
62	Dabdaba-i-Sikandari	Rampur	Muhammad Fárúq Hasan	300 ,,
63	Fitnah	Gorakhpur	Hakím Abdul Karím Khan	400 ,,
64	Hindustáni	Lucknow	Babu Ganga Prasád Varma	1,100 ,,
65	Indian Punch	Budaun	Dárogha Basant Rai	...
66	Jám-i-Jamshed	Moradabad	...	200 copies.
67	Jásús	Agra	Muhammad Machchhu Khan	...
68	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	300 copies.
69	Káyasth Hitkári	Agra	Ahmad Husain	400 ,,
70	Mukhbir-i-Àlam	Moradabad	Qázi Abdul Ali	300 ,,

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
71	Musáfir	Agra	Pandit Bhoj Dat	579 copies.
72	Naiyar-i-Ázam ...	Moradabad	Saiyid Ibn-i-Ali	325 „
73	Nasím-i-Hind ...	Fatehpur	Muhammad Karím Bakhsh ...	about 200 „
74	Nizám-ul-Mulk ...	Moradabad	Qázi Mazhar Qaiyúm ...	367 „
75	Oudh Punch	Lucknow	Shaikh Sajjád Husain ...	300 „
76	Pilibhit Gazette ...	Pilibhit	Muhammad Khalíq Ahmad ...	250 „
77	Qulqul	Bijnor	Qázi Nazar Husain ...	350 „
78	Rahbar	Moradabad	Brij Lál	500 „
79	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	250 „
80	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
81	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	400 „
82	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	250 „
83	Sitára-i-Hind ...	Moradabad	Sheo Prasád	115 „
84	Surma-i-Rozgár ...	Agra	Itrat Husain	275 „
85	Tafríh	Lucknow	Rámji Dás Bhárgava ...	500 „
86	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh ...	350 „
87	Union Gazette ...	Bareilly	Karam Iláhi	150 „
88	Zul Qarnain	Budaun	Maqbúl-ur-Rahmán ...	550 „
	Twice a week.			
89	Nasím-i-Agra ...	Agra	Bireshwar Sányál ...	300 copies.
90	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	400 „
	Daily.			
91	Oudh Akhbár... ...	Lucknow	Munshi Rádhe Lál ...	700 copies.
	ARABIC-URDU.			
	Twice a month.			
92	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wali	200 copies.
93	Ar Riyáz	Aligarh	Maulvi Saíd Ahmad ...	600 „
	PERSIAN.			
	Monthly.			
94	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	200 copies.
	HINDI.			
	Monthly.			
95	Ánand Kádambini ...	Mirzapur	Pandit Badri Narain ...	Very small.
96	Bháratendu	Benares	Agrawál Sports Club ...	...
97	Bhárat Sudasha Pravartak	Farrukhabad	Pandit Ganesh Prasád Sharma	300 copies.
98	Bráhman Kul Chandrika...	Cawnpore	Shankar Dayál	275 „
99	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
100	Bráhman Sarvaswa ...	Etawah	Pandit Bhímsen Sharma ...	600 „
101	Chhátra Hitaishi ...	Aligarh	Shiva Charan Lál	1,000 „
102	Dayánand Patrika ...	Meerut	Pandit Musaddi Rám ...	...
103	Devanágri Gazette ...	Meerut	Murli Dhar Varma ...	350 copies.
104	Garhwáli	Dehra Dun	Pandit Girja Dat Naithání ...	300 „
105	Hindi Pradíp... ...	Allahabad	Bálkishna Bhat ...	140 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
106	Jásús	Gahmar (Ghazipur)	Gopál Rám	400 to 500 copies.
107	Kalwár Gazette	Mirzapur	Káshi Prasád	...
108	Kalwár Mitra	Allahabad	Prem Náth Yogishwar	400 copies.
109	Kánya Kubj Hitkári	Cawnpore	Manohar Lál	800 „
110	Kavindra Bátika	Allahabad	Bishambhar Náth	400 „
111	Manohar Bátika	Benares	Babu Shiva Saran Dás	...
112	Nigamágam Chandrika	Benares	Mahádeo Sharma	2,000 copies.
113	Sanádhyopkárak	Agra	A Committee of Sanádhya sect of Bráhmans.	350 „
114	Sanátan Dharm Patáka	Moradabad	Pandit Rám Sarúp	1,600 „
115	Saraswati	Allahabad	Babu Girja Kumár Ghose	1,300 „
116	Shri Rághavendra	Allahabad	Chaube Dwárka Prasád	500 „
117	Swadesh Bándhava	Agra	Kunwar Hanuwant Singh	1,000 „
118	Vánijya Sukhdáyak	Benares	Babu Jagan Náth Prasád Singh	1,000 „
119	Vasundhara	Lucknow	Bishambhar Náth Varma	350 „
120	Ved Prakásh	Meerut	Pandit Tulsi Rám	1,000 „
	Twice a month.			
121	Almora Akhbár	Almora	Munshi Sadánand Sanwál	155 copies.
122	Khet, Kheti aur Khetihar	Benares	Madho Rao Karmarkar	...
123	Rájpút	Agra	Hanuwant Singh	1,800 copies.
	Weekly.			
124	Árya Mitra	Agra	Hukam Singh	1,425 copies.
125	Bhárat Jíwan	Benares	Rám Kishan	1,500 „
126	Khichri Samáchár	Mirzapur	Mádho Prasád	Very small.
127	Sipáhi	Cawnpore	Síta Rám	250 copies.
	Twice a week.			
128	Mohini	Kanauj (Farrukhabad)	Puttan Lál	500 copies.
	Daily.			
129	Hindosthán	Kálákánkar (Partabgarh)	Rája Rámpál Singh	250 copies.
	HINDI-URDU.			
	Monthly.			
130	Árya Darpan	Sháhjahanpur	Bakhtáwar Singh	800 copies.
131	Dharm Panch	Meerut	Parbhu Dayál Sharma	500 „
132	Hindi-Urdu Samáchár	Etáwah	Raghunáth Prasád Misra	500 „
133	Kashmír Darpan	Allahabad	Munshi Ajodhia Prasád	300 „
	SANSKRIT.			
	Monthly.			
134	Saddharm	Muttra	Vámanachárya	...

I.—Politics.

(a).—*Foreign.*

HINDOSTHAN,
6th July 1906.

Proposal for constructing a railway connecting England with India.

1. The Hindi *Hindosthán* (Kalakankar), of the 6th July, referring to the proposal for constructing a railway connecting England with India, says that if this proposal be feasible, and the Amir of Kabul can be persuaded to permit the line to pass through his dominions, it should be taken in hand as early as possible. This railway, if constructed, will greatly improve trade between England, Central Asia and India. As regards the apprehension of Russia finding facility in such a line in invading India, if she is disposed to do so, it should be discarded as altogether baseless, for when she could not hold her own against so tiny a Power as Japan, how can she be expected to brave the British Lion?

(b).—*Home.*

HINDUSTAN REVIEW,
May and June, 1906.

Suggestion for certain reforms in the present form of the Government of India.

2. The *Hindustán Review* (Allahabad), in its joint issue for May and June, says:—We are among those—and happily they form the great majority of the population—who accept British rule, we will not say as a dispensation of Providence designed for the good of India, (this may or may not be), but as an accomplished fact and as a vital factor in the uplifting of the people of India. At the same time we have no delusions about its character. We do not doubt that its permanence can be possible only if it becomes less exclusive and less alien. It must approximate to a national Government as far as possible, and no policy can be said to be in the ultimate interest of either Britain or India, which does not tend in that direction.

* * * * * * *

It is not that we suspect the intentions of the majority of Anglo-Indian administrators, much less of British statesmen, but it is a fundamental necessity of good government that educated Indians should be given some real voice in the control of their own affairs.

* * * * * * *

The Indian National Congress has never asked for any impossible reforms. It has asked, and even Mr. Morley will probably admit that it is justified in asking, for only such modifications in the existing arrangements as will secure—

I.—A more real control than at present obtains by the House of Commons over Indian affairs;

II.—Some real voice for educated Indians in the Government of their country.

* * * * * * *

We confess we see nothing at all to object to, nothing revolutionary, in these modest recommendations for the better government of India, and shall be surprised, indeed, if, once their true inwardness is brought home to his mind, Mr. Morley will not pay respectful heed to them. To our mind it entirely rests with educated Indians whether they will improve the present promising opportunity to the advantage of their mother-country and fellow-countrymen by calm but persistent appeals to the truest instincts of British statesmanship; or whether they will, with the impatience of children and the impetuosity of unbalanced minds, play into the hands of the enemies of Indian progress, by unmanly inactivity, or indulgence in reckless language, or in vain imagining and foolish delusions.

RAHBAR,
28th June, 1906.

Comparison between the condition of the Jews and the Indians of the present day.

3. The *Rahbar* (Moradabad), of the 28th June, observes that the cruel treatment that is being accorded to Jews in Russia is due to the fact that they are exiles from their own country, of which they have been dispossessed; and that it was to escape a similar fate that the Japanese lately risked their all in measuring swords with a formidable power like Russia. The condition of the Indians of the present day, who have lost all sense of patriotism, is not much better than that of the Jews in Russia, the former being treated as slaves while they are still in their own country; and unless they take to loving their country as the Japanese do theirs, they will ruin themselves like the Jews one day. The *swadeshi* movement, however, gives a gleam of hope of the amelioration of the condition of Indians. Heaven make the movement permanent!

INDIAN PEOPLE,
1st July, 1906.

Indians in South Africa.

4. The *Indian People* (Allahabad), of the 1st July, says:—We confess an account of the treatment which Mr. S. M. Manga received on his landing in South Africa, and which is contained in a letter that appears over his signature in the issue of June 8, 1906, of "India" does not fill us with surprise. Nor are we surprised to learn that he was granted the temporary permit which he sought by the British Consul-General as soon as it became known to that officer that Mr. Manga, though an Indian, was a Portuguese subject. It will, we are afraid, serve no useful purpose to call to mind in this connection the position of a Japanese in South Africa. What does it matter to us if a Japanese gentleman, as the "Gaelic American" reports, on his arrival at Durban was sought by the Natal authorities to be subjected to all those restrictions which our countrymen have to observe, but on his report to his own Government the matter was brought to the notice of the London Foreign Office with the result that a full apology was offered to him?

The position of our countrymen in South Africa may fill us with feelings of intense pain and deep humiliation, but we have not moved our little finger to better the unenviable lot of the members of our own race in that foreign land. What steps have we taken to convince the Government here as well as in England that the disabilities under which our countrymen, who served the Government so faithfully during the recent war, have to live and work are regarded by the entire Indian people as a great and unmerited slur on their loyalty and civilization? We are deliberately of opinion that a nation or an individual receives in the long run the treatment that it or he deserves. If we are so callous to the sufferings and indignities of our own unhappy countrymen in South Africa, we have no right to expect that our English rulers, out of sheer love and affection for ourselves, will remedy the present state of affairs.

* * * * * * *

Let us raise our voice against the iniquity of the authorities in South Africa, and let them feel that we are in earnest and mean business. But all this requires sacrifice of time, labour and money. Aye, here lies the rub. Have we become so ease-loving and selfish that we are incapable of undertaking any great work? We beg our Musalman brethren to join the Hindus in this agitation, for the number of Musalmans in South Africa is greater than that of Hindus. But if we sleep over the grievances of our own people in a strange and foreign land, we shall have established our claim to be trampled under foot by any and everybody in this world.

II.—AFGHANISTAN AND TRANS-FRONTIER.

CITIZEN,
2nd July, 1906.

The Amir of Kabul's offer to re-appoint Dr. Abdul Ghani, Principal of Islamia College, Lahore, as his Private Secretary.

5. The *Citizen* (Allahabad), of the 2nd July, says:—It is stated that the Amir has sent a *firman* to Dr. Abdul Ghani, the Principal of the Islamia College, Lahore, to return to Kabul and resume his former duty. It should be remembered that Dr. Abdul Ghani, while studying for the medical profession in England, formed an acquaintance with Prince Nasarullah Khan, when the latter went to England. On his return from England, Dr. Ghani was offered the post of Private Secretary to the Amir, which he accepted, and he remained in charge of the Amir's English office for over six years. Dr. Ghani succeeded during his stay at Kabul in inducing the Amir to make a special grant of Rs. 30,000 and a permanent annual allowance to the Islamia College. He now returns to his former post under the Amir's Government.

III.—NATIVE STATES.

JASUS,
28th June, 1096.

A protest against the dismissal of the late Mir Munshi in the Jaipur State.

6. The *Jásús* (Agra), of the 28th June, complains that Babu Sansár Chandra, Rao Bahadur, a member of the State Council of Jaipur, has recently dismissed the Mir Munshi in that State, without either consulting the other members of the Council, or proving the charge of corruption brought against him. The Munshi was an old and experienced official of the State, and it was not just to summarily turn him out when he had nearly become entitled to a good service pension. In these circumstances, the Rao Bahadur would do well to reconsider the case of the Mir Munshi, and reinstate him.

JASUS,
28th June, 1906.

Police administration in the Jaipur State.

7. A correspondent of the *Jásús* (Agra), of the 28th June, in a long article, complains that Bhim Singh, Assistant Superintendent of Police in Jaipur, is a very corrupt official. He is a well-to-do man, and has acquired complete influence over Thakur Bahadur Singh, the Superintendent of Police, by lending him some thousands of rupees, so that the latter, who is naturally a good-natured man, has become a mere tool in his hand; and the result is that the former freely tyrannises over the subordinates of the department. Sub-inspectors and others are frequently suspended, and there are police officials who have been under suspension for seven or eight years, no notice being taken even of the orders of the State Council directing their reinstatement. This state of things is very unsatisfactory, and the higher authorities should take steps to put an end to it.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
28th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

8. The *Indian People* (Allahabad), of the 28th June, in commenting upon the *Advocate's* criticisms of the Allahabad memorialists' arguments against the transfer of the High Court to Lucknow, says :—The *Advocate* has two very interesting sentences. It says : " All these assertions show how the memorialists at Allahabad are unaware of the capacities of our fellow townsmen ! " The capacities of Lucknow ! Who can venture to know their full extent ? For our part we believe that they are as great as they are dreadful. Then it says: 'The hospitality of Lucknow is well known.' It must be admitted that the statement is only too true, and that, but for this 'well-known hospitality' of Lucknow, the question ought to have received a quietus long ago.

INDIAN PEOPLE,
28th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

9. A correspondent of the *Indian People* (Allahabad), of the 28th June, says:—The strongest reason that is given in favour of the proposed transfer of the High Court from Allahabad to Lucknow is that Lucknow is a more central place than Allahabad. I fail to realise the truth of the assertion.

I think the majority of the population of the Province of Agra live nearer to Allahabad than to Lucknow.

In discussing this question I have only taken the case of big cities of the Province, for it is there that most litigation is carried on. The figures which I give below are taken from the census of 1892 and not from that of 1902; but I think they are materially the same, for the population of the province as a whole has only nominally increased since that time.

If the High Court is transferred to Lucknow only the people of the following big cities would have some advantage. These cities are Lucknow, Fyzabad, Meerut, Bareilly, Moradabad and Saharanpur. While those of Allahabad, Benares, Cawnpore, Agra, Mirzapur, Muttra, and Jhansi will find the difficulty in going down to Lucknow as the inhabitants of the former places do in coming to Allahabad.

Some may object why I have included Agra and Cawnpore in the latter list. Cawnpore is in the Allahabad Division, and the inhabitants would naturally like to have the High Court in Allahabad, for otherwise their work will be doubled, they having first to go to Allahabad and thence to Lucknow. As for Agra, a loop line of the meter gauge is probably under construction (or soon the work will be commenced) between Agra and Allahabad, and then the people of Agra would have great facility in running down to Allahabad.

Now let us look at the population of these cities.

In favour of Lucknow :—

Lucknow	264,000
Fyzabad	70,000
Bareilly	117,000
Meerut	119,000
Moradabad	75,000
Aligarh	70,000
Saharanpur	70,000
Total	785,000

In favour of Allahabad :—

Allahabad	175,000
Benares	219,000
Cawnpore	197,000
Agra	188,000
Jhansi	55,000
Mirzapur	80,000
Muttra	60,000
Total ...	974,000

In face of these figures it is not wise to say that Lucknow is a more central place than Allahabad.

ADVOCATE,
28th June, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

10. The *Advocate* (Lucknow), of the 28th June, in discussing the question of the transfer of the High Court to Lucknow, lays great stress on the latter town being in the centre of these provinces, and says :—There is a class of magistrates in these Provinces who now and then do not properly conduct themselves towards the barristers and vakils regularly appearing before them, but on whom the presence of an independent barrister or vakil from headquarters, whom the former's wry face cannot influence in any way, exercises great influence. Many clients in the Province of Agra cannot pay for the luxury of taking the High Court practitioners to the mufassil districts, because their one day's engagement means two days' fees. This explains the reason why the members of the Lucknow Bar are in greater demand in the Oudh districts, especially in criminal cases. This is not due to the weakness of the district Bar, but to the belief referred to above which may be erroneous, but which does exist. We have of course no means of judging whether a Magistrate conducts himself better on the Bench in Oudh districts or in the districts of the Province of Agra, but we have the assurance that a man in trouble in Oudh can much more cheaply secure legal help of the best quality than a man in the other half of these provinces. The best interests of these provinces require that the best intellects in the Bar should be at one centre, within an easy reach of all districts. The members of the Bar at the seat of the High Court should be in closer touch with the district Bar than they are at present, and this is possible only when the seat of the amalgamated Court is within the reach of everybody. To allege why a similar demand is not made in Bengal, the Punjab, Bombay, and Madras is simply to beg the question, because in those provinces, the first town has not been neglected, and they do not possess two capitals, one nominal and one real. The Lieutenant-Governor has to make Lucknow his real seat for the most part of the period he is in the plains. His secretaries for convenience in administration have to make Lucknow their headquarters, where the Local Government pledged by its word of honour has to maintain the highest appellate Court of the Province of which it is the capital. There is no Lucknow in the other provinces, as Mr. Yusuf Ali so well put it before a London audience, to which next to Calcutta people of an entire Province, Hindus and Muhammadans, without distinction of caste and creed, are attached. Take away Lucknow and the province of Oudh becomes a nonentity. There is not one intelligent resident of the Province of Oudh—be he peasant or taluqdar—who does not look with patriotic love on Lucknow. There can be no comparison of the position of Lucknow with bigger cities in the other provinces, and hence its claims can be regarded neither as ambitious or pretentious.

ROHILKHAND GAZETTE,
1st July, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

11. The *Rohilkhand Gazette* (Bareilly), of the 1st July, referring to the proposals that have lately been appearing in the press for the transfer of the High Court from Allahabad to Lucknow, wonders why no mention is made of Bareilly which is the most suitable place for the location of the High Court. Bareilly is not only the centre of the Rohilkhand Division, but also of the whole United Provinces, it has a very salubrious climate, and is an important railway junction, and the only thing it lacks is influential people like the Taluqdars of Oudh and others to put forward its claims. Government would do well to take the claims of Bareilly also into consideration, and locate at least a bench of the High Court there, leaving the rest of it at Allahabad.

Question of the transfer of the High Court from Allahabad to Lucknow.

**HINDUSTANI,
4th July, 1906.**

12. A Muhammadan Taluqdar of Bara Banki in Oudh, writing to the *Hindustáni* (Lucknow), of the 4th July, says that, the Allahabad memorialists having admitted the fact of Lucknow being in the centre of the United Provinces, their plea that as Allahabad is a Hindu sacred town, the High Court should remain there, cannot prevail for there are several other towns in these provinces, like Benares and Ajodhia, which are held even more sacred by Hindus than Allahabad, and their residents might therefore well claim the location of the High Court in those towns. The Allahabad memorialists have thus failed to put forward any strong arguments against the transfer of the High Court to Lucknow. The only thing that they might now do is to intimidate the Local Government by asserting that the removal of the High Court from Allahabad would cause a great dissatisfaction among the people of these provinces, as the late partition of Bengal has done in the latter province. But here too, their assertion would be equally groundless. In Bengal it was a case of partition, while in these provinces, instead of anything being divided, two courts are to be combined and located at Lucknow. It is therefore clear that those persons who can look at the affair disinterestedly and impartially, will see nothing against the location of the High Court, amalgamated with the Oudh Judicial Commissioner's Court, at Lucknow; and the educated classes of these provinces should think twice before they support the unreasonable position taken up by the interested people of Allahabad in the matter.

The *Riyáz-ul-Akhbár* on the Allahabad memorial protesting against the proposed transfer of the High Court to Lucknow.

**RIYAZ-UL-AKHBAR,
4th July, 1906.**

13. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th July, in commenting upon the memorial submitted to the Government of India by the people of Allahabad protesting against the proposed transfer of the High Court from Allahabad to Lucknow, rejects as absurd the sanctity of Allahabad as an argument for the retention of the High Court in that town, there being other places equally if not more sacred; and, pointing out that the court had to change its locality from Allahabad to Agra, and then from Agra to Allahabad in the past as public or administrative exigency required, urges that there is no reason why it should not be transferred to Lucknow, if it is expedient to do so on the ground of the latter town being centrally situated, and affording greater convenience to suitors in visiting it. As regards the argument of the loss which the house proprietors at Allahabad will be put to by the removal of the High Court from that town, the writer observes that during the last forty years the High Court has been at Allahabad the house proprietors there must have by this time recovered much more than their outlay from the rents of their bungalows, and hence it is simply undue greediness on their part to cry of loss even when it is probable that all the houses falling vacant on account of the removal of the High Court will be taken up by railway employés and by the well-to-do Indian residents in the town who cannot at present live in the civil lines for want of bungalows.

A public meeting held at Basti to support the proposed transfer of the High Court from Allahabad to Lucknow.

**OUDH AKHBAR,
4th July, 1906.**

14. The *Oudh Akhbár* (Lucknow), of the 4th July, says that a public meeting was held at Basti on the 29th ultimo, at which it was unanimously declared that the transfer of the High Court from Allahabad to Lucknow would tend to the convenience of the people of the Basti district.

A suggestion to Government for appointing separate officers to exclusively do judicial and revenue work respectively in the United Provinces.

**ZUL QARNAIN,
28th June, 1906.**

15. The *Zul Qarnain* (Budaun), of the 28th June, says that as Deputy Collectors in the United Provinces have to try both judicial and revenue cases, almost all their time is generally taken up by the former class of cases which are considered more important; and that the result is that revenue cases are kept pending long and are then decided hurriedly and perfunctorily. Government has temporarily sanctioned the appointment of some additional Deputy Collectors in the hope that the approaching termination of settlement work in several districts will make the services of a number of Deputy Collectors and Civilians available for case work; but the writer thinks that this will not mend matters to an appreciable extent and that nothing short of a permanent increase in the cadre of the provincial service will meet the situation. Again, as Deputy Collectors do more judicial work at present, they do not generally possess a sufficient knowledge of

the revenue law, and often commit serious blunders in the decision of revenue cases in consequence. To remedy this evil, it would be well if Government separated judicial from revenue work altogether, and appointed two separate sets of officers to *exclusively* do each kind of work.

ADVOCATE,
1st July, 1906.

Certain complaints regarding the civil and criminal administration of justice at Benares.

16. A correspondent of the *Advocate* (Lucknow), of the 1st July, says:—It is rather inexplicable that within a stone's throw of one of the city police stations at Benares and within the jurisdiction of the municipality there should remain a locality ominously silent and solitary during night, thereby inviting pick-pockets, cut-throats and murderers to carry on their trade with impunity. The locality in question is *Pisháchmochan,* which is very close to the Chetganj Thana, where thefts are of frequent occurrence. Not a constable can be seen during the dark hours of night, and the inmates of the houses round the tank remain in constant fear. The other day a murdered boy's corpse was found floating upon the tank of Pisháchmochan. Instances are not few and far between of the commission of crimes in this locality, and we do not know why the residents of this quarter, notably the *Pandas,* remain indifferent to the danger that daily threatens them.

Of late the Benares public have been much exercised about the laxity of the criminal administration of our city owing to the cases of murder, thefts, arsons, &c., not being properly investigated. It is said that some murderers have escaped, and no clues have yet been found to their whereabouts. Instances can be cited when perpetrators of fatal deeds have altogether evaded justice and the Benares police have hopelessly failed to detect the criminals. A month ago a Muhammadan youth, aged about 18 or 19 years, was found dead below the house of a woman of ill-fame, and no trace of the murderer has yet been found. The corpse of a son of Dr. Bhunden Mukerji, aged 10 or 11 years, was found floating upon the tank of Pisháchmochan as stated above, and though the doctor raised a hue and cry at the time to find the murderer of his innocent son, nothing has come out of the so-called searching inquiries made, and the murderer still remains at large. Instances can be added. The failure to bring the criminals to justice in these cases has created a great consternation in the city and one can easily imagine what impression it has produced upon the minds of the ignorant folk. Now turning to the civil side of the administration we find strange anomalies prevailing in the subordinate Judicial Courts. For instance, repayment orders for decretal money issued from the courts are carried out after a long and tedious delay, and the party or parties to suits are subjected to unnecessary trouble and harassment. Formerly such orders used to be promptly executed. Then again, notices of the court in accordance with section 245B of the Civil Procedure Code should be so posted and published as to allow both pleaders and litigants sufficient time to prepare their cases, but as things are at present arranged great delays occur much to the loss and inconvenience of the parties concerned. The service of processes is carried on in a haphazard way, with the result that processes are not properly served. Proper division of labour among court peons can alone mitigate the existing evil. It is a well-known fact that a civil suit drags its dreary length and at its end the plaintiff or defendant gets his decree with costs, but there is no rule as yet made for the payment of interest during the pendency of the suit for the sum of money which the litigants expend in purchasing printed forms and which is added to the decretal amount. Thus the administration of both (civil and criminal) justice is carried on in a way that does not bring satisfaction and peace to the aggrieved parties: individual failures of duty can hardly be the cause of such a sad state of affairs. We therefore venture to hope that the higher departmental authorities will take action in time to set matters right, and cause the course of justice and fair play to run smoothly and well.

(b).—Police.

EXPRESS,
28th June, 1906.

Burglarious thefts at Allahabad.

17. The *Express* (Lucknow), of the 28th June, says:—At no season of the year is property safe at Allahabad, though it is most insecure in the rainy season. Burglarious thefts are of frequent occurrence, and hardly a week passes without a number of such cases happening, though the people have got accustomed to take their losses placidly enough. In the last fortnight, thefts occurred on clear moonlight nights in

bungalows on the Elgin and Stanley roads. With the outbreak of the monsoon such thefts will increase in number, and the police are powerless to prevent them, or to defeat the thieves or recover stolen property.

RAHBAR,
28th June, 1906.

Police administration in India.

18. The *Rahbar* (Moradabad), of the 28th June, says that the police administration in India is very unsatisfactory, because (1) the Superintendents of Police are generally Europeans, (2) very low pay is given to constables, and (3) unlimited powers are vested in the police. European Superintendents are not expected to be thoroughly acquainted with the manners and customs of the people of this country; and the result is that they allow themselves to be mainly guided by their Indian subordinates in almost all matters. This evil would be greatly minimised if Government promoted able and experienced Indian officers of the Department to Superintendentships in larger numbers than it has hitherto done. The pay given to constables is so small that they cannot help accepting bribes to make both ends meet; and when they have once become corrupt they continue to be so throughout their whole career. The powers exercised by the police are so large that they can at any time arrest the biggest *rais* in the country for little or no reason, and justify their action on the plea of administrative necessity. No check, the writer is afraid, can be put on the oppression practised by the police so long as the Judicial and Executive functions are not separated, and the pay of the subordinate police staff is not sufficiently raised.

INDIAN PEOPLE,
28th June, 1906.

Police reform in India.

19. The *Indian People* (Allahabad), of the 28th June, says :—Probably in no other country in the world are the police held in such dread by the common people as in India. In Russia the police are all powerful, but their ways are more or less mysterious, and we are daily reminded that India is infinitely better governed than Russia. But even in Russia instances of positive maltreatment by the police are not heard of so frequently as in India. Prisoners on their way to Siberia are often ill-treated, but then they are in the hands of troops and Cossacks. In the terrible revelations that were made of the rule of Tammany in New York, it was stated that the police carried on fearful oppressions. They were not only corrupt to the core, but offered physical violence of a particularly brutal description. It was found that in some cases policemen had their knuckles cased in brass caps with pointed heads, and they struck people with their closed fists, inflicting serious wounds. But it was only a party affair, confined to a small number of people, and did not affect either the police or the people as a whole.

In Europe the police exist to help the people, to preserve order, and to deal with the really lawless classes. In India the police exist to tyrannise over the people, to break the peace and to deal with the law-abiding and lawless classes alike. In England a policeman is considered more respectable than a soldier; in India the people hardly distinguish a policeman from a dacoit. In Europe any one in distress, any one who has lost his way will readily turn to a policeman for help; in India no one who is not particularly well dressed or respectable will venture to do so, and if he does, the reply is not encouraging. In Calcutta, for instance, it has almost passed into a proverb that if a policeman is asked to show the way to any locality the reply invariably is "*Sála sidha jáo.*" The first word is an abuse, and that describes perfectly the policeman in India. Every one brought before a policeman or a police officer is greeted with a volley of abuse of the grossest kind. Europeans or Indians, there are very few persons in the police force who are clean-mouthed. And it may be justly added that fewer still in the police force are clean-handed.

It is a general principle that some of the proceedings of the police should be confidential. For instance, when tracking a dangerous criminal, unravelling the tangled skein of a complicated plot, or following the clue of a mysterious crime, the police must work in secret, but it is doubtful whether the police in any European country keeps a *badmáshi* register like the one with which we are familiar in this country, or whether a man who happens to be in the bad books of the police is pursued so relentlessly. The police force in India is in such great disrepute that until recently young men belonging to respectable families were not permitted by their guardians to enter the force even as an officer, and even now no educated man enters the Police Department if he can make a living elsewhere. The belief is almost universal that a career in the police force is extremely demoralising, and this belief is very well founded.

A few years ago it was quite a common thing to hear of inhuman tortures inflicted by the police to extract confessions from prisoners, and to detect crime. Some years ago a man was so ill-treated by the police at Amritsar in the Punjab that he threw himself into a well and was drowned and so escaped his torturers. The police officers concerned were severely punished. Only the other day, near Calcutta, some policemen were found trafficking in girls and compelling them to lead an immoral life. We do not of course mean that the whole police force is equally bad, but there can be no doubt that morality in the force is low and the powers of the police are constantly abused. Whenever an arrest is made for a crime, the suspected person or persons are habitually ill-used, though no marks of ill-treatment are found on their persons. And hardly one out of a hundred such cases is brought to the notice of the public or can be proved in a court of justice.

The manner in which the conduct of the police is looked upon by the district authorities and subordinate magistrates may be easily judged by a few typical cases. Take the dispersal of the Barisal Provincial Conference, for instance It is not denied that a number of the delegates and others were assaulted by policemen with *láthis*. There was no need whatever for this violence. All the delegates were absolutely unarmed, and the District Superintendent of Police could have arrested the whole procession without any difficulty. Had there been any thought of resistance, what could have the handful of policemen availed against a crowd of five or six thousand people ? The assault was unprovoked and unnecessary, but the District Magistrate dismissed the complaint without investigation. When the trial was resumed by the Deputy Magistrate, an Indian, at the direction of the High Court, he also dismissed the complaint on the ground that the police had not exceeded their duty. Similarly, at Jullundur all the policemen concerned in compelling the removal of a patient suffering from small-pox from his house have been acquitted by the Magistrate on the ground that they used no actual violence. Instances of this kind can be multiplied almost without number. In presidency towns, police magistrates convict accused persons every day on the uncorroborated testimony of policemen, though experience has shown that such evidence should be received with the greatest caution.

For our part, we do not believe the recommendations of the Police Commission will have the effect of raising the morality, or the intellectual calibre of the force. The primary conception of the duties of the police force in India is wrong. It is not necessary for the police to pursue tortuous methods, or to terrorise over the people. There is far less crime in India than in many European countries, and the people are the easiest to deal with in the world. Instead of inspiring terror in the minds of the people, the police should be friendly with them. Corruption is too widespread and too deep-rooted to be removed by a revision of the scale of salaries. A better educated class of men must be drafted into the police force if its morality is to be raised. The secret powers of the police should be curtailed, and their secret and confidential diaries must be carefully scrutinised and checked. Facilities should not be given to the police to ruin the reputation of a man, or to get him into trouble. They must be compelled to use cleaner language and to cease offering physical violence to persons arrested on suspicion. Officers should be deputed to pay surprise visits to police stations and to examine into their working, and policemen should be more carefully trained to their duties. In short, everything should be done to make the police force a credit, and not a discredit as it is at present, to an enlightened Government.

INDIAN PEOPLE,
1st July, 1906.

Appointment of Deputy Superintendents of Police in the United Provinces.

20. The *Indian People* (Allahabad), of the 1st July, referring to the appointment of six Deputy Superintendents of Police from men already in the Government service, in the United Provinces, writes :—Judged by religion the nominations are satisfactory, since there are three Hindus and three Muhammadans, all the Hindus being Brahmans. The public will also want to know the principle which has guided these appointments. On this point we have no more light than our readers, but we find that all the nominations have not been confined to the Police Department. Thus, Pandit

Sham Bihari Misra is a Deputy Magistrate and Deputy Collector, Munshi Mamnún Hasan Khan is a Tahsildar, Babu Satya Nidhan Banerji is a Court Inspector of Police, Pandit Lachhmi Das Deogan is a Visiting Inspector of Police, Munshi Inám Muhammad Khan is also a Visiting Inspector, while Munshi Muhammad Amín is Head Master of the Police Training School, with the rank of a Court Inspector. It may be added that there is no Indian Assistant Superintendent of Police in the United Provinces, and only one Indian District Superintendent, Mr. Islam-ullah Khan, in the third grade of District Superintendents. As regards the system of appointment of Deputy Magistrates and Tahsildars as Deputy Superintendents of Police, we should like to inquire whether it is likely to be introduced in the other provinces also. On the face of it, it involves an injustice to deserving police officers.

CITIZEN,
2nd July, 1906

Murder of a woman at Allahabad.

21. The *Citizen* (Allahabad), of the 2nd July, says :—In the Court of Mr. C. E. D. Peters, C.S., Joint Magistrate of Allahabad, one Piare Lal, a chaprasi, stands charged, at the instance of City Inspector Anwar Ali, with murdering his *paramour*, one "Barri Jan" by cutting her throat from ear to ear and by inflicting other serious wounds, an offence punishable under section 302, Indian Penal Code. The facts of the case as borne out from the evidence for the prosecution appear to be as follows :— On the morning of the 19th June several people on passing the deceased's door saw her lying on the floor, apparently lifeless. City Inspector Anwar Ali, in consequence of information received, repaired to the scene of occurrence, together with Raj Gopal, Sub-Inspector, and there elicited the fact that Piare Lal had had a quarrel with the deceased on the previous night. After despatching the body to the mortuary, City Inspector Anwar Ali lost no time in arresting and chalaning the accused. A *gandása*, the instrument of murder, was found in accused's house. The court will in due course frame charges under section 302, Indian Penal Code, and commit Piare Lal to stand his trial at the Criminal Sessions.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

RAHBAR,
21st June, 1906.

Scarcity of water supply in Jhansi and other places in Bundelkhand.

22. The *Rahbar* (Moradabad), of the 21st June, referring to the scarcity of drinking water in Jhansi regarding which a correspondent lately complained in the *Pioneer*, says that it is a great pity that while the Local Government has thought fit to provide water works in such places as Allahabad, Benares, Agra, &c., where plenty of water could be obtained from wells, it has never considered the necessity of providing similar facilities for water supply in Bundelkhand, where the people suffer so much for want of it from any source.

(e).—*Education.*

HINDUSTAN REVIEW,
May and June. 1906.

The proposed Hindu University scheme.

23. A correspondent of the *Hindustán Review* (Allahabad), in its joint issue for May and June, criticising the proposed Hindu University scheme, says :—Truth, which the conservative instinct of man has always tried to ignore, needs to be impressed on the minds of educated Indians now more than ever. The extravagances of a few ultra-Radicals, who went mad after things European and indulged in many a foolish freak to give expression to their sense of "emancipation" from the fetters of the past, have been followed by an extrordinary reaction. The fear of change, the natural inertia of the Hindu mind, and the feeling of "national" vanity, aided by such active agencies as the Theosophical Society and the Arya Samaj, have upset the mental balance of a large section of the educated classes, including some of the best men amongst us, and have created a dangerous and an almost insurperable obstacle in the way of progress. The proposal to found a Hindu University at Benares on so-called "national lines" seems to me to be the latest symptom of this unhealthy spirit.

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The prospectus of the proposed University is divided into two parts. In the first part the need for the creation of such a University is explained, and in the second the scheme itself is outlined.

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The argument of the first part may be summed up as follows :—"The Hindus are poor, illiterate and weak. The action or the inaction of the Government is not one of the important causes of their decay. It is due to the decay of religion. Formerly the Hindus were great materially because they were great spiritually. They were a nation of philosophers. The organisation of Hindu society as based on caste was perfect. But they are now disorganised, for they have strayed from the ancient path. The greatness of Europe which dates from the Renaissance is based on the study of the classics and religion. The education imparted in our country is non-religious. If we want to improve there must be a Renaissance of Sanskrit learning coupled with technical and industrial education, and the latter should be imparted in the mother-tongue."

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There are not many thoughtful people who would be prepared to admit that for the poverty and illiteracy of the mass of our population the action or the inaction of the Government is not in a considerable measure responsible. I am not going to discuss this question in this article, but if the writings of experts like Mr. R. C. Dutt, Mr. Dadabhai Naoroji, and the late Mr. Digby have any meaning, and the opinions expressed authoritatively year after year from the platform of the Indian National Congress are anything better than so many fatuities, the poverty, the increasing and appalling poverty of the Indian masses is due in a considerable measure to the action or the inaction of our Anglo-Indian rulers, and cannot be removed without a change in the policy of the Government and the administrative machinery. If this view of the matter be correct—and no sane Indian, much less an Indian subscribing to Congress views, can repudiate it—the material progress of India is not possible without strong and persistent political agitation. It is to the ignoring of the political factor in the life of a nation that we owe our decay in the past; a repetition of the same mistake will ruin our national life in the future.

The second point with which I wish to deal is an idealised picture of the ancient Hindu civilization which has been painted for us in this prospectus.

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With due respect to the artist who has painted the picture of the ancient Hindu society in rainbow hues, I refuse to accept it as real. The picture does credit to the heart of the writer, but it is not faithful. While admitting to the full the marvellous progress made by Indo-Aryan intellect in the speculative sciences, a sober and truthful writer is obliged to acknowledge the weakness of the Hindu social polity which eventually led to its downfall. Harischandra and Yudhisthra may have been very truthful men, but what should we say of society in which wives could be sold by their husbands and lost and won at the gaming table? Dasarath may have been a very good man, and Rama a very obedient son, but what should we say of the political capabilities of a people who allowed the headship of their State to be made the plaything of a woman's whims? The heroes of the *Mahabhárata* are regarded as ideal characters by their Hindu admirers, but is it not a curious fact that their doughtiest opponents, Drona, Bhishama, Karan and Duryodhana, owed their death in some way or other to deceit and foul play? And then on what grounds of justice or fairness is it possible for our orthodox friends to defend the inhuman treatment of the *shudras*? It may be that labour and service are the lot of the mass of people of humble birth, but in healthy and robust societies there is room for a John Burns in the cabinet of his country, by the side of the proudest peer of the realm. The Hindu social system scarcely treated its lowest castes as human beings. The door of knowledge was closed against them, and the direst penalties were prononuced against him who dared to open it. But it is useless to labour the point further. The system was based on the apotheosis of blood and sex. Whatever justification there may have been for exclusiveness on the part of the Aryans, in the Vedic age, that justification ceased to exist as soon as the non-Aryan castes were admitted within the pale of Hinduism. But the history of the Hindu race and Hindu religion has a sad tale to unfold, so far as the position of the bulk of the people is concerned, for the social system of the Hindus sedulously refuses to admit the brotherhood of man, even in theory. And it scarcely behoves the educated classes of India, who resent, and resent rightly, the air of superiority assumed by Anglo-Indians, and who agitate against the degradation of their countrymen in the British colonies of South Africa, to admire and uphold a social system whose foundations are laid on the accident of birth, and which debars millions of human beings from all higher religious and spiritual knowledge. And if an appeal to our sense of justice and fair play were not found sufficient, the calamities which had already fallen upon the people, because of the wrong and unhealthy principles which it followed, should serve as an object lesson to the most perverse-minded among us. I hope that the conception of social justice which has come to us with the democratic ideas of the West is too good and too strong to be easily blotted out even by an appeal to the "wisdom of our ancestors." For, as says Mr. John Morley, "a people once saturated with a passionate conception of justice is not likely to fall into a Byzantine stage. That destiny only awaits nations where the spiritual power is rigorously confined in the hands of castes and official churches, which systematically, and of their very constitution, bury justice under the sterile accumulation of a fixed superstition." Thanks to the light which has come to us from the West, we are just emerging from the Byzantine stage. It would be nothing short of suicidical folly to plunge back into it again.

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Now I think I have shown above that the ancient Hindu civilization was not as perfect as it is represented to have been. It was defective in several respects. But above everything else it suffered from an over-dose of religiosity. *Religion, with us, did not exist for man, but man existed for religion.* The material side of life was largely neglected. Religion was held to forbid all intercourse with foreigners.

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Among the many virtues with which the ancient Hindus are credited, *patriotism* does not find a place; most probably because the very conception of patriotism was non-existent. The subjection of the people to the priests has been the bane of Hindu civilization, and to it we owe the slow but sure decay of our national life. This idea has been brought out so well by Mr. R. C. Dutt in his *History of Civilization in Ancient India* that I need not make any excuse for quoting the following paragraph ;—

> "As we drift down the history of Hindu civilization, we notice, along with a remarkable progress in sciences and learning and the arts of peace, an unhappy sign of social institutions being more and more crystallized into hard-and-fast rules, which gradually contracted the liberties and the free energies of the people. Four or five centuries of peaceful residence in a genial climate in the fertile basin of the Ganges and the Jumna enabled the Hindus to found civilized kingdoms, to cultivate philosophy, science and arts and to develop their religious and social institutions; but it was under the same gentle but enervating influences that they also unconsciously surrendered all social freedom, and were gradually bound down by unhealthy priest-imposed laws and restrictions which made further progress on the part of the people impossible. This is the dark side of Hindu civilization. Priestly supremacy threw its coils round and round the nation from its early youth, and the nation never attained that political and social freedom and strength which marked the ancient nations of Europe."

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The Renaissance, no doubt, exerted a great influence on modern European civilization, but it was in conjunction with a still more potent movement, the Reformation. It was the Reformation which finally broke the supremacy of the Pope and freed the life of Europe from the deadening influence of a priestly tyranny. If we are to take a leaf out of the book of European progress, it is on this movement that our attention ought to be concentrated. India, too, has had her Reformations in the past, the Budhistic and the Vaishnav movements, for example, and its future success is in a way bound up with such protestant movements as the Brahmo Samaj and the Arya Samaj. These *samájes* as *samájes* may succeed or fail, but the nation, if it is to live, must be saturated through and through with their protestant spirit.

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As regards the details of the scheme, "admission to the college will be regulated in accordance with the rules of the *varna ashrama dharma.*" But to establish a Hindu University in the Twentieth Century and to close the doors of all spiritual and religious knowledge to the lower castes—who form the vast bulk of the population—would be nothing short of a social crime. For either these castes will remain ignorant and superstitious and thus be a source of weakness to the entire community, or they will rebel against a system which consigns them and their descendants to eternal perdition. Each of the alternatives has its own dangers, and it behoves the well-wishers of the Hindu community to take note of them.

It is declared that all teaching at the University, for students drawn from all parts of India, will be carried on in Hindi. I submit that this is impracticable.

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We can hope only that the forces which are slowly but surely working for the nationalization of the Indian people, and which have achieved such marked success in other countries, will prove in the long run too strong for the centrifugal tendencies of Religion.

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I know that situated as we are, and hampered almost at every turn by the prejudices of caste and creed, the idea of a Hindu nationality or a Muhammadan nationality is not without a certain fascination of its own, and that even some of our best men are not proof against it, is proved by the following passage which occurs in a letter written to a friend of mine by one of the staunchest of our Congressmen and the most uncompromising of social reformers of southern India :—

> "I don't agree with you in your conclusion. In some important matters my conviction and mode of thought are changing. If the Hindu nation were to wait for the time when its national efforts can be quite cosmopolitan, that is, such as will embrace the interests and prejudices of such different and even hostile nations as Muhammadans and Christians, I am afraid the Hindu nation will reach deeper depths of degradation, when no effort will be possible. I am a believer in the policy of progress on the line of least resistance."

I beg to record my strong protest against this enervating and "un-national" doctrine.

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Even if the scheme were practical and perfect, I submit that the present is not the time to carry it into execution. The partition of Bengal has suddenly brought the political problem to the front. The battle which the Calcutta leaders are fighting so bravely is constitutional and national in its character and magnitude. The *swadeshi* movement is one of the most potent weapons yet forged by the Indian political agitator. The political atmosphere of India is charged with electricity, and the country is moving forward quickly on the road of political agitation. As the Hon'ble Mr. Gokhale expressed it, "the heart hopes but yet it trembles." At this juncture, at any rate, every nerve should be strained and every particle of our energy should be utilised for political work.

HINDUSTAN REVIEW,
May and June, 1906.

The new vernacular system of education in Bengal.

24. A School Master, writing to the *Hindustán Review* (Allahabad), in its joint issue for May and June, comments on the new vernacular system of education in Bengal as follows :— There has been a perceptible reduction in the amount of reading of some of the subjects formerly included in the course of studies, while others (mainly the scientific portions of the old course) have been completely replaced by the elementary principles of the different branches of science recommended by the committee of educational experts. The mode of treating all these subjects, however, has undergone a marked change. Some (of these subjects) are very likely to impress upon the youth's tender mind the glory of all that is foreign and the depreciation of his own sacred traditions and ancient heritage. Such are the stories in the literature books, and the accounts of the histories prescribed and recommended. The development of a nation can hardly be hoped to take place, if its members are taught from the very beginning to despise its best characters and to undervalue its noblest undertakings, whether of the past or of the present. Others, again, are dealt with on so completely a European line that their withdrawal before long should not be surprising, as the same mistakes appear to have been committed here as in the Central Provinces where the Kindergarten system was first introduced, but had to be rejected on account of its being unsuited to Indian schools.

The new examination system is still more defective. Even during the short period it has been in vogue, it has become very unpopular and may cause, in course of a few years, more harm than was anticipated by its authors. Public examinations have been abolished and scholarships are awarded on the result of a competitive test to which only a fixed number of schools can send in boys each year. Thus for the 1,075 Lower Primary scholarships fixed for the whole province not more than three times that number of, or 3,225 schools, can compete, each nominating only one student. Similarly, for the 300 Upper Primary scholarships, 1,200 boys only are allowed to appear in the competitive test, one only coming from one Upper Primary School; so that out of 50,000 Primary Schools in the province (about) 4,000 are annually permitted to send (about) 4,000 boys, one from each, to compete for the scholarships. In other words supposing different schools are required to send in boys in different years, which, however, depends upon the sweet will of the inspecting officers, a school can send a boy for the second time after a period of 12 years!

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Students other than those who compete, or students of those schools which do not partake in the competition are examined by the subordinate inspecting agency (or by the Head Master, in case of High Schools) at the end of the sessions. No certificate is granted to any of them.

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A friend of mine in the inspecting department assures me that the present system is not only most defective, but is also productive of not even half as good a result as the old one. He had chances of comparing passed students of the two systems and was always disposed to decide in favour of the former.

One other defect of the new scheme, which has been noted more than once, because it is so very obvious, should not be lost sight of here. This is the great length of time students are required to devote to the vernacular part of their training, before education through the medium of English can begin. According to the newly introduced system students must sacrifice about eight years in passing through the numerous classes and standards of the vernacular department, though in exceptional cases teachers may lessen the period to seven or six years. This privilege should, I think, be greatly extended and teachers may be empowered to shorten the period to four years in case of brilliant students and to five years in all other cases. There can hardly be any difficulty in this as most of the standards require not more than six months' time. With this modification an average student who begins his study at six may fairly be expected, to matriculate at 14 or 15, the most suitable age possible. In this connection it should also be noted that the absence of a sufficient knowledge of English in the boys completing their vernacular education stand in their way to the next higher class where the training is imparted solely through the foreign language. The ordinary boys wholly break there, for the gap they have to pass over is too wide for them. More English should be introduced in the vernacular forms to overcome this difficulty.

The techincal class at Roorkee.

ADVOCATE,
1st July, 1906.

25. Th *Advocate* (Lucknow), of the 1st July, publishes the following letter from one Baij Nath at Allahabad:—With reference to the proposal of the Government of these Provinces to establish a technical class at Roorkee, might I suggest the desirability of taking in not only nominees of Local and District Boards, but also independent students who may go to study there at their own expense. In this way we may be able to get a better class of men, some of whom may in time be prepared to go to Europe or America for higher technical education The Victoria Jubilee Technical Institute in Bombay freely admits all students, and the one at Roorkee ought also to do the same.

I would, in this connection, also direct the attention of those of our countrymen who are interested in the industrial and commercial development of the country to have a sort of industrial survey made for each province and collect information amongst others on the following points:—(1) What are the chief industries, hand and factory, of each industrial and trade centre, and how can they best be developed or improved upon, (2) what are the difficulties in the way and how to overcome them, (3) what new industries can be most profitably started at each centre with reference to the raw material and the labour, both skilled and unskilled, available, as well as the market, both locally and abroad, (4) which of the existing hand industries can best be improved by the investment of more capital on joint stock principle or otherwise, and by employment of machinery in a portion of the manufacture, (5) the smallest amount of capital required for each industry whose improvement or development is thought desirable. There may be many other points requiring elucidation, but any information even on some of the above would be very valuable. Those who undertake to collect it shall have to make themselves familiar with the ways, the organizations, the prejudices and the general condition of the artizan classes of each industrial centre. They shall also have to study the condition of the market and bring themselves into touch with the leading traders of each place. The work will take time, to do it with any degree of thoroughness. But even if it is undertaken for only one place in a province it will be a source of gain. And with the growing demand for all classes of indigenous goods everywhere, and the field of profitable employment their manufacture promises in the near future, I hope some of our educated countrymen will undertake the work, either in the public interest, or under the auspices of associations having for their object the industrial development of India. In the United Provinces should any of our men of education be willing to undertake it on receipt of remuneration, the Vaishya Maha Sabha or the local Industrial Conference Committee will be glad to avail itself of his services. Should they require any further information on the subject, I shall be glad to furnish it.

The remuneration will of course depend upon the character of the work done and the time it takes.

(f).—*Agriculture and questions affecting the land.*

RAJPUT,
15th June, 1906.

Complaint regarding the alleged excessive enhancement of water-rate on sugarcane and wheat crops in the United Provinces.

26. The *Rájpút* (Agra), of the 15th June, observes that though Government realises about 30 crores of rupees a year as land revenue, it does not give cultivators any material help in increasing the productiveness of the soil. Canals have no doubt been constructed in certain parts of the country; but water from them is not generally supplied to cultivators in time. What is worse still, the water-rates on wheat and sugarcane crops have lately been so greatly increased that the cultivators now prefer to irrigate their fields with water drawn from wells, rather than with that supplied from the canal.

(g).—*General.*

HINDUSTAN REVIEW,
May and June, 1906.

Military expenditure of India.

27. A correspondent of the *Hindustán Review* (Allahabad), in its joint issue for May and June, in commenting upon Lord Minto's reply to Mr. Gokhale's criticisms on the present military expenditure of India in the Viceregal Legislative Council, says:—Supposing for the reasons stated by His Excellency, India should maintain a great army like other countries, is it just, is it wise, that the whole burden of its maintenance should rest on this country?

* * * * * * *

Granting that the maintenance of military establishments on the present stupendous scale is indispensable, are they subject to no limitation in relation to the ability of the people to bear a heavy military burden?

* * * * * * *

Considering that Japan maintains a much larger army than India does at considerably less cost, cannot India's rulers adopt methods of economy which will give an efficient and patriotic military force without costing an amount of expenditure which already proves crushing and retards progress? It is to be regretted that the Government of India is not dominated by a determined spirit of economy. On the other hand, a spirit of lavish expenditure is abroad, and the successive surpluses during many years past have tempted the Government into costly and great projects of reform. A comparison of speeches made in Parliament by responsible ministers and those made in the Supreme Council of India discloses a significant difference of spirit in regard to expenditure between the two Governments. While Lord Minto and the Commander-in-chief justify the appalling growth of military expenditure in India and warn the champions of economy against being misled into a false security, the British Minister of War, the ex-Premier, and other leading statesmen of the ruling country, speak with a determination to effect economy.

* * * * * * *

The problem of Indian defence is rendered specially difficult by the policy of distrust in the people pursued by our rulers.

* * * * * * *

Nothing can be more legitimate, honourable, or more gratifying to the British rulers of India, than the demand of her people to be allowed to wear arms in the defence of their motherland and fight side by side with their British fellow-subjects for her security and independence as well as for the glory of their Emperor. Yet on Mr. Gokhale's appeal in this respect all that Lord Minto said was that "neither he nor his colleagues were wanting in a due appreciation of the loyal services of the magnificent officers and soldiers of the Indian army" Small consolation to the poor people on whose backs are piled burdens to the breaking point, or to the aspiration of the warlike and educated classes whose pride and sense of honour are wounded by the distrust of our rulers. His Royal Highness, the future Emperor, bore cordial testimony to the devoted loyalty of the people. But is not this loyalty likely to grow chilled and passive by the present policy of distrusting and ignoring it in practice while eulogising it in words ?

RAHBAR,
21st June, 1906.

Larger employment of Musalmans in Eastern Bengal.

28. The *Rahbar* (Moradabad), of the 21st June, referring to the circular lately issued by Sir Bampfylde Fuller for giving a larger employment to Muhammadans in the Government ministerial appointments in Eastern Bengal, even in preference to better qualified Hindus, on the ground of the former forming two-thirds of the entire population of that province, says that the object of this circular is simply to set the Hindus and the Musalmans by the ears. But the greater number of artizans in Bengal are Muhammadans, and the latter should well bear in mind that if they allow themselves to be drawn into the Government service by the allurement offered them at this time, and give up their hereditary professions, they would have to rue it as much in future as the Bengali Hindus who readily entered Government service in the past do now, regretting that if they had taken to trade they would have by this time been much better off, and made much greater progress in many ways.

ADVOCATE,
28th June, 1906.

Babu Surendra Nath Banerji's Barisal case.

29. The *Advocate* (Lucknow), of the 28th June, says:—After the exhibition made of himself by Mr. Kemp under the cross-examination of Mr. Choudhari at Barisal, nobody ever thought that the Sessions Judge would be able to uphold the conviction under section 188, Indian Penal Code. But the Judge was anxious like Mr. Emerson and Mr. Kemp that Mr. Banerji should be convicted under some section of the law of the land. So he, even without hearing evidence against the accused or his defence, has found him guilty of breach of section 32 of the Police Act in that he did not obey, it matters not whether the order was legal or not, the order of the District Superintendent of Police to stop the noise, we are not told of *Bande Mátaram* or one caused when the Police freely used their batons on the backs of the delegates and visitors. So the Conference people were not only not to retaliate on the police but they were not even to raise their voice ! Mr. Cargill is very anxious to declare Mr. Surendra Nath and the members of the Anti-Circular society guilty of some offence, but he has not one word to say against the Barisal police. One thing is clear that Mr. Emerson comes out with very bad scratches indeed from the ordeal. A District Magistrate who sees nothing wrong in issuing warrants of arrest against persons before the commitment of an offence, who tries and convicts a person without being sure what offence he has committed, and who makes alterations in his record after delivery of the judgment is surely not the proper sort of person to be placed in charge of a district. We have been waiting long for Mr. Morley' decision, let us see now that the principal case is over what orders he and the Government of India are pleased to pass about the conduct of the Barisal officials. We are glad to note that Sir Bampfylde Fuller has shown discretion and has asked the public prosecutor to withdraw the prosecution of Mr. Banerji, presumably under pressure from above. He has thus saved his Government from further humiliation. But will Mr. Morley allow the matters to stand there ?

INDIAN PEOPLE,
28th June, 1906.

A *swadeshi* procession alleged to have caused disturbance near the English church, Dacca, while sevice was going on there.

30. The *Indian People* (Allahabad), of the 28th June, says :—Instead of accepting the very specific statement of some Bengali gentlemen which appeared in the *Statesman* traversing and repudiating the charge of a *swadeshi* procession causing disturbance near the English church at Dacca, when the Commissioner was reading the service, the *Pioneer* says ' in regard to all such denials we have merely to say that the statement was accurate.' The question to our mind assumes now a serious aspect, and we think it is, under the circumstances, the

imperative duty of the persons libelled in this matter to vindicate as publicly and effectively as they can their innocence. The Calcutta leaders had better pay some attention to this matter, as the charge is by no means an ordinary one and is likely to be made much of in future. If the version of the Dacca people is true—and for our part we are inclined to believe that it is true—it cannot be very difficult to substantiate it and to shut the mouths of perverse libellers.

ADVOCATE,
1st July, 1906.

A suggestion to appoint a Commission for enquiring into the late Barisal incidents.

31. The *Advocate* (Lucknow), of the 1st July, referring to the prosecution of Babu Surendra Nath Banerji at Barisal, says:—Now the country is anxious to know what Lord Minto is going to do. The best course open to him would be to depute a commission consisting of four or five impartial Europeans and Indians to proceed to Barisal and make an enquiry as to how the Conference was forcibly broken up and how the prosecution of Babu Surendra Nath came about, and why inoffensive people were assaulted. This will set at rest the feeling of indignation created by the events throughout India. If Lord Minto's Government keeps silence, then the only course open to Babu Surendra Nath Banerji will be to bring civil suits against Mr. Kemp and Mr. Emerson for malicious prosecution, and thus expose the doings of the Barisal officers. We hope Mr. Morley and Lord Minto will not allow the matter to go to that length, and will meet the wishes of the people by appointing a small commission to make a searching enquiry into the matter.

INDIAN PUNCH,
2nd July, 1906.

Lament over the partition of Bengal.

32. The *Indian Punch* (Budaun), of the 2nd July, publishes some verses, partly in Urdu and partly in Persian, in which the writer represents Bengal as bitterly lamenting her division into two parts by Lord Curzon. Bengal does not know what ill-will Lord Curzon bore towards her, that he so cruelly dismembered her. There can hardly be a country under the sun more oppressed than she. She did not endure such oppressions even at the hands of Shaista Khan as she has done under the rule of Sir Bampfylde Fuller. She is utterly helpless: a strong hand having overpowered a weak one The Bengalis have agitated in the matter a good deal, but nobody pays heed to their cries. If they, however, wish to succeed in their *swadeshi* movement, they should persevere in it steadily and firmly.

HINDUSTANI,
4th July, 1906.

Disapproval of the Bengalis refusing to serve on the Municipal Boards, or on the Legislative Council, to emphasise their dissatisfaction at the partition of Bengal.

33. The *Hindustáni* (Lucknow), of the 4th July, while disapproving of the Bengalis giving up Government posts or declining to become members of a municipality or the Legislative Council, congratulates them on their efforts in political matters. It is most significant that of the six candidates for memberships in the Provincial Legislative Council in Eastern Bengal, only one is Hindu, and that even he will most probably withdraw, as he has been threatened by his caste-fellows with excommunication. This is one of the ways in which the Bengalis desire to express their dissatisfaction at the Partition of Bengal, and they mean to adhere to their resolution till that objectionable measure is cancelled.

BHARAT JIWAN,
2nd July 1906.

Swadeshism.

34. The *Bhárat Jiwan* (Benares), of the 2nd July, in a long article endeavours to show that though Indians are not a self-governing people, and are dependent on the British Government in most matters, they can still make themselves practically independent of the Government in many things if they only become staunch supporters of *swadeshism*, making a point of never using anything that is not India made in future. In another place the editor urges that steps should be taken to establish *swadeshi* societies in every town, and to impress upon the people, by speeches, lectures, poems, &c., in all parts of the country that if there is anything by which they themselves can better their condition, under the present circumstances, it is the furtherance of the cause of *swadeshism* by all means in their power.

INDIAN PUNCH,
2nd July, 1906.

Disapproval of the association of the *swadeshi* movement with the partition of Bengal, and of boycotting foreign goods.

35. The *Indian Punch* (Budaun), of the 2nd July, while strongly supporting the *swadeshi* movement as highly beneficial to the country, observes that so long as Indians do not produce goods which can compete successfully with foreign articles in quality as well as in price, it is absurd on their part to seek to boycott foreign goods—an attempt in which they cannot but

fail in the long run. Again, the present *swadeshi* movement is generally associated with the agitation against the Partition of Bengal, which might be taken to mean that if the partition were set aside the movement would also go with it. Such an idea might lead one to doubt the stability of the *swadeshi* movement. Indians should therefore advocate *swadeshism* for its own sake, and improve their indigenous arts and industries to enable it to stand on its own legs, without the necessity of its being propped up with the boycott of foreign goods.

The *Advocate* on the Birthday Honours.

ADVOCATE,
1st July, 1906.

36. The *Advocate* (Lucknow), of the 1st July, in commenting on the Birthday Honours, says :—A gold medal of the Order of Kaiser-i-Hind is a poor recognition for the services of Nawáb Mohsin-ul-Mulk to the cause of Muhammadan education. This Nawáb in his old age is doing what few young men do—an activity that excites public admiration. . . . The title of *Mahamahopadhyaya* conferred on the Maharaja of Ajudhia appears to be rather incongruous, but the Maharaja's interest in enriching Hindu literature is great and the collection of the Sanskrit books in his library at Ajodhia is excellent. Perhaps Government did not know how to better recognise his services than conferring on him a distinction which no Taluqdar of Oudh has ever received.

Proposed establishment of an "Indian Union" for ameliorating the condition of the country.

ADVOCATE,
1st July, 1906.

37. The *Advocate* (Lucknow), of the 1st July, says :—One signing himself as "a hoary-headed Sádhu," who is supposed to be none other than Swámi Shagunácharya, of Shánti Ashram, Muttra, has sketched out a somewhat ambitious scheme of an organisation for the intellectual, moral and spiritual elevation of the people as well as for ensuring their material and social progress. The name of the proposed institution is to be the Indian Union, with local, district, and provincial Leagues attached to it. These Leagues will include in their scope education, sanitation, public health, temperance as well as encouragement of private enterprise, improvement of agriculture, roads, house-building, settlement of private disputes by arbitration, proper distribution of charity, bringing to the notice of the authorities the real wants and grievances of the people, &c. These laudable objects will be sought to be attained through special departments such as the Ecclesiastical (consisting of Training, Preaching and Supervision branches), the Educational, the Commercial, which will include the *swadeshi* propaganda in its programme, the Emigration (for sending bands of educated and patriotic youths abroad), the Arbitration (for settling disputes out of court), the Charity, the Intelligence, which will keep itself in touch with all others and supply them with the necessary information, and the Reconciliation Department. Our Sádhu is not very happy in the choice of names. Take, for instance, the Ecclesiastical, Emigration and, last but not the least, the Reconciliation Department. It shall be the duty of the Reconciliation Department to watch the proceedings of the various Departments and officers of the Government and of corporations, and to represent to the authorities irregularities, hardships or injustices, and suggest remedies reconciling conflicting interests, and conducive to public comfort and happiness. There is so much in this work-a-day world to drag and tie us down to mundane affairs that it is good to have high, even unattainable, ideals set before us. And, above all, it is a happy augury for the future of the country that enlightened and broad-minded Sádhus should feel it their duty to come out of their cell, preach the gospel of work and thus actually exercise their minds about the best means of ameliorating the condition of humanity at large and present more or less workable schemes with that end in view for regeneration of the motherland.

Death of Rana General Padamjung Bahadur of Nepal, at Howrah.

ADVOCATE,
1st July, 1906.

38. The *Advocate* (Lucknow), publishes the following telegram from a Calcutta correspondent :—General Padamjung Bahadur, Rana, son of the late Maharaja Sir Jang Bahadur Rana, G.C.B., G. C.S.I., who commanded the Tibet Expedition in 1883, died of heart failure at the Howrah Station on his way to Benares. The body was cremated with due solemnity on the bank of the Ganges at Nimtalághat by his eldest son, assisted by his other sons.

DABDABA-I-SIKANDARI,
2nd July, 1906.

A suggestion to memorialise the Government of India to extend Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces.

39. The *Dabdaba-i-Sikandari* (Rampur), of the 2nd July, endorses the suggestion, recently made by a Talukdar in Oudh, to memorialise the Government of India for an extension of Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces (*vide* Article No. 47 on page 385 of the United Provinces "Selections" for 1906).

BHARAT JIWAN,
2nd July, 1906.

Sir James Digges LaTouche's administration of the United Provinces.

40. The *Bhárat Jiwan* (Benares), of the 2nd July, says that as the tenure of Sir James Digges LaTouche's office as Lieutenant-Governor of the United Provinces is drawing to a close, some people express a desire that His Honour may be allowed to hold on the post for some time longer, while others are silent in the matter. The *Bengálee* understands that as Sir James has not done anything of special benefit, as his predecessor Sir Antony MacDonnell had done, to the Hindus of these provinces, the latter are not likely to be grieved at his approaching departure. The *Bhárat Jiwan* believes that the greater portion of the people would very probably look at the event in the same light as the *Bengálee* does.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

MUFID-I-AM,
1st July, 1906.

Certain complaints against the Rajputana-Malwa Railway administration.

41. A correspondent of the *Mufíd-i-Am* (Agra), of the 1st July, complains (1) that the District Traffic Superintendent, Bandikui district of the Rajputana Malwa Railway, hardly ever grants casual or privilege leave to his subordinates; (2) that while three trains are run daily from Ajmere to Delhi, only one runs from Ajmere to Agra, which causes much inconvenience to the large number of travellers over that line; and (3) that intermediate class carriages are attached to only mail trains, so that passengers who have to go to the small stations where those trains do not stop, cannot travel intermediate class. The higher authorities would do well to remove the above complaints.

CITIZEN,
2nd July, 1906.

A strike of employes on the East Indian Railway, Sahebganj district, in Bengal.

42. The *Citizen* (Allahabad), of the 2nd July, says :—Our own correspondent writing from Sahebganj under date 28th June 1906, writes :—The whole staff of the East Indian Railway, Sahebganj district (Traffic Department), with the exception of but a few, went on strike on the 25th instant after giving 24 hours' notice. This sudden and desperate measure was taken because they were perpetually called "stupid," and "fools" and were punished with reductions, fines and deprivation of the usual privileges. The General Traffic Manager being informed of the matter by telegram wired to the Chief Superintendent who was then at Gya to proceed at once to the spot. On his arrival, he with the other European officers, tried his best to persuade the men who had resigned to withdraw their resignation, but they would not listen and stuck to their resolution ; and after the expiry of 24 hours they all left the stations. Many of the menials of several stations followed the example. For more than 12 hours things remained very irregular—trains ran late by two hours without any "line clear" or caution message, passengers travelled without tickets, and goods traffic was stopped altogether. The District Traffic Superintendent himself had to set points at one station. But to the good luck of the Company the men resumed work before the mail time at about 10 at night, otherwise everything would have gone wrong. Help was asked for from other districts, but none was received. Indeed, the men of Dinapore and Howrah Districts flatly refused help, and said that if they were forced to help in a case where their fellowmen had struck, they too would resign after 24 hours' notice. Mr. Huddlestone, the Chief Superintendent, heard the grievances of the men on the 27th instant, and, after obtaining a written statement of the grievances, solemnly declared that he would remedy them.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

CITIZEN,
2nd July, 1906.

Hindu *Vedanta* mission in America.

43. The *Citizen* (Allahabad), of the 2nd July, says :—Great enthusiasm prevailed in Colombo on the 16th June, when Swami Abhedananda, who was working in New York City preaching Vedantism, arrived after a course of eleven years of labour. The *Times*

of Ceylon publishes two columns of matter giving an account of the reception that was given by the pious Hindus of Colombo. Swami Abhedanada was received with an enthusiasm which was due to a Prince, and we note that the Swami himself has been true to his ascetic principles and has maintained the simple life of renunciation and love. He was led through the streets on foot but attended with great pomp and pageantry, which were probably intended to please the people and not the "Sanyasi." All the leading Hindus were present, and when the Swami reached the residence arranged for his temporary occupation, he squatted on the floor in the usual Hindu fashion with a silver bowl filled with ash, which he distributed to the thousands of Hindus who prostrated before him one by one. A welcome address was read which highly commended the Swami's devoted work in America to spread Vedantism, and called him to be a worthy successor of Swami Vivekananda who was dead. In reply, Swami Abhedananda began by refuting the ignorant notion that Swami Vivekananda was dead, and affirming that what was dead was his feeble frame, declared that his indomitable and great spirit was very much alive in India and in America, and that he had left his inspiring self everywhere, and for ever. He then referred to the Hindu religion as the universal religion embracing all that was good and true on earth, and he spoke in enthusiastic terms of the effect this faith is likely to produce in Western countries. Every other religion in the world was of later origin than Hinduism and taught maxims which were long ago recognised by the Hindus. To an interviewer the Swami said that Vedantism was making its way through Europe; and that Germany led, as the Vedanta books were more in circulation there than in other European countries. America too was receiving it gladly, and the books were now being translated into most European languages. Christianity had not much hold on the people, said Swami Abhedananda, and they did not understand it; even the priests themselves did not. He had lectured before the clergy and he was able to explain to them the mysterious relation of soul to God. The Vedanta Society in New York issued a bulletin regularly, and it was usually sent out free to those who had need of it. The people of America at first strove to learn Sanskrit, but after a year they would give it up as the attempt was very difficult. The Swami made them vegetarians, and taught some of them meditation according to *Yoga*. What was disappointing was the apathy of the people here in India, who would not send a large number of workers. For them, the Swami said, there was practically an unlimited field for work. The people in the West were ignorant of the greatness of the spirit, and the first effects of their knowledge were very encouraging. Such is the short account we learn for the present of the work of the Hindu Mission established in America. We do not know if it is necessary to spread Vedantism among the Western nations and whether that would produce any visible effect on the practical-minded, materialistic nations of the West. There are innumerable missions in India and other agencies which are hourly working to destroy what Vedantism remains in us, and we cannot conceal the fact that we are rapidly giving up the mystifying influences of priesthood. The spiritual ideals of the Eastern civilisation and the materialising effects of the European civilisation have been at conflict in the land of the Vedanta, and so far as the educated people here are concerned, the result is most confusing. There is a complete pause at present, and the people have been still meditating over what to choose and what to leave. We feel we cannot altogether cast off some of the excellent and simple ways of Eastern life and contentment. And at the same time it is impossible not to give up superstition and blind mysticism by adopting some of the rigid practical and humanising methods of the West. The Japanese nation has taught a middle course, placed before us an ideal, which will neither be Vedantic entirely nor materialistic. Under these circumstances the idea of sending out Hindu missionaries to America is one of which we should certainly know more before pronouncing an opinion. In politics, in social matters, and in religion, we are confronted with many conflicting and confusive ideals, and we cannot help being slow in forming our judgment and deciding to act decisively, though exposing ourselves to the charge of being insincere or inactive.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 9th July, 1906.

KUNJ BIHARI LAL, B.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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I.—Politics.

(*a*).—*Foreign.*

Nil.

(*b*).—*Home.*

EXPRESS,
5th July, 1906.

Indians in Natal.

1. The *Express* (Lucknow), of the 5th July, says:—The Natal Government is at last driven to enroll the names of the Indian settlers of that colony as Volunteers of the bearer corps. The Zulu revolt has forced the white men to ignore their alleged superiority and to sink the class prejudices which they entertained against their coloured brethren of the East. A proverb is current in India that at a time of urgent emergency and adversity a man acknowledges any person even an ass as his equal; the white men in the present situation, when the Kaffir rebellion is furiously raging and spreading like wild fire, when their property and lives are in danger, have acted accordingly by enlisting the help and co-operation of those very despised creatures whom they derided and slighted in every possible way. It is really very gratifying to note that henceforth His Majesty's subjects, white and black, will work side by side and shoulder to shoulder in the colony, and it is hoped that in the near future the gulf existing between the two will be entirely bridged. The Indians should try their best to discharge their duties faithfully and honestly, and to do all they can to avert the threatened danger which is common to both.

INDIAN PEOPLE,
5th July, 1906.

Alleged need for establishing a Provincial Conference in the United Provinces.

2. The *Indian People* (Allahabad), of the 5th July, says:—Madras has long outlived the opprobrium of being called a 'benighted' Province, and to-day it stands forth as one of the go-ahead parts of the country. The Madrassis have just held two important gatherings, the Provincial Conference and the Social Conference, both of which have been doing very good work in that Presidency. Mr. Krishna Swami, one of the leaders of the Madras Bar, and one of the keenest and ablest public men in the country, was called upon to preside over the Provincial Conference, and he has acquitted himself with conspicuous ability. His address was marked by an exhaustive treatment of provincial problems, relieved by a very instructive and thoughtful digression into questions of Imperial interest. He pleaded earnestly and powerfully for an extension of primary education, and for a larger employment of indigenous agency into the public services. The address of the President of the Social Conference was conceived in a spirit of great moderation, and he pleaded for cautious and gingerly progress in Social Reform. But if Madras is showing signs of activity in so many directions, what are we of the United Provinces doing? So far as Social reform is concerned, we are afraid the prospect is not very bright in these Provinces, as there are so many reactionary forces at work. But as regards political activity, it is almost heart-breaking that with men of the capacity, talents and influence like Mr. Malviya and Mr. Ganga Prasad Varma in our Province, we should still have to suffer the reproach of being the most backward Province in the country. Without breaking any confidences, we may say that a few months back there was a proposal to convene a Provincial Conference in these Provinces, but it had to be postponed for certain reasons into which we need not go at present. We think the time has come for these Provinces to have a Provincial Conference, unless it is admitted that they are happy enough not to have politics. We hope and trust that the leaders of public opinion in these Provinces will bestow thought upon this question.

ADVOCATE,
12th July, 1906.

Suggestion for a change in the methods and programme of the National Congress.

3. The *Advocate* (Lucknow), of the 12th July, says:—Mr. G. S. Khaparde, "A Punjab Congressman" and Babu Nares Chandra Sen Gupta have written, independently of one another, on the necessity of a change in the Congress methods and programme as hitherto pursued.

* * * * * * *

How to do it? Mr. Khaparde has but one suggestion to make. Reduce the number of subjects to be brought for discussion at the Congress.

* * * * * * *

"A Punjab Congressman" would entrust the President of the year with the work of publishing its principles and propaganda, with the help of a Council, composed of two representatives from each of the six provinces and Central India, these having each a Provincial Council of its own. There should be one paid Secretary and an Assistant Secretary who must belong to the province in which the Congress is to be held. He writes: "There should also be appointed six preachers, one in each province, well conversant with the questions of the day, and thorough masters of the vernacular of the part of the country they would have to work in. They are to work under the guidance and control of the Provincial Committees. The President is to direct the course of action throughout India, and his mandate must be obeyed by all without demur and with a whole heart.

* * * * * * *

There should also be a Congress journal, edited by the Secretary, in which accounts of the preachers' work are to appear.

* * * * * * *

Mr. Sen Gupta's central idea is that the Congress should pronounce an opinion on any subject only after a most careful and anxious consideration of all its aspects. This is only possible if committees are appointed to investigate during the year certain problems with reference to the various provinces and draw up the result of their careful study into resolutions for adoption by the Congress at its annual session.

* * * * * * *

It is time some bold step were taken to make the Congress anything but a three days' wonder, and in considering all schemes and suggestions on the subject we should have the courage to say no to many of them.

SHIFA-UL-MULK,
June, 1906.

Musalmans and politics.

4. The *Shifa-ul-Mulk* (Hápur), for June, observes that, as the state of things has greatly changed in India now, and the Musalmans can hardly expect to continue to gain their objects by sycophancy, it is high time that they also took steps to bring their grievances to the notice of the Government and to respectfully but fearlessly demand their political rights. But it would not be wise, the writer thinks, on the part of the Musalmans to join the Indian National Congress, whose principal demands are quite opposed to their interests. It would, therefore, be better if they established a separate political association of their own, as was lately suggested by Nawab Viqár-ul-Mulk, to be kept entirely distinct from the Congress.

II.—AFGHANISTAN AND TRANS-FRONTIER.

AL BASHIR,
10th July, 1906.

A suggestion to Government for including the Muhammadan College at Aligarh in the tour programme of the Amir of Kabul during His Highness's proposed visit to India.

5. *Al Bashír* (Etawah), of the 10th July, says that, as it has now been almost definitely settled that the Amir of Kabul will shortly visit India, the Government of India would do well to include the Muhammadan College at Aligarh in His Highness's tour programme in this country. This visit, the editor thinks, will probably be productive of two very good results. It will, in the first place, deeply impress the Amir with the liberality and goodness of the British Government when he sees such splendid arrangements made for the education of his co-religionists in this country; and secondly it may induce His Highness on his return home to make similar arrangements for the education of his own subjects. Some years ago, when the prince of Muscat visited India, Government induced him to visit the Aligarh College, and the writer is strongly of opinion that the Amir of Kabul too should be given a similar opportunity.

III.—NATIVE STATES.

JASUS,
7th July, 1906.

Affairs in the Jaora State.

6. A correspondent of the *Jásús* (Agra), of the 7th July, complaining of general maladministration in Jaora, says that a large number of the peasantry have left their villages and are wandering about in the State, on account of the oppression and high-handedness of the police. The town of Jaora too has been deserted by the majority of the residents owing to heavy taxation and objectionable proceedings of the State officials. The shops in the bazar which fetched Rs. 10 a month each are to be had

now for Rs. 2 only, but there is nobody willing to take them even at this small rent. Cases are kept pending for years by the *Kámdár* (Minister), who is an ease loving and dissolute officer. Bribery and corruption are rampant everywhere.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ADVOCATE,
5th July, 1906.

Advocate's criticism of the Allahabad Memorial against the proposed transfer of the High Court to Lucknow.

7. The *Advocate* (Lucknow), of the 5th July, in continuation of its previous criticism of the Allahabad Memorial against the proposed transfer of the High Court to Lucknow, says :—But the question is, does the presence of the High Court at Prayág help in any way the average Hindu pilgrim? We are afraid not. We do not know how many Judges and the members of the Bar go to entertain the *langars* of the *Sádhús* and what special facilities they create for the pilgrims during the *Mágh Mela*. But we know this that the extension of the civil lines towards the Ganges makes the lives of the pilgrims simply miserable. We understand that during the last *Mágh Mela*, the Collector of Allahabad took special measures to protect the civil station and the city from the inroads of the pilgrims. This was perhaps necessary, because the germs of cholera left by the pilgrims would have killed thousands. But one has to place himself in the position of a pilgrim to feel the inconvenience to which he is put. We have been told that the East Indian Railway authorities compelled hundreds, nay thousands of pilgrims coming by special trains during the last *Mágh Mela* to get down below the Jumna Bridge and walk the long distance to the confluence. Husbands were separated from wives, children from their mothers. Similarly many people going from the north by the Oudh and Rohilkhand Railway were against their will forced to get down at Allenganj. Such hard treatment of the pilgrims in the severest winter might have roused the sympathy of the average citizen of Allahabad, but that the pilgrims keenly felt these restrictions and the hard treatment which was accorded to them goes without saying. To the average pilgrim who goes with pious motives to spend the month of *Mágh* on the banks of the Ganges, or bathe on the *sankrant* day in the river, it is immaterial whether there is a High Court at a distance of two miles or not. No proof can be adduced to show that the importance of Allahabad as a place of pilgrimage will in any way decrease by the removal of the High Court.

OUDH AKHBAR,
13th July, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

8. The *Oudh Akhbár* (Lucknow), of the 13th July, says that the opponents of the proposal to transfer the High Court to Lucknow urge that as the Bengal, Bombay and Madras High Courts are located at the respective seats of their Governments, which are not centrally situated, there is no need for the removal of the Allahabad High Court also to Lucknow, simply because the latter town occupies a central position in the United Provinces. But Bombay, Calcutta and Madras have been made the seats of the Provincial High Courts on account of their being the largest and most important towns in their respective provinces; and hence for this reason also the High Court of the United Provinces should be located at Lucknow, which is the largest and most important town in these provinces, and at the same time centrally situated.

QULQUL,
2nd July, 1906.

A public meeting held at Bijnor to support the proposed transfer of the High Court from Allahabad to Lucknow.

9. The *Qulqul* (Bijnor), of the 2nd July, says that one Abdul Wáhid Khan, a repesentative of a respectable family at Bijnor, who at present practises as barrister in Lucknow, visited the former town with a view to move his fellow-townsmen to express their approval of the proposed transfer of the High Court to Lucknow. The residents of Bijnor who, of their own accord, were contemplating to move in the matter, accordingly held a public meeting on the 30th ultimo, and unanimously resolved that, as the location of the High Court at Allahabad causes them much inconvenience whenever they have occasion to attend it, the Government of India should be moved, through the Local Government, to remove the High Court to Lucknow, which is nearer to the western districts than Allahabad.

OUDH AKHBAR,
11th July, 1906.

A public meeting held at Marahra, district Etah, in support of the proposed transfer of the High Court from Allahabad.

10. The *Oudh Akhbár* (Lucknow), of the 11th July, says that a public meeting was held at Marahra, district Etah, on the 2nd idem, at which it was unanimously affirmed that the transfer of the High Court to Lucknow would tend to the convenience of the people of the United Provinces, and especially of the residents of the Etah district. It was further resolved that Government should be informed of the approval of the Marahra people to the proposed transfer of the High Court.

OUDH AKHBAR,
13th July, 1906.

A public meeting held at Jalesar, district Etah, in support of the transfer of the High Court from Allahabad to Lucknow.

11. The *Oudh Akhbár* (Lucknow), of the 13th July, says that, on the 7th idem, a public meeting was held at Jalesar, district Etah, in which it was unanimously declared that as Lucknow occupies a central position in the United Provinces, the removal of the High Court to that town will promote the convenience of the majority of the inhabitants of these provinces.

ADVOCATE,
8th July, 1906.

Execution of one Uday Patni and Sir Bampfylde Fuller's Government.

12. The *Advocate* (Lucknow), of the 8th July, says:—All the explanations that have been published do not clear the blame that justly attaches to Sir Bampfylde Fuller's Government for the execution of Uday Patni. It appears that on the 21st May, the day fixed for the execution, the Superintendent of the Jail wrote to the Telegraph Master enquiring if any telegram had been received staying the execution, but, as the reply was in the negative, the sentence was carried at 4 (7) o'clock. The same day the following urgent telegram was received by the Jail Superintendent from the Eastern Bengal and Assam Government:—"If Uday Patni is not executed, defer execution." The Superintendent replied as follows: "Your telegram received at 4-15 P. M. Uday Patni executed at 7 A. M." The 'enormity,' as Mr. Morley characterised the action, has indeed been proved beyond doubt. Now that the poor fellow has paid the penalty with his life, the India Government may be expected to issue strict injunctions to postpone all executions so long as applications for showing mercy, if made, are not finally disposed of.

ADVOCATE,
12th July, 1906.

Mr. Sarvadhicary, and the High Court Judges.

13. The *Advocate* (Lucknow), of the 12th July, says:—Nobody can have any sympathy with Mr. Sarvadhicary in his attacks on the Judges of the High Court, or question the right of the High Court to punish any Advocate who brings the High Court in contempt, but we think the punishment inflicted on him is heavy. A year's suspension would have been sufficient to warn the barrister. Let us hope the Judges sitting in the particular bench did not suspend Mr. Sarvadhicary for four years under the belief that most of the Judges now of the High Court would be retiring within the period, and so they would have no more the pleasure or misfortune, of being addressed by Mr. Sarvadhicary.

RIYAZ-I-FAIZ,
4th July, 1906.

A dispute between certain *Sádhus* and Musalmans regarding an old building at Budaun.

14. The *Riyáz-i-Faiz* (Pilibhit), of the 4th July, states, on the authority of a correspondent, that there is an old Hindu sacred locality at Budaun which is known as *Surajkund*. A portion of this locality is recorded as belonging to *Mahádeoji* (name of a Hindu god) in the settlement papers. On this particular piece of land there stands an old building, called *bárádari*, which has been occupied by certain *Sadhús*. As this *baradari* is in a dilapidated condition, the *Sádhús* wanted to repair it lately, but certain Musalmans interfered saying that the building in question was a mosque, and asked the *Sádhús* to leave it as it was. A few days later, two or three Musalmans went to the building with mats to say their prayers there, but as the *Sádhús* would not allow it, the Kotwal, who was also a Musalman, made a report against them and several other Hindus on the subject, suggesting that they should be bound down to keep the peace. The case came up for hearing before Mirza Kásim Beg, Pargana Officer, who, taking up the question of possession, took no notice of the entries in the Government records and of the evidence produced by the Hindus, and, declaring the locality to be Government property, directed the *Sádhús* to seek redress of their grievance, if they had any, in a civil court. As lately there was a serious religious controversy between the *Arya Samajists* and the Musalmans at Budaun, the latter have sought to punish the former by interfering with the *Sádhús'* possession of the building. Government would do well to interfere in the matter.

(b).—Police.

ADVOCATE,
5th July, 1906.

Appointment of the first batch of Deputy Superintendents of Police in the United Provinces.

15. The *Advocate* (Lucknow), of the 5th July, says:—The first selections made by the Government for the posts of Deputy Superintendents of Police in the United Provinces are excellent, and we hope that in due course some of them will at least rise to District Superintendents of Police. Mr. Mamnun Hasan Khan, Probationary Deputy Collector, appears to be exceptionally fortunate, in that he without becoming even a *pucca* Deputy Collector in the Rs. 250 grade has been made a Deputy Superintendent in the Rs. 400 grade. Let us hope that he is a man of extraordinary merits to deserve this favour. It is needless for us to say that the career of the young men who are entering this new service will be watched with keen interest by their countrymen; as on their success will depend the conceding of further facilities for the recognition of our claims in the higher branches of the Police Service.

INDIAN PEOPLE,
8th July, 1906.

Appointment of the first batch of Deputy Superintendents of Police in the United Provinces.

16. A correspondent of the *Indian People* (Allahabad), of the 8th July, says:—The creation of the posts of Deputy Superintendents of Police was recommended by the Police Commission as a sort of palliative to the Police maladministration in the country; but it cannot be said that the men appointed to the posts by the Local Government will, barring one or two exceptions, justify the expectations of the public or fulfil the intention of the Commissioners. None of the men chosen by Sir James Digges La Touche are known for their independence of character, or are even supposed to have any metal in them. It is clear from the names published that considerations of merit have not had much influence with the Local Government which seems to have been more anxious to distribute its patronage fairly than to make a pick of the best men. How are we otherwise to account for the even number of appointments conferred on Muhammadans and Hindus? But it is not even in the matter of the distribution of patronage that the Local Government has been fair. Sir James Digges La Touche here as elsewhere has been more liberal to the Muhammadans than to the Hindus. Is the number in accord with the ratio laid down by Sir Antony MacDonnell?

Except one or two men, it is pretty certain that the nominees of the Government will be more *jo huzurs* than anything else. They will carry better pay and dress better than the Inspectors, but it is doubtful that they will be able to perform better work or reduce to any extent the *zoolum* practised by the subordinate police. Perhaps it was not intended that they should. Circulars will no doubt be issued to District Superintendents of Police to treat the new recruits with consideration and to humour them, but is it possible that men without mental stamina and gifts of character will be able to extort respect and admiration for any length of time? The Superintendents will soon forget the circulars and deal with the men as if they were Inspectors. The latter will only ride behind their chief and address him 'Sir' or 'Respected Sir.' And well they might, when the Superintendent of Police is permitted to address the Magistrate "My dear so and so," instead of by a more formal and respectful title.

CAWNPORE GAZETTE,
8th July, 1906.

Increase in the number of petty thefts at Cawnpore.

17. The *Cawnpore Gazette* of the 8th July, complains that of late there has been a great increase in the number of petty thefts at Cawnpore. On the 7th idem, somebody stole away the editor's office box, taking it to be a cash-box, but it was afterwards found lying broken beneath the house. Vagrants found roaming about the streets had better be arrested (for bad livelihood).

(c).—Finance and Taxation.

NASIM-I-AGRA,
11th July, 1906.

Alleged circulation of false conis at Agra.

18. The *Nasím-i-Agra*, of the 11th July, complains that a large number of false rupees and small silver coins are in circulation at Agra at present. The authorities should see to the matter.

(d).—Municipal and Cantonment Affairs.

SHIFA-UL-MULK,
June, 1906.

Certain Municipal complaints at Hapur, district Meerut.

19. The *Shifa-ul-Mulk* (Hápur), for June, says that although the Municipal Board has, in view of the protest of its Municipal members, dropped, for the present, the proposal for establishing a separate meat market at Hapur, still it has framed some new rules imposing certain restrictions, such as the taking out of a license by meat-sellers, on the sale of meat within the Municipal limits, which have caused much dissatisfaction and unrest among the Musalmans. The rules in question are said to have been framed at the instance of the Secretary of the Municipal Board, and the writer is afraid lest their enforcement should lead to a breach of the peace. The Municipal Board has also recently reduced the number of *chaukidars*, and the result is that crime has increased in the town. It is much to be regretted that the Board, which is ever ready to spend public money on useless measures, such as constructing a meat market, &c., should practice economy in a matter that vitally affects the safety of the lives and property of the people.

SHIFA-UL-MULK,
June, 1906.

Illuminations lately held at Hapur in connection with a party given in honour of the Naib Tahsildar on the eve of his leaving the station.

20. The *Shifa-ul-Mulk* (Hápur), for June, says that an evening party was lately held by the Municipal Secretary at Hápur to bid farewell to the Naib Tahsildar, who was going to leave that station. It is said that the cost of the illuminations made on the occasion were met from the Municipal funds. If the rumour is well founded, the writer is at a loss to understand why the tax-payer's money should be expended in private entertainments.

INDIAN PEOPLE,
5th July, 1906.

A proposal to hold an All-India Municipal Conference at Calcutta in December next.

21. The *Indian People* (Allahabad), of the 5th July, says :—We understand that Sir Pherozshah Mehta intends calling a Conference of Municipal Commissioners from all India at Calcutta during the Congress week. The idea is highly commendable, and we have no doubt that the opportunity given to Municipal Commissioners to compare notes will be fraught with good results. But, whatever may be the state of municipal administration in the senior presidencies, so far as these Provinces go, we are afraid we cannot speak of it as being very satisfactory. The fact is that those who ought to go into Municipal Boards do not go there, either because in some cases they do not realise that it is a part of their duty to help the administration of municipal affairs, or because they know that there is no room on Municipal Boards for men who are not always prepared to echo the wishes and suggestions—which generally amount to imperative orders—of the Collector-Chairman. It is a fact not to be lost sight of that even in such big towns as Allahabad and Lucknow—where there can be no dearth of talent or local patriotism—it is the Collector who is the Chairman. Fyzabad was the only town in these Provinces which had till a few years back a non-official Chairman. We have got the vestige of local self-government, the substance has yet to follow.

BHARAT JIWAN,
9th July, 1906.

Suggestion for establishing a branch octroi office in the *Chauk* at Benares.

22. The *Bhárat Jiwan* (Benares), of the 9th July, expressing satisfaction at the establishment of a railway booking and parcel office in the city at Benares, suggests that a branch octroi office also should be opened somewhere in the *chauk*, so that the addressees of parcels delivered at the city parcel office may not have to go to the head octroi office to pay tax there as they have to do at present.

(e).—Education.

AGRA
MAGAZINE,
July, 1906.

Bengalis prohibited from being appointed as Principal of any Government College in Bengal.

23. The *Agra Magazine*, for July, says :—An order has been promulgated by the Director of Public Instruction of Bengal to the effect that in future no Bengali can be the Principal of a Government College.

SANSAR MITRA,
3rd July, 1906.

Complaint regarding the refusal of a pension to an employe of the Education Department in the United Provinces.

24. The *Sansár Mitra* (Allahabad), of the 3rd July, states that one Pandit Sheo Bálak Rám Tirpathi, having served as Head Master of the Middle School at Narwal, in the Cawnpore district, for 19 years with great credit, was recommended for promotion as Sub Deputy Inspector of Schools. But, no such post being vacant at the time, the Pandit was temporarily appointed as teacher of History and Geography in the Normal School at Allahabad. Seven

months later the Sub-Deputy Inspectorship of Schools in the Banda district having fallen vacant, the Pandit was appointed to that post, and he held it from 1st July 1891 to 4th May 1903, when he retired. But because he had served in the Allahabad Normal School for seven months, he has been made to forfeit the benefit of his more than thirty years' unbroken service, having been granted no pension, though the Director of Public Instruction himself had promoted him from the Narwal Middle School to the Allahabad Normal School pending his appointment to the still higher post of a Sub-Deputy Inspector of Schools, for which he had been recommended. The Pandit has now appealed to the Government of India in the matter, and the writer hopes that the latter will deal generously with the poor man, condoning any break that, according to the strict rules on the subject, may have occurred in his pensionable service.

(*f*).—*Agriculture and questions affecting the land.*

MOHINI,
6th July, 1096.

Recurrence of famine in India, and the people.

25. The *Mohini* (Kanauj), of the 6th July, says that the distress which the people have generally to endure on the occurrence of a famine in this country is mainly due to their impoverishment brought on by the enhancement of land revenue at every periodical revision of settlement. Permanent settlement of land is therefore the only remedy for enabling the peasantry to improve their financial condition, so as to be in a position to tide over the scarcity of food grains during a famine. Government might also mitigate the evil effects of a drought a good deal by stopping the exportation of grain for the time being.

(*g*).—*General.*

ADVOCATE,
5th July, 1906.

A mukhtar and two others severely punished for their *swadeshi* zeal at Kurigram in Eastern Bengal.

26. The *Advocate* (Lucknow), of the 5th July, says :—At Kurigram in the new Province, it was alleged that a respectable mukhtár and two others took a piece of foreign cloth from a suitor who willingly parted with it, and that after paying its price they got it burnt. The suitor made no complaint. But the police prosecuted all the three persons. The Public Prosecutor did not press the charge. Yet the sub-divisional officer sentenced the mukhtár to a fortnight's rigorous imprisonment and a fine. The other two men were let off with heavy fines. The ferocious sentence has shocked public feeling and produced the most intense indignation. A public meeting was held ; the *swadeshi* vow was renewed.

RAHBAR,
7th July, 1906.

Swadeshism.

27. The *Rahbar* (Moradabad), of the 7th July, endeavours to show that *swadeshism* does not mean boycott of foreign goods, but simply encouragement and patronage of articles made in one's own country in preference to foreign ones. According to the *Tribune* (Lahore), people in certain parts of the country readily buy articles made in all other countries but in England. This is absurd. If Indians want any foreign articles, it is their duty to always give preference to English goods over others. The writer cannot therefore believe the *Tribune's* statement to be true, unless it relates to those parts of Eastern Bengal where Sir Bampfylde Fuller has, by his measures, been causing hatred against Englishmen to be deeply rooted in the minds of the people.

INDIAN PEOPLE,
5th July, 1906.

Reflections on the Barisal case against Babu Surendra Nath.

28. The *Indian People* (Allahabad) of the 5th July, referring to the Barisal case against Babu Surendra Nath, says :—There is perhaps no instance, at least none is known to us, of such fatal ignorance and governmental incapacity. What becomes of the official version of the Barisal incident in the face of the evidence of Mr. Kemp who had taken, as it were, a part in what he was speaking of? Can it be said that the Government up to now did not realise the weakness of their position? To us it appeared all along that it was a forlorn hope, and obstinacy alone can account for the terrible drain of money that the trial has entailed. The aim and object appears plain enough ; it was intended to crush Babu Surendra Nath, and the result was to be accomplished in this way. Whether it was a deeply laid plot or not we do not care to determine. The conduct of the Government of East Bengal will answer that. But are their sins to be visited upon those who toil and by the sweat of their brow earn their daily bread?

Where has the money for paying the counsel's fees come from? It is bad enough already for the impoverished people of this country to have to suffer in consequence of the convulsions of nature and the visitation of an avenging Providence. But why make their burdens heavier? Why make them suffer for the freaks and caprices of a Government which starts baseless prosecutions and drops them as easily? Could they not have been let alone? Why wring their life-blood out of them without any rhyme or reason?

And what remedy has the poor victim of executive ire? It is a shabby trick to arrest and prosecute a man whom you do not like, and to create a riot with the object of blasting his reputation and bolstering up a case against him that will result in a conviction at the hands of willing tools, and then, when the whole show is about to be exposed, to withdraw from the prosecution, but after the mischief has been done and the reckless tongue of maligners, who having no self-respect themselves cannot be expected to respect their betters, has been set wagging. We do not want to speak here of anticipatory warrants, and of the thousand and one other illegalities of which the authorities were deliberately guilty on this occasion. But we are bound to observe that what is play to Sir Bampfylde Fuller and his crew is death to their victims, and it is play of such a character that makes the angels weep.

The occasion suggests these reflections, and the regret is that ignorance and folly should have been left to themselves to work such irreparable mischief. Law is to be respected; order is to be maintained. The subject, even if only a subject, and an alien, deserves and requires protection as to person, property and reputation. These are the first principles of every good Government. But in East Bengal we have to reverse the lessons taught us by the mighty minds of old, and reading them in that way we get up, unlike Coleridge's Ancient Mariner, sadder, but not wiser men.

ARYA MITRA,
8th July, 1906.

End of Babu Surendra Nath's prosecution at Barisal.

29. *Arya Mitra* (Agra), of the 8th July, giving a brief account of Babu Surendra Nath's prosecution at Barisal and of its final result, observes that this case has brought anything but credit on Mr. Kemp, the Superintendent of Police, Mr. Emerson the District Magistrate, and Sir Bampfylde Fuller, the Lieutenant-Governor. It, however, clearly shows that British officers can and do act in India against the law and beyond the powers vested in them. In another place the writer says that even granting that British rulers in India are practising greater and greater excesses and iniquities on the people day by day, the latter should not adopt a defiant attitude towards the Government as the Russian peasants have lately done against their Government. Had the thousands of the delegates assembled at Barisal attacked the District Magistrate for the treatment they had received at the hands of the local authorities, and not quietly put up with it, would the Government of Sir Bampfylde Fuller have at last been compelled in shame for the doings of its officers, to withdraw the prosecution against Babu Surendra Nath, and refund the fines imposed on him by the Magistrate? The writer, however, does not mean to say that Indians should continue to put up with the "kicks" of Englishmen for ever, but that they should first acquire the spirit of self-sacrifice, before they tell Government that they would no longer endure such oppression.

NASIM-I-AGRA,
11th July, 1906.

Larger employment of Musalmans in Government service in Eastern Bengal.

30. The *Nasim-i-Agra* of the 11th July, referring to the circular recently issued by Sir Bampfylde Fuller for a larger employment of Muhammadans in Government service in Eastern Bengal, says that if the Musalmans in that province avail themselves of the special concession thus made to them, they are sure to find it detrimental to their vital interests in the long run. The Hindu Bengalis were the first to enter into Government service and have till lately sought it with avidity, but they now find that they have been wrong in doing so, inasmuch as it has led them to neglect their indigenous arts and industries, which are among the most important sources of the wealth of a country. The Bengalis now therefore contemplate giving up Government service and taking to independent professions. The writer therefore warns the Musalmans not to be led away by the prospect of the slight temporary gain which Government offers them, or they too will have to repent it one day.

TOHFA-I-HIND,
11th July, 1906.

Larger employment of Musalmans in Government service in Eastern Bengal.

31. The *Tohfa-i-Hind* (Bijnor), of the 11th July, in commenting upon the circular recently issued by the Government of Eastern Bengal regarding the larger employment of Musalmans in Government service in that province, says that, from the very commencement of his rule, Sir Bampfylde Fuller has shown undue favour to the Musalmans probably because the Hindus did not give him addresses of welcome during his tour, on account of their distress at the Partition of Bengal, whereas some Musalmans did so. This led the Musalmans to believe that Government was in their favour and against the Hindus, so that they could cause any injury to the latter with impunity. Labouring under this idea the Musalmans looted the houses, &c., of certain Hindus at Mymensingh and committed serious riots at other places. In spite of this unhappy result of his partiality to the Musalmans, Sir Bampfylde Fuller has not yet changed his policy, as the circular regarding the larger employment of Musalmans, irrespective of their educational qualifications, shows His Honour's persistence in this policy will be harmful both to the Musalmans and Hindus in the long run. On one hand, the Musalmans believing that Government would give them good posts even though they were not sufficiently educated, would be led to neglect the education of their children, while on the other, the Hindus finding that they could not get into Government service as they were hitherto able to do, would not care to receive good education. The circular in question will also tend to promote disunion and ill-will between the Hindus and Musalmans, and riots like those at Mymensingh may become frequent. In these circumstances the Government of India would do well to have the objectionable circular withdrawn.

ADVOCATE,
12th July, 1906.

Rumoured transfer of Sir B. Fuller from the Lieutenant-Governorship of Eastern Bengal to some other post in India.

32. The *Advocate* (Lucknow), of the 12th July, says :—The news that Sir Bampfylde Fuller will soon be relieved of his office and promoted or transferred to a similar office in some other part of India, sent by our London correspondent, is corroborated by the correspondent of the *Amrita Bazar Patrika*, who says that it is believed that there will be change in the headship of the new province, and "the sign of the times here this week indicate that it is not entirely impossible." Where will Sir Bampfylde Fuller go ? He cannot come to the United Provinces, because here the Lieutenant-Governorship will not fall vacant till November next. He may be appointed a member of the India Council.

INDIAN PEOPLE
5th July, 1906.

Distribution of state patronage between Hindus and Muhammadans during the *régime* of Sir James Digges LaTouche in the United Provinces.

33. A correspondent of the *Indian People* (Allahabad), of the 5th July, writes :—Since the appointment of Sir James LaTouche to the Lieutenant-Governorship of the United Provinces there has been a marked tendency to confer appointments largely on Muhammadans in preference to Hindus. An examination of the Civil Lists of the year when Sir James took charge and of the last quarter, will afford abundant evidence of the undue favouritism shown to one class against another. In the minor services, not recorded in the Civil List, the distinction is still more glaring and unjust. If an Hon'ble member of the Council were to call for a return showing the number of appointments in the subordinate grades held by Muhammadans at the beginning of Sir James La Touche's rule and to-day, the difference would be striking and loudly call for an explanation. Fortunately, however, for the author of this invidious distinction, the Hindu members of the Council are all of a compromising nature, and do not wish to rake up a quarrel between the Hindus and Musalmans over this question. But if the point is calmly considered, it is no attack on Muhammadans to ask that both the communities should receive fair treatment and no favour. Let our Muhammadan brethren by all means receive an amount of patronage in proportion to their number and importance, and let the Hindus receive as much as is due to them. There is absolutely no quarrel between the Hindus and Musalmans, for, none but a selfish Musalman or Hindu would like to gain at the cost of another, but the large question is, whether the Government has been doing its duty fairly to both the communities ? The complaint is real and no make-shift will solve it. It is no use to nurse the grievance and to avoid expression for the baseless fear of offending our own friends. It is rumoured that a confidential circular was issued sometime ago by the Local Government to all the Heads of Departments and that since then

Muhammadans have come to be employed far in excess of their proportion, in every branch of the service. His Excellency Lord Minto is still a new comer and is mastering the problems of the country, and by the time he has learnt them, his term of office will be up, and so the grievances of the Hindus will never end.

INDIAN PEOPLE,
5th July, 1906.

Question of the extension of Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces.

34. The *Indian People* (Allahabad), of the 5th July, publishes a communication as follows :—"Sir,—I have read with feelings of commisseration the letter of Rája Chandra Chúr in your issue of the 26th June, pleading for a memorial for Sir James LaTouche and for an extension of his service. The object of the letter subscribed with the full name and address of the writer is clearly to secure one more smile or a parting favour from the Lieutenant-Governor, and need not disturb anybody. Rája Chandra Chúr and his "most enlightened and zealous Taluqdars" are free to do anything they like in their name, but they will not be permitted to impose upon the public. His Honour the Lieutenant-Governor will be well advised to hint to his officious admirers that he does not want a certificate at their hands, and they should allow him to pass the remaining term of his office without arousing any acrimonious feelings. It will be within the recollection of everybody how the attempt of Lord Curzon to secure such a certificate miserably failed, and His Honour's interested admirers might plainly be told to mind their own business, and not place him in a false position.

MAHTAB SINGH."

P. S.—This letter was sent to the Editor, *Indian Daily Telegraph*, but did not appear in that paper.

OUDH AKHBAR,
9th July, 1906.

A suggestion to memorialise the Government of India to extend Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces.

35. A Hindu Taluqdár in Oudh writing to the *Oudh Akhbár* (Lucknow), of the 9th July, strongly supports the suggestion lately made by another Hindu Taluqdár in the columns of the same paper to memorialise the Government of India to extend Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces (*vide* article No. 47, on page 385 of the United Provinces "Selections" for 1906), and suggests that a Committee should at once be appointed to take necessary action in the matter before it is too late.

RIYAZ-UL-AKHBAR,
12th July, 1906.

A suggestion to memorialise the Government of India to extend Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces.

36. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th July, strongly approves of the suggestion made by a Hindu Taluqdar of Oudh to memorialise the Government of India to extend Sir James Digges LaTouche's term of office as Lieutenant-Governor of the United Provinces (*vide* article No. 47, on page 385 of the United Provinces "Selections" for 1906), and urges that the people of these Provinces, and especially the Taluqdars of Oudh, should take speedy steps in the matter.

OUDH AKHBAR,
9th July, 1906.

A suggestion to establish a bank in Oudh as a memorial to Sir James Digges LaTouche for advancing loans on moderate interest to the owners of encumbered estates to pay off their debts.

37. Rája Chandra Chúr Singh of Atra Chándapur, in the Rae Bareli district, writing to the *Oudh Akhbár* (Lucknow), of the 9th July, says that as Sir James Digges LaTouche has always been anxious to enable the owners of encumbered estates to preserve their property, well-to-do Taluqdárs and other landowners would do well to mark their sense of gratitude to His Honour by founding a bank, to be called after his name, from which loans may be given to those land-owners whose estates are encumbered with debt, at a rate of interest not exceeding Rs. 5 per cent. per annum. To provide sufficient capital for this bank, Government may be asked to purchase the bank's shares with that money of the Court of Wards estates which is at present invested in Government Promissory Notes. Government may also be moved to take necessary steps for providing for the recovery of the loans of the bank by instalments along with the periodical collection of Government land revenue, and for preventing a land-owner from contracting any fresh debt after he has taken a loan from the bank until that loan has been paid off. In another place the editor expresses his approval of the above suggestion.

AGRA MAGAZINE,
July, 1906.

Protest against the contempt shown to commercial and industrial classes by the upper classes in India.

38. Munshi Prem Behari, Munsif, writes a long article to the *Agra Magazine*, for July, in which he urges the need for industrial development of India, as follows :—The degeneration of India commenced only with the establishment of Brahmanism, with the introduction of the sacred institution of the

caste system, and with the prohibition against sea-voyages. These were the three chief factors, tending to check the onward progress of the nation and to mould its future destiny. Excepting the Brahmans, the followers of the other three castes were not allowed even to touch the Vedas, the scriptures in which the secret treasure of science and learning was stored. Industrial pursuits were only followed by the *Sudras* or the menial class, and commerce was confined only to the *Bania* class. It is really a pity that the views of the upper classes were so narrow as to cause them to look on the commercial class with an eye of contempt, and I think the character which Burke gave to the Bania class at the impeachment of Warren Hastings was nothing more than the echo of the wrong notions entertained by the general public of India against the commercial and industrial classes. It is, however much to be regretted that an Indian of to-day, with an inclination for trade, is looked upon with contempt by the Indian aristocracy and high born classes. We cannot hope to prosper unless we get rid of this wrong notion which we have got into our heads by tradition.

ADVOCATE,
5th July, 1906.

Supply of Indian wheat to England.

39. The *Advocate* (Lucknow), of the 5th July, says:—While the crops of Russia have partially failed, those of India, particularly the wheat crop, have been good. But the gloomy prospect of the monsoon in May and June acted as a deterrent on the flow of wheat to the markets. The instinctive faculty of providing against a rainy day the more appropriate term in the particular case would be the rainless day—led to the with holding of food grains in granaries. The setting in of the monsoon in right earnest has dispelled much fear. Karachi is now once more the scene of much export activity, the North-Western Railway trying to carry to that port about eight thousand tons daily. Thus, while England will not suffer from want of wheat supply for bread on account of the crop failure of Russia, India may hope to secure a better price for her wheat exports to London. From the *swadeshi* point of view, one would very much like to see not the stoppage of wheat exportation from India, but the the carrying of wheat from this country to England and the selling of it at wholesale rate in London by enterprising Indians. This is a phase of Indian trade and commerce that demands attention. And here we are to do everything unaided, either by Government or by non-official Anglo-Indians, if not in the teeth of fierce competition with the latter.

INDIAN PEOPLE,
5th July, 1906.

A co-operative Town Bank at Allahabad.

40. The *Indian People* (Allahabad), of the 5th July, says:— An influential Committee has been formed in Allahabad with the object of starting a co-operative Town Bank on a commercial scale. Co-operative district banks have been started and are working successfully in several places, and there is every reason to hope that the one in course of formation here will supply a real want and soon get popular with the people. Such banks are especially valuable to the middle and the poor classes of our people who every now and then need small loans which they at present obtain from *sowcárs* and *mahájans* at exhorbitant rates of interest. They have in addition the inconvenience of executing hand notes, pay for stamps, and other unauthorised charges, and in not a few cases to obtain sureties. The co-operative credit system removes all these hardships, and anybody who has been registered a member can obtain a loan by executing a two line pro-note on plain paper. Repayments are made at once or in instalments at the convenience of the borrower, and a moderate rate of interest is charged. Extensions are granted where sufficient cause is shown for inability to pay within the period stipulated, and compound interest is always avoided. The rules also provide special facilities for deposits, and any member can open an account and put in his savings which carry nearly double the interest allowed by the post office Savings Banks. The shares of this bank have been fixed at rupees ten each in order that all classes of men may subscribe to and benefit by the institution. Applications for shares can be obtained from Mr. A. H. C. Hamilton, Barrister-at-law, 11, Stanley Road, Allahabad, who has been elected Honorary Secretary. We commend the movement to the public and have no doubt that a ready response will be made.

EXPRESS.
5th July, 1906.

An industrial development scheme in Poona.

41. The *Express* (Lucknow), of the 5th July, says:—A circular has been issued in Poona signed by M. K. Swami Rao with regard to the Industrial Development Scheme, which states: "We have now fully realized the fact that the salvation of India is

indissolubly bound up with industrial advance, and that she can never rise in the scale of nations unless and until her industries are promoted. We have decided, after long and serious consideration, to collect Rs. 70,000 and to utilize only Rs. 20,000 out of it for education and to keep the rest for starting factories in one of the best sites in the Bombay Presidency. We have come to the conclusion to start an up-to-date Glass Bangle Factory and have got a most favourable estimate for it. The profits will be utilized towards the enlargement of the factory or other similar concerns, subject to the approval of the trustees. The object we have in view is not only to save Indian money from foreign countries, but also to save the lives of the starving poorer classes. To achieve this much-coveted end two conditions have to be fulfilled—first, intelligent, enterprising and promising young men must be sent to Japan or some other centres of industrial activity to master the various processes of important industries; secondly, industries on a small scale must be established in India, in order to enable such students on their return to utilize the knowledge they have gained in foreign countries for the benefit of their Motherland."

RAHBAR,
7th July, 1906.

Military expenditure of India.

42. The *Rahbar* (Moradabad), of the 7th July, is afraid that if the military expenditure of India continues to increase year after year at the present rate, it is sure to irretrievably ruin the country. Again, while the pay of the British soldier is increased from time to time, that of the Indian Reservist has recently been reduced from Rs. 3 to Rs. 2 a month only!

CAWNPORE GAZETTE,
8th July, 1906.

A public meeting held at Cawnpore to consider the expediency of taking steps for ensuring a better use of the endowments local charitable.

43. The *Cawnpore Gazette* of the 8th July, says that, on the 1st idem a public meeting was held at Cawnpore, at which it was unanimously resolved that as the trustees of the various charitable endowments there did not discharge their duties satisfactorily, it was necessary to take steps for ensuring a better use of the endowments, and a committee has been accordingly appointed for the purpose.

The *Hindustáni* (Lucknow), of the 11th July, referring to the above meeting, says that as Government does not think proper to interfere in the management of religious endowments, unless the people themselves move in the matter, it is very creditable to the Cawnpore people that they have bestirred themselves in respect to their local endowments.

RIYAZ-UL-AKHBAR,
12th July, 1906.

The *Riyaz-ul-Akhbár* on the Birthday Honours.

44. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th July, in commenting upon the Brithday Honours List, says that it does not understand why the Raja of Mahmudabad in Oudh has been left out altogether, and why only a K.C.I.E, instead of at least a K.C.S.I., has been conferred on the Maharaja of Balrampur. The title of *Mahamahopadyaya* conferred upon the Maharaja of Ajodhia is quite unsuitable. The grant of a Kaisar-i-Hind medal is a very poor and inadequate recognition of the meritorious services which Nawab Mohsin-ul-Mulk has rendered to the cause of Muhammadan education in India.

AL BASHIR,
10th July, 1906.

Al Bashír on the grant of a Kaisar-i-Hind Medal to Nawab Mohsin-ul-Mulk.

45. *Al Bashír* (Etawah), of the 10th July, while thanking Government for granting a Kaisar-i-Hind Medal of the first class to Nawab Mohsin-ul-Mulk, says that as the Nawab's rank is very high, the editor does not think fit to congratulate him on the receipt of such an honour.

ALIGARH INSTITUTE GAZETTE,
11th July, 1906.

The *Aligarh Institute Gazette* on the Shivaji celebrations at Calcutta.

46. The *Aligarh Institute Gazette* of the 11th July, referring to the late Shivaji celebrations at Calcutta, says that, while every community is free to celebrate its great men, in order to create a national feeling among its members, it has no right to ask men of another community to take part in such celebrations, especially when the hero celebrated happens to be regarded as an enemy by the members of that community. The Mahrattas may look upon Shivaji as a model of humanity, and attribute to him what noble qualities they please, but everybody knows in what light the Musalmans take him. His behaviour towards Afzal Khan shows his bravery and morality indeed! It is also well known what he did or intended to do to other Musalmans, and the Musalman kingdom. Again, the motive of holding the Shivaji celebrations, so long after his death, and of reciting his deeds is obvious. Under these circumstances, an invitation to Musalmans to take part in a Shivaji

celebration is not only uncalled for, but an open contempt of, and discourtesy to the former. But the writer does not understand how some Musalmans who are said to have lately attended a Shivaji celebration could have been so mean as to be present at an assembly where the hero was worshipped as God and prayers were offered to him for the amelioration of the condition of his people. Surely the Musalmans in question must have been either very obscure persons or mere mercenaries. It is to be greatly regretted that while union between Hindus and Musalmans is urgently required at present, the former should think fit to do such things as are calculated to widen the gulf between the two communities. This indicates that the days of India's misfortune are not yet over.

TOHFA-I-HIND,
11th July, 1906.

Suggestion for stopping the import of cocaine in India.

47. The *Tohfa-i-Hind* (Bijnor), of the 11th July, dwelling upon the injurious consequences of the spread of the cocaine habit in India, suggests that Government had better take steps to stop the import of the drug into this country altogether.

ADVOCATE,
12th July, 1906.

Supply of labour in the United Provinces.

48. The *Advocate* (Lucknow), of the 12th July, in discussing Mr. Fremantle's Report on the Supply of labour in the United Provinces, says:—No artificial aid or Government interference can do much good, but might do a great deal of harm. We are pleased to find that Mr. Fremantle in his thoughtful report takes this sensible view of the question. On account of increased demand, there is not a little competition, not always of a healthy nature, and even before any one has pressed for it the wages have in the natural operation of the economic law already increased by about 25 per cent. during the last few years, and are daily going up. The cry as to shorter hours of work and better wages, raised on so-called humanitarian grounds, under pressure from and in the interest of the mill-owners and employers of labour of Manchester and Lancashire, is in this sense singularly inopportune and uncalled for. The inbred habits of the people also play an important part in this connection. Their habit of fitful attendance and their incapacity for strenuous work, when attending, are factors to be reckoned with when initiating permanent measures. The wants of the Indian operatives as a class are few; their standard of living is low; what they already earn is sufficient to meet their ordinary requirements. So they can afford to keep away and spend their surplus earning in holiday-making and carousals without any thought for the morrow. Any more increase in their wages under such circumstances at the bidding of the mill-owners and employers of labour of Manchester without the leaven of education and without raising their standard of living can but result in injuring capital and further demoralizing labour, to the ultimate prejudice of the industries. For the same reason we cannot favour the suggestion of more frequent payment, as the evil of fitful attendance would be only aggravated thereby; for it is the common experience of large employers of labour that for a few days after the distribution of *chittha* the attendance falls. To provide against this, they make deferred payments which, although it causes some inconvenience to the operatives at first, enables the employers to have some hold on their labourers.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

SHIFA-UL-MULK,
June, 1906.

A complaint against the railway clerks at Hapur on the Oudh and Rohilkhand Railway.

49. The *Shifa-ul-Mulk* (Hápur), for June, complains, on the authority of a correspondent, that the railway clerks occasionally lodge their relatives in the female waiting-room at the Hápur station, on the Delhi-Moradabad branch of the Oudh and Rohilkhand Railway, which causes much inconvenience to female passengers. On 16th May last the female waiting-room was occupied by one Rám Swárúp, a relative of the Assistant Station Master, so that female passengers had to wait in the sun, exposed to public gaze. One Barkat Ali, who was accompanied by some females, complained to the Assistant Station Master regarding the occupation of the waiting-room in question by men, but he was not heeded.

ROHILKHAND GAZETTE,
8th July, 1906.

Certain complaints regarding the Rohilkhand and Kumaun Railway.

50. The *Rohilkhand Gazette* (Bareilly), of the 8th July, complains that there are no waiting-rooms for female passengers on the stations of the Rohilkhand and Kumaun Railway, so that female passengers on that line are greatly inconvenienced. Mr. Walford (?), travelling ticket checker, takes prostitutes with him in the trains without purchasing tickets for them. Lately he made a prostitute take her seat in the female compartment of a train, and then he himself went in and sitting beside her began to flirt with her. This caused much annoyance to the female passengers in the compartment, and the matter being brought to the notice of the train police guard, the latter had the prostitute removed. Another travelling ticket checker, named Parsotam Nath, instead of going along the foot-board of the carriages for checking tickets when the train is in motion, enters one compartment from another by jumping over the low dividing walls of the compartments and putting his feet with shoes on on the benches on which passengers are sitting. The accountant of the Locomotive Department at Bareilly is largely involved in debts. There already exist six or seven money decrees against him and it is said five or six more similar decrees are soon to issue. It is not known why he is still retained in the service. There is only one way of ingress and egress for all classes of passengers at all the stations on the line ; and the result is that persons travelling higher classes are put to much inconvenience owing to the rush of third class passengers. The authorities concerned should attend to the above complaints.

ROHILKHAND GAZETTE,
8th July, 1906.

Hackney carriages at the large stations on the Oudh and Rohilkhand Railway.

51. The *Rohilkhand Gazette* (Bareilly), of the 8th July, complains that as the railway authorities at the Bareilly and other large stations on the Oudh and Rohilkhand Railway levy tax from carriage-drivers for allowing them to take their carriages within the railway premises and obtain passengers there, the privileged carriage-drivers extort much larger fares from passengers than other carriage-drivers outside the premises do. This practice of taxing hackney carriages on the railway premises had better be abolished for the convenience of passengers.

CITIZEN,
9th July, 1906.

Certain complaints against the Great Indian Peninsula Railway administration.

52. A correspondent of the *Citizen* (Allahabad), of the 9th July, says :—The other day, on our way to Jhansi, we were at Lucknow. The train for Jhansi was not yet ready. It is a matter for regret that no proper arrangement for latrines exists at Lucknow. The latrines are at a distance from the station, though close to the 3rd class waiting room. The whole neighbouring atmosphere smells so rank and foul that it is almost impossible to check the involuntary nauseating tendency. To add to this discomfort, a tax of one pice is levied by sweepers in charge from every person using them. Surely the Railway is not so poor as to look up to the poor third class passengers for this financial help. However, one may somehow tolerate these inconveniences; but when one is safely seated in a compartment with relatives and luggage, it is not humane to oust one simply to make room for red faced, shamelessly drunk, turbulent Eurasians. For so it actually happened. I took my seat in a third class compartment. Some officer, who was patrolling up and down the platform suddenly stopping before the carriage I was in, babbled out the solemn injunction, "Out, this compartment is not for *natives* but for Europeans." "Impossible," said I, "since there is no prohibitive placard for *Indians* at the door." "No matter," he put in, "I say it is for Europeans." Protest was useless. However, I said, "I have paid the coolies once, and if it is that I must shift elsewhere, I am not going to pay any more." "Granted, Babu," he said, with a touch of affected urbanity. Thus for the sake of two Eurasians, a gentleman with six dependents was forcibly ejected, and put to extreme inconvenience, and the whole compartment was reserved for the former.

The train for Manikpur was to start at 8 in the evening, and it was only 2-30 when the mail train took us to Jhansi. There is no covering over the platform where passengers have to get in and down. There is one small shed, but it is not meant for passengers, I was told. No one could stay there for six hours, with the scorching sun overhead. So it was necessary to go to the other side of the platform. The way lay through an overbridge, and it was hot as an oven where passengers are simply baked. I witnessed how an Indian woman fell down in a dead swoon on account of the terrible heat. The Great Indian Peninsula Railway authorities would do well to cover the platform with some sort of roofing.

The road from Mahoba to Charkhari, at least so far as the British territory is concerned, is very ill-paved. The attention of the authorities is invited to the urgent need of improving this road. The road to Charkhari from where the State territory begins presents an enviable contrast, with rows of trees on both sides.

VII.—POST OFFICE.

ROHILKHAND GAZETTE,
8th July, 1906.

Suggestion for establishing some additional sub-post offices at Pilibhit.

53. The *Rohilkhand Gazette* (Bareilly), of the 8th July, says, that as the Head Post-office at Pilibhit is situated in a corner of the town, and there is only one sub-post office which is located near the courts, the public are generally much inconvenienced. Pilibhit though a small town has a flourishing mart, and the postal authorities would do well to establish some more sub-post offices there. Again, there are only four postmen who have to serve the whole town both morning and evening: this number is quite insufficient, and should be increased.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 18*th July,* 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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Nil.

I.—POLITICS.

(a).—*Foreign.*

Nil.

(b).—*Home.*

INDIAN PEOPLE,
12th July, 1906.

Indian Muhammadans and politics.

1. THE *Indian People* (Allahabad), of the 12th July, says:—The arguments that are employed to persuade Muhammadans to refrain from joining in political agitation are all temporary, and one evil effect thereof is that the Muhammadans, or at any rate the educated section, are holding themselves aloof from the industrial movement known as the *swadeshi* movement. This is a very serious loss, as we are certain the Muhammadans have great industrial capacity, and their fine work was at one time famous throughout the world. The disadvantages of want of education are being remedied every day, and the time must come when mere service will not satisfy the Muhammadans as it does not satisfy the Hindus. Then it will be recognised that the Hindus and the Muhammadans must form one nation, and no artificial barrier set up between them can stand for any length of time. Whichever section tries to injure the other will suffer itself in the long run, because their interests are mutually inter-dependent. Both under the Hindu and Muhammadan rulers the communities lived at peace and enjoyed equal rights. Even at this moment we find that the Dewan of the foremost Muhammadan State is a Hindu, and not long ago the Dewan of Baroda was a Muhammadan. Neither the Hindu nor Muhammadan has been appointed to a position of equal power or trust under British rule, and the so-called favour to Muhammadans is merely intended to spite the Hindus. Our conviction is that the time is not far distant when, in spite of all influences to the contrary, Hindus and Muhammadans will work together for the common good of their country and countrymen.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

DILSHAD,
30th May, 1906.

Complaint regarding the temper of Mr. Adams, Joint Magistrate, Meerut.

2. The *Dilshád* (Meerut), of the 30th May, received on the 20th July, complains that Mr. Adams, Joint Magistrate at Meerut, is an official of very bad temper and of harsh disposition. His suitors tremble to enter his court, and witnesses and even lawyers are much afraid to appear before him; some pleaders have even given up practising before him. He has, in short, terrorized the whole district. It is reported that he is so carried away with anger at times, that he does not hesitate to strike a man even with a bayonet. He is said to be related to Sir James Digges LaTouche, but this can hardly be true.

URDU-I-MUALLA,
July, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

3. *Urdu-i-Mualla* (Aligarh), for July, contends that, as the removal of the Oudh Judicial Commissioner's Court to Allahabad will as much affect the prosperity of Lucknow, as the transfer of the High Court to the latter town will affect Allahabad, the argument of the Allahabad memorialists against the transfer of the High Court, that the house proprietors and others at Allahabad will suffer loss will be equally true in respect of Lucknow men in the other case. The other arguments produced in favour of Allahabad are equally poor. The editor is, therefore, of opinion that either the existing arrangements should be continued, or, if a change is absolutely necessary, the High Court combined with the Oudh Judicial Commissioner's Court should be located at Lucknow, which, besides being the most central town in these Provinces, is otherwise naturally fitted to be the capital of the United Provinces.

AL BASHIR,
3rd July, 1906.

Al Bashir on the Allahabad memorial protesting against the proposed transfer of the High Court to Lucknow.

4, *Al Bashir* (Etawah), of the 3rd July, observes that the Allahabad memorialists have failed to produce any strong arguments in favour of the retention of the High Court at Allahabad. The argument that, because Allahabad is a sacred place of Hindus, the transfer of the High Court from that town would wound their religious feelings is absurd. The sanctity of Allahabad is not due to its being the seat of the High Court, nor was that Court transferred from Agra to Allahabad on account of the latter's sanctity. The editor is, however, sorry to notice that no question in India is raised, which is not given a religious aspect by some interested party. If the religious importance of a town were to be the reason for its claim to be the seat of the High Court, the editor is afraid that the residents of Muttra, Benares, Ajodhia, on the one hand, and of Pirán Kaliar, Bahraich and Deoband on the other, might urge in favour of their respective towns with as much force as the people of Allahabad do in favour of theirs. In the same manner, the question of the location of the High Court has nothing to do with the Allahabad University. Those Judges of the High Court and members of the Bar, who are Fellows of the University, could go down from Lucknow to Allahabad to attend University meetings, as the Fellows of outstations do at present. The Allahabad memorialists further urge that, at the time when the civil station at Allahabad was being built, Government made a verbal promise to the Allahabad people to keep the High Court permanently at that town. But against this verbal promise, the people of Lucknow can produce documentary pledges for the retention of the Judicial Commissioner's Court in their town. As regards the question of financial loss which the transfer of the High Court will entail upon the house proprietors at Allahabad, the editor does not think that Government will refuse to carry out a measure required in the public interest for the sake of a few interested persons. Besides, *swadeshism* being in such favour in India at present, Lucknow, which is the biggest centre of indigenous manufactures in the United Provinces, will be able to make vast strides in them, if the High Court is removed to that town. Lucknow is superior to Allahabad in many other respects. There is not a single good Urdu newspaper published at Allahabad, nor are there any good books brought out in that town. Again, Allahabad is neither the centre of Sanskrit nor of Arabic learning in spite of its much vaunted sanctity.

KAYASTH
HITKARI,
16th July, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

5. A correspondent of the *Kayasth Hitkári* (Agra), of the 16th July, strongly disapproving of the proposed transfer of the High Court from Allahabad to Lucknow, says that, as the High Court has long been at Allahabad, and the members of the Bar have generally constructed their own houses in that town, the transfer of that court to Lucknow will entail a heavy financial loss on them. The owners of a number of private bungalows and hotels will also be great losers in case the High Court is removed to Lucknow. But the greatest loser will be the Kayasth Patshala, most of whose trustees and managers are members of the High Court bar, and, as all of them will have to leave Allahabad, the object of the late Munshi Kali Prasad, founder of the Patshala, in willing away his entire property for its establishment and support, will be frustrated. The Kayasth community, who number about 25 lakhs in the country, and derive special benefit from the Patshala, will thus be the chief sufferers; and they should therefore hold meetings everywhere and memorialise the Government not to remove the High Court from Allahabad. Moreover, Lucknow, which enjoys a bad reputation for the effeminate habits of its male population, can hardly be said to be a fit place for the location of a High Court. The lanes at Lucknow are very narrow, so that it will not be able to provide healthy accommodation for the members of the bar and others who will have to follow the High Court there.

ARYA MITRA,
16th May, 1906.

A European outraging a respectable Indian lady in a railway train on the Great Indian Peninsula Railway.

6. The *Árya Mitra* (Agra), of the 16th May, states that an Indian lady of a very respectable family was lately travelling from Bombay to Poona by rail. When the train was passing between Lonauli and Kirki, a European, named Alfred Dillon, entered into the compartment of the lady, who was in sound sleep at the time, (and outraged her). The culprit has been arrested, and is under trial in the court of the Magistrate at Poona. It remains to be seen

whether the European will get off without punishment, or whether he will be fined two or three rupees : this being the general way in which justice is administered in India in cases in which Europeans are the accused.

(b).—Police.

DILSHAD,
30th May, 1906.

Certain enquiries regarding newspapers made from editors by police officials in the United Provinces.

7. The *Dilshád* (Meerut), of the 30th May, (received on the 20th July,) says—that on the 20th May last two respectable police officials came to the editor's office, and asked him to state how many and what newspapers he received (in exchange), and who were his customers. The editor declined to answer the questions, unless they showed him the orders authorizing them to make such enquiries. On this, the police officials showed him a writing in red ink, which contained such questions as—what newspapers are published within your jurisdiction ? who subscribe to them ? how many newspapers are received within your jurisdiction from other places, and by whom are they received ? do these papers contain articles that are against Government or indecent ? and so on. It is difficult to understand why such enquiries are being made.

INDIAN PEOPLE,
12th July, 1906.

Approval of the appointment of the first batch of twelve Deputy Superintendents of Police in the United Provinces.

8. The *Indian People* (Allahabad), of the 12th July, says :—The Government of Sir James Digges LaTouche is to be congratulated upon the wise and judicious selection of candidates for the newly created appointment of Deputy Superintendents of Police in these Provinces. The Secretary of State has sanctioned the appointment of thirty-five Deputy Superintendents of Police, and His Honour has decided that during the current year twelve appointments should be made. There will be four grades of officers of this class : seven have been allotted to the first grade at a salary of Rs. 500 per mensem, ten to the second grade at a salary of Rs. 400 per mensem, nine to the third grade at a salary of Rs. 300 per mensem and nine to the fourth grade at a salary of Rs. 250 per mensem. No appointment has been made to the first grade, and of the appointments made to the other grades three have been made to the second grade. Of these three officers, Pandit Sham Bihari Misra is an M.A. of the Allahabad University, and a Deputy Collector. His career at the University and as Magistrate has been very creditable, and we have no doubt that he will discharge the duties of his new office in a manner which will bring credit to him and to his educated countrymen. Munshi Muhammad Amin is an old Muhammadan Collegian, and in his day was well known in cricketing circles as a very smart and powerful cricketer. He has been for long a Police officer—having for many years held the office of Court Inspector in various districts. He has for the last few years been connected with the Police Training school at Moradabad, where he has proved himself to be a very useful member of the staff. He is a well educated man, and has borne a good reputation in his department, and we have no hesitation in saying that he well merited the promotion. Munshi Mamnun Hasan Khan was a Tahsildar till some time ago, and has recently been holding the office of a probationary Deputy Collector. He is reported to be a man of very active habits, and he comes from a very respectable family. Of the other three officers who have been promoted from Inspectorships, we do not pretend to know anything, but we presume that they have been selected on good grounds. The appointments made to the fourth grade have been made by direct recruitment, and we are extremely pleased to note that all the gentlemen appointed are graduates, two of them holding the degree of LL.B. also.

So far as the graduates of these provinces go, they have every reason to feel satisfied that they are well represented in the list of appointments, and we hope and trust that in years to come, the commendable method adopted by Sir James Digges LaTouche will be strictly followed. What the Police Department wants is the infusion of new blood. The time has long since gone by when the Department could be looked upon as a refuge for the do-nothings of influential families. It is an encouraging sign of the times that the Government should subscribe to what the public have always demanded, *viz.*, the appointment of well educated young men to this Department. We sympathise with the desire of the Government to patronise scions of respectable families and landed classes, but we think it would be a dangerous rule to lay down that family connections, or the mere accident of birth in a particular class, should go a great way in determining official patronage. By all means patronise members of the landed classes, but do not dispense with educational tests. We are really glad that in this instance the Government has shown a praiseworthy discretion.

It has been remarked by some people that too many appointments have been given to Muhammadans, and that having regard to the proportion of the Muhammadan population to the Hindu population of these provinces, so many Muhammadans should not have been appointed. We confess we have no sympathy with such cavillers. It ought to be plain to every right-thinking man that so long as a *competent Indian* is appointed to any post of responsibility, it does not matter what his caste or creed may be. To our mind it can by no means be an edifying sight to see Hindus and Muhammadans, who have any sense of responsibility, fighting over the distribution of loaves and fishes. It would of course be a different thing altogether if the members of any particular community were excluded, on purpose, from holding any appointments, or if undue favour were shown to one community at the expense of the other. But it would be as unfortunate as it would be mischievous for responsible men to hold that the guiding principle in giving appointments should be not the educational and moral qualifications of candidates, but their religion or caste. Indeed, we may go a step further and hold that there are some appointments which should be given only to those who are by dint of their general qualifications eminently suited for them, and that no considerations of caste or creed should be allowed to affect the decision of the Government. We are glad that we cannot find fault with the Government of Sir James Digges LaTouche in this particular instance. These appointments, we need scarcely say, will be highly prized as time goes on. The success of the new scheme depends as much upon the ability and integrity of the officers who have been appointed now, as upon the confidence which may be reposed in them by the Government, and upon the chances that may be given to them of proving their usefulness in the Department. We hope that they will be treated as Assistant District Superintendents are, and that they will be entrusted with district and investigation work. To treat them as glorified Inspectors or Head Clerks would be as inexpedient and unwise as it would be demoralising for them. We hope and trust that a fair chance will be given to them, and that they will prove themselves worthy of their office.

BHARAT JIWAN,
16th July, 1906.

A high-handed proceeding of a Sub-Inspector of Police against a zamindar in Azamgarh.

9. The *Bhárat Jiwan* (Benares), of the 16th July, states that one Bijai Narain, a zamindar in the Azamgarh district, refused to allow a Sub-Inspector of Police to search his house in connection with the theft of some property elsewhere and he was punished by the Magistrate, on the charge of assaulting a police official, with rigorous imprisonment for 15 days and a fine of Rs. 200. On appeal, the Sessions Judge quashed the sentence of imprisonment, and reduced the fine to Rs. 15, on the ground that the Sub-Inspector had no reasonable ground to suspect that the stolen property would be found in the house of the accused, that he wanted to search the latter's house to unnecessarily harass him, and that he was therefore acting wrongfully in seeking to search his house. When the case was taken to the High Court, the Judge, who heard it, remitted the fine of Rs. 15 also, with the remark that a search of this kind was against the law. Would the police, the editor asks, take a lesson from this decision? [The *Advocate* (Lucknow), of the 15th July, also notices this case.]

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

NAIYAR-I-AZAM,
12th July, 1906.

Protest against the proposed establishment of a separate meat-market at Moradabad.

10. The *Naiyar-i-Azam* (Moradabad), of the 12th July, publishes the following article, both in English and Urdu :—It is a most lamentable circumstance that our Hindu brethren try to give the *swadeshi* movement an appearance of importance by securing the sympathy of Muhammadans and yet these advocates of *swadeshism* are intent on spreading discord in other ways. They continually make proposals under the pretence of regard for the public health, to remove outside the town meat shops that have existed for centuries, without the slightest detriment to

public health, within the Moradabad municipality. Had this proposal been the outcome of a genuine regard for the public health, we ourselves would have willingly supported it; but we assure the authorities that the plea of regard for public health is only a screen behind which our patriotic countrymen try to cause Muhammadans as much annoyance and trouble as they can. In support of this statement, we may refer to the fact that when the same proposal was made in the time of the Hon'ble Mr. Winter, a zealous gentleman, who was never before heard to raise his voice in any matter connected with public health, volunteered to bear the cost of establishing a separate meat market. Had the Hon'ble Mr. Winter not been able, by his innate sagacity, to see through the motives of the proposal, or had he considered the present meat shops at all injurious to public health, he would have willingly accepted the philanthropic gentleman's offer, which would have relieved the municipality of the entire cost of the proposed market. We have equal confidence in the perspicacity of our present Collector, Mr. Harrison, and we are sure that with a little consideration he will discover that this proposal is really a means by which our brethren wish to accomplish the threefold object of depriving the Muhammadans of this city of their long established right and thereby wounding their feelings, of putting them to as much trouble as possible, and of making them the object of the Government's displeasure as the scheme is sure to meet with their strenuous opposition. The scheme, as we have shown above, is not a new scheme, and its advocates try to take advantage of want of local knowledge of every new Collector. We, on behalf of the Muslim public of the city, invite the attention of our able Collector, Mr. Harrison, who is here as the representative of the Imperial Government, to this important matter, and hope that, after consideration of the reasons that led to the rejection of the proposal in the time of Mr. Winter, and also taking into consideration the fact that the acceptance of this proposal will not only have the effect of putting the Muslim public to great inconvenience, but will also hurt the feelings of all the Muhammadans, he will finally reject this obnoxious scheme for political reasons, if for no other.

UNION GAZETTE,
14th July, 1906.

The Town Hall garden at Bareilly.

11. The *Union Gazette* (Bareilly), of the 14th July, complains that the Town Hall garden, which was formerly a very pleasant and delightful place of public resort at Bareilly, is now in a most unsatisfactory condition. One Babu Mohan Lal, a late Municipal Member who was in charge of the garden, turned it into a field, and raised crops in it; and the result is that, deprived of most of its fragrant flowers and plants, it has lostits former charm and picturesqueness. The district authorities would do well to restore the garden to its former state, and make it a suitable public resort again.

NASIM-I-AGRA,
15th July, 1906.

A complaint against sweepers at Agra.

12. The *Nasím-i-Agra*, of the 15th July, observes that sweepers in India have, from ancient times, been treated as a class of people not to be touched by others, and that it has therefore become the duty of the former to warn passengers on public streets and lanes to see that they do not touch them. But the sweepers at Agra have of late become so bold and insolent that they go along the streets without taking the least care to avoid coming in contact with other persons; and the result is that sometimes rubbish or night-soil falling out of their baskets pollutes the passers by. This causes much annoyance to the people, and especially to the Hindus. The local authorities would do well to see to the matter.

ROHILKHAND
GAZETTE,
16th July, 1906.

Monkeys in the United Provinces.

13. The *Rohilkhand Gazette* (Bareilly), of the 16th July, joins the *Naiyar-i-Ázam*, of Moradabad, in complaining that the number of monkeys has of late largely increased in the cities and towns of the United Provinces, and that they cause much mischief and injury to the people. They destroy the thatched roofs of houses, carry away all sorts of articles they can lay their hands on, and are generally a nuisance. If they are allowed to go on multiplying in the towns unchecked, they will become an intolerable pest. The municipalities would therefore do well to devise some means of getting rid of these mischievous animals.

(*e*).—*Education.*

The late Allahabad University Examinations.

INDIAN PEOPLE, 12th July, 1906

14. The *Indian People* (Allahabad), of the 12th July, says:—The student world in these Provinces has a legitimate grievance against the Allahabad University for the unbearable delay with which results of examinations are announced. The results of the Intermediate and Entrance and School Final examinations have been published several months after the examinations, and, even then, it will be noticed, there are some deplorable deficiencies. For instance, the results of candidates belonging to Meerut who appeared at the Final School examination have yet to be announced. This is a state of things which ought to be put an end to at once. Not only does the University suffer in its reputation on this account, but the delay is fraught with inconvenience to students. Colleges open after the summer vacation about the middle of July, and students naturally expect that they will be given ample time to select their colleges, and to prepare for studying at colleges. One practical instance of the mischief of this delay is that the admission of candidates for the Hospital Assistant Class into the Agra Medical School has had to be postponed by about two weeks. The surprises of examinations are many, but it is hardly desirable that another surprise in the shape of suspense should be added to the test. If the examiners who are usually appointed are incompetent, or slow in the discharge of their duties, there is no reason why better and more active men should not be selected. We hope those in power will do the needful in the matter.

Proposed establishment of a Law College at Allahabad.

INDIAN PEOPLE, 12th July, 1906.

15. The *Indian People* (Allahabad), of the 12th July, says:—So at last it seems that Allahabad is going to have very soon the long-promised Law College. We understand that the Local Government has promised to contribute one lakh of rupees towards the outlay of the initial expenses of the Law College, and that the Faculty of Law has passed a resolution in favour of the establishment of that institution. It will now be for the Syndicate and the Senate to put their seal upon the proposal, and we have every hope that in the next cold weather we shall have here a Central Law College. It is proposed to appoint a whole-time Principal on Rs. 1,000 a month, a Professor on Rs. 400 a month and two Readers who will, each of them, get a monthly salary of Rs. 250. Having regard to the experience of the Madras Law College, and the growing number of candidates at law examinations in these Provinces, the college here should soon become self-supporting. The Hon'ble Pandit Sundar Lal, Vice-Chancellor, than whom there is none better qualified to speak on the subject, has written an extremely valuable note upon the subject which we shall soon discuss. Meanwhile we think it is but his due to say that he has earned the thanks of all those who are interested in the growth of education, by his endeavour in this behalf, which constitutes the first step towards realising the ideal of a teaching University in these Provinces.

Students of the Muhammadan College, Aligarh, refused permission by the College authorities to attend a lecture lately delivered by the Hon'ble Pandit Madan Mohan Malaviya at that town on the relations between Hindus and Musalmans.

INDIAN PEOPLE, 12th July, 1906.

16. The *Indian People* (Allahabad), of the 12th July, says:—The Hon'ble Pandit Madan Mohan Malaviya who just now happens to be at Aligarh on a professional visit, delivered a stirring address on the subject of the relations between Hindus and Muhammadans. We are informed that a large number of the students of the Muhammadan Anglo-Oriental College desired to attend the lecture, but were not allowed to do so by the college authorities. If the information, which has reached us, be true—and no one would be more glad than ourselves to be assured that it is not true—all we can say is that it was extremely unfortunate that the college authorities should have arrived at such a decision. We can understand and appreciate the desire of the college authorities that college students should not be drawn into the vortex of active politics, but it can hardly be maintained with any degree of seriousness that the attendance of college students at a lecture like this can be injurious to them. It is not in this fashion that the minds of young people can grow, or their thoughts can be liberalised. Too much restriction has its own inevitable reaction, and if it is at all desirable that the relations of the two communities should grow more friendly, we can only regret that an opportunity like this should not have been fully availed of by the rising generation of Muhammadans at Aligarh.

INDIAN PEOPLE,
12th July, 1906.

A temporary strike of the Hindu students of the Wilson College at Bombay.

17. The *Indian People* (Allahabad), of the 12th July, republishes the following (from another newspaper?) :—Bombay, July 4. The Hindu students of the Wilson College, about 250 in number, went on strike on Monday last, as the Principal declined to close the College on that day, it being *Ekadashi*. Last year also this holiday was not observed in this College; and when a representation was made to the Principal, the students were informed that the Principal did not know that the day was a Hindu holiday. In view of this, on Saturday last a deputation of several Hindu students waited upon the Principal, Dr. Mackichan, and requested him to close the college on Monday. Their request was, however, not complied with. On Monday about two hundred and fifty students absented themselves from the college, and, marshalling themselves into a procession, proceeded in three separate parties along the Grant and Chami Roads, shouting "*Bande Mátaram.*" Dr. Mackichan, on being informed of the absence of a large number of Hindu students, visited all classes. It was noticed that the Hindu students were conspicuous by their absence, Parsi and Christian students having held aloof from the demonstration. Dr. Mackichan remarked in the presence of those present that he never for a moment thought that the students of his college would ever follow the example of the Bengali students, and said that he would take severe notice of the conduct of the absentees.

The absentee students attended the college yesterday when Dr. Mackichan informed them that if they did not tender written apology by Wednesday (to-day), they would no longer be considered as students of the college. The college opened at the usual hour this morning when it was evident that the students were not inclined to tender a written apology. After the classes were formed, Dr. Mackichan visited the different classes. All the students standing up, Dr. Mackichan asked them to express their regret for remaining absent from the college without leave on Monday. This the students did, and were asked to sit down. Dr. Mackichan then exhorted them to behave well in future.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

DILSHAD,
30th May, 1906.

A *swadeshi* meeting at Meerut.

18. The *Dilshád* (Meerut), of the 30th May, states that on the evening of the 12th *idem* a large public meeting was held at the house of one Pandit Ganpat Prasad, Vaidya, Meerut, under the presidency of Munshi Mukhtar Singh, head master (of the local Government High School ?), at which spirited speeches were made in support of the *swadeshi* movement After the meeting was over, certain police officers went to Pandit Ganesh Prasad and asked him to give them full particulars of the proceedings of the assembly. The writer does not understand why such enquiries should be made about *swadeshi* meetings, when Lord Minto himself is said to be in favour of *swadeshism* and when it is not a political movement.

INDIAN PEOPLE,
12th July, 1906.

Agitation against the Partition of Bengal.

19. The *Indian People* (Allahabad), of the 12th July, says :—We think the leaders of public opinion in Bengal should carefully reconsider their position after the repeated declaration of Mr. John Morley that the partition of Bengal is a settled fact. What seems to have mainly determined the decision of the present Government are the facts that some redistribution of administrative areas was necessary, and that it would be a weakness on the part of a strong Government to give way to a purely "native" agitation. We do not even remotely suggest that the agitation in Bengal should cease, for that would be a fatal blunder, but it must be directed in more positive directions. There is, first, the manner of Sir Bampfylde Fuller's administration to be dealt with. He and his subordinates were evidently under the impression that they could do what they pleased, irrespective of law and

order, on the pretext that the new Province was in an excited condition. They have found out their mistake to a certain extent, but they have not yet quite mended their ways. They must be thoroughly disabused on this point, and the right of the subject re-established. Why not hold the broken up Provincial Conference again in Eastern Bengal and see whether the authorities will face another test case? But probably the famine may be an argument against the holding of the Conference. Then the *swadeshi* movement must now be thoroughly organized, and industrial independence must be striven for in right earnest. So far our countrymen of Bengal have no reason to feel disappointed, and recent events should be a fresh incentive to endeavour.

INDIAN PUNCH,
16th July, 1906.

Swadeshism.

20. The *Indian Punch* (Budaun), of the 16th July, contains some Urdu verses from one Gauhar of Lucknow, in which he lamenting the poverty and distress alleged to be prevailing in India at the present time, says that this is principally due to the enormous consumption of foreign articles by Indians in preference to their home-made manufactures. There are hardly four cent. of the population who get a daily full meal. Surely a person who does not love his own country and is not pained at the sight of his fellow-countrymen suffering, is heartless and unworthy to be called a man. The writer is quite convinced that a country that mainly depends upon foreign manufactures for its daily wants can never be prosperous; and so he thinks that he should henceforth use no foreign article in any shape whatever.

COLONEL,
16th July, 1906.

Swadeshism.

21. The *Colonel* (Moradabad), of the 16th July, publishes a long Urdu poem by one Munshi Piare Lal Raunak, of Delhi, in which he, calling *swadeshism* a *panacea* for all the miseries and troubles of India at the present time, makes an animated appeal to his fellow countrymen to pledge themselves not to use foreign goods any more, and to sacrifice everything to ameliorate the condition of their motherland.

AWAZAH-I-KHALQ,
16th July, 1906.

Swadeshism.

22. The *Áwázah-i-Khalq* (Benares), of the 16th July, publishes a number of Urdu stanzas by one Shaida of Delhi in which he, most mournfully comparing the past glory and prosperity of India with her present abject condition and impoverishment, appeals to his countrymen to awake from their deep sleep and shake off their indifference to the state to which their motherland is being fast reduced. There is no country in the world, which is so rich in her natural resources, and it really sounds a paradox that, with the abundance of wealth in their own house, Indians should become bankrupt. But this is due to their culpable neglect of their indigenous arts and industries, and to their recently acquired love and taste for foreign, gaudy articles. They should surely be ashamed that they are fast preparing the way for the ruin of their country by their love of show and finery. Let them but patronize their home-made articles once more, and they will soon find India becoming rich again.

BHARAT JIWAN,
16th July, 1906.

The partition of Bengal and the *swadeshi* movement.

23. The *Bhárat Jiwan* (Benares), of the 16th July, referring to the reply, which Mr. Morley, in answer to a question put by Sir Henry Cotton, recently repeated in Parliament, that the partition of Bengal was a settled fact, asks the brave Bengalis not to be disheartened by this reply, but to keep up their *swadeshi* movement with unswerving steadfastness and perseverance which are sure to gain them their object at last. According to *Capital*, the organ of European merchants in India, there has already occurred a heavy falling off in the import of foreign goods. A marked diminution has also taken place in the consumption of foreign salt in this country. All this is due to the persistent efforts of the Bengalis in the cause of the *swadeshi* movement, and augurs well. Let the Bengalis but remain true to their vow of *swadeshism*, and there is little doubt that, when British mill-owners and merchants raise a cry regarding the loss of their trade with India, Mr. Morley will see the expediency of reuniting the two divided parts of Bengal.

ALBASHIR,
3rd July, 1906.

Al Bashir on the Shivaji celebration at Calcutta.

24. *Al Bashir* (Etawah), of the 3rd July, does not understand why the Arya Samaj newspapers should have taken exception to its recent article on the Shivaji celebration lately held at Calcutta (*vide* article No. 37 on page 352 of the United Provinces "Selections" for 1906). Shivaji was an idol worshipper, as are his admirers who held the celebration in question, putting up his idol for worship on the occasion. Arya Samajists profess to be opposed to idolatry, and they should not therefore have objected to *Al Bashir's* remarks on the celebration. The admirers of Shivaji however may say that they hold him in high honour because he released the country from the Muhammadan yoke. But the Mahratta rule made the condition of the country far worse than it was under the Muhammadan Government. Confusion, anarchy and bloodshed prevailed everywhere, commerce was at a standstill, the canals, constructed by the Musalman Kings, were allowed to become dry, villages were sold for nominal prices: in short, the principle of might is right became the order of the day. This state of things continued unchecked until the country passed under the sway of the British Government. Should the British Government retire from India at the present time, her condition would become still worse than what it was during the Mahratta régime, the people having lost their ancestors' energy and industry and become dependent on foreign countries even for the supply of their daily wants. Such being the case, it is a pity that the admirers of Shivaji should pray for the rise of another Shivaji among them, who would probably bring about the same state of things as existed during that man's and his immediate successors' domination.

AL BASHIR,
3rd July, 1906.

Suggestion to punish Government servants who are members of the *Nágri Pracharini Sabha*, Benares.

25. *Al Bashir* (Etawah), of the 3rd July, is surprised to learn that several Government officers should be members of the *Nágri Prachárini Sabha* at Benares. The *sabha* is more of a political than a literary body. During the régime of Sir Antony MacDonnell this *sabha* memorialised his Government to make Hindi the Court language of these provinces; and then afterwards complained several times to him that the Hindi Resolution, issued by his Government on the 18th April 1900, was not duly carried out by the courts. This action of the *sabha* could not be regarded as part of the legitimate work of a literary society. However, if the *Nágri Prachárini Sabha* is not a political society, then the defunct Urdu Defence Association of Lucknow too was a non-political body, and the writer might ask why the then Government threatened to stop State aid to the Muhammadan College at Aligarh, if the trustees of the latter, who were members of that Association, did not dissociate themselves from it. Again, many officers of the Education Department of these provinces, who are members of the *Nágri Prachárini Sabha*, do their best to get the books published by this *sabha* prescribed as text-books for schools; while some Deputy Inspectors of Schools are doing all in their power to increase the number of Hindi, and decrease that of Urdu scholars in the village schools. And as practically the whole Education Department in these provinces is in the hands of a single community (Hindus), most serious injury is being done to the cause of Urdu. All this is done in the time of Sir James Digges LaTouche, who is a great champion of Urdu; so that one can well imagine what would be the fate of Urdu if a person like Sir Antony MacDonnell were to become the Lieutenant-Governor of these provinces. The Local Government would do well to make an enquiry as to what Government officers are members of the *Nágri Prachárini Sabha*, and to punish them for being so.

INDIAN PEOPLE,
12th July, 1906.

Establishment of a Printers' Union in Calcutta.

26. The *Indian People* (Allahabad), of the 12th July, says:—As an outcome of the strike in the Government and other presses in Calcutta, a Printers' Union has been established in Calcutta by the disinterested efforts of certain gentlemen unconnected with compositors or their employers. This is a new thing in India, and points to the possibility of labour organizations in future. The Printers' Union has already done excellent work, and large numbers of printers and compositors are constantly joining it. Several differences between compositors and their employers have been referred to the Union and have been amicably settled. Labour is so cheap and so docile in India that the men seem scarcely to be aware that they have any rights as against their employers, and the movement in Calcutta should be the beginning of a change in the history of labour in this country.

RIYAZ-UL-AKHBAR,
16th July, 1906.

A suggestion to invest some prominent members of the landed aristocracy in the United Provinces with revenue and judicial powers within their respective estates.

27. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th July, referring to the suggestion of the *Arya Gazette* (Lahore), that the Maharaja of Benares should be raised to the status of an independent chief, like the Nawab of Rampur and the Maharaja of Tehri, says that it would tend to considerably lighten the administrative work of the Government if proprietors of large landed estates in these Provinces were invested with revenue and judicial powers within their respective estates. There are already some estates in Bengal, such as Mayurbhanja and others, whose owners have been invested with the civil and judicial administration of their territories; and there seems no reason why similar concessions should not be made to some of the prominent members of the landed aristocracy in these Provinces as well. Should the Government receive this suggestion favourably, the writer would recommend that the powers in question should in the first instance be conferred upon three Hindu and three Musalman first-class taluqdars. The Maharajas of Benares, Ajodhia and Balrampur are the biggest taluqdars among the Hindus, and three Muhammadan taluqdars of similar position may be selected for the purpose. It is to be hoped that the Hon'ble Raja Ali Muhammad Khan Bahadar will take up this question in the Taluqdars Association in Oudh.

HINDUSTANI,
18th July, 1906.

A suggestion for fixing the maximum speed of motor cars in the United Provinces also.

28. The *Hindustáni* (Lucknow), of the 18th July, approving of the order recently issued by the Government of Bombay limiting the maximum speed of motor-cars to 15 miles an hour, says that accidents from motor-cars are likely to occur as frequently in such big and crowded cities as Lucknow, Benares and Cawnpore, as in Bombay. Government would do well to follow the example of the Bombay Government, and not be guided by the opinion of the Municipal Board, Lucknow, which has refused to put any such restriction on motorists in deference to the latter's wishes on the subject.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

NAIYAR-I-AZAM,
12th July, 1906.

Complaint against the present contractors who are responsible for the sale of good articles of food at market rates at the stations on the Oudh and Rohilkhand Railway.

29. The *Naiyar i-Ázam* (Moradabad), of the 12th July, complains that the Oudh and Rohilkhand Railway authorities gave free contracts to one Chunni Lal and Muhammad Husain for selling Indian articles of food at the stations on the line through their own servants or agents, in order that passengers may get good articles of food at the current market rates. But the contractors, instead of appointing their own agents for the purpose, have located shopkeepers at the various stations to carry on their business on their own account, taking much larger sums of money from the latter for the privilege than the railway authorities took from them before the contract system was introduced. The result of the present arrangement is that the shopkeepers sell articles to passengers at very high rates. The present system of contract had better be discontinued, and direct arrangement made with shopkeepers for the sale of articles at the stations at ordinary bazar rates; a copy of the weekly price-list being supplied to each of them through the local tahsildar. If it however be desirable to continue the contract system, the contract should be given to some educated or well-known rich man, who may be relied upon to do the work honestly and satisfactorily.

AL BASHIR,
17th July, 1906.

Suggestion for empowering the police to prosecute railway employes for overcrowding railway carriages.

30. *Al Bashír* (Etawah), of the 17th July, complains that, while the lion's share of the income of the various railways in India comes from third-class passengers, very little attention is paid to the latter's comfort or convenience, which is decidedly against the principle of commerce. Historians of India have written about Black Hole in Calcutta; but if anybody wishes to see a real Black Hole, he should see third class railway carriages during a fair or marriage season, when they are literally crammed with human beings. It is certainly most objectionable that double or even treble the prescribed number of passengers, which

is already excessive, should be huddled together in a compartment on the occasion of fairs, &c. There is no reason why the police should not be empowered to take proceedings against railway officials for overcrowding railway carriages, just as they are empowed to do against the driver of a horse carriage, camel-cart, &c. When passengers are prosecuted for breaking a railway rule, why should not railway officials themselves be similarly dealt with for doing so?

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ARYA MITRA,
16th July, 1906.

Abduction of Indian girls by European missionaries.

31. The *Árya Mitra* (Agra), of the 16th July, observing that European missionaries have of late been adopting very objectionable practices for decoying and abducting Indian girls, refers to a recent case at Santipur, district Nadia, Bengal, in which two English missionaries, who had with them a Bengali woman in a carriage, and spoke harshly to a number of Bengali students who enquired about the lady, were severely belaboured, being beaten almost to death by the latter. This occurred on the 30th June last when the Bengali students referred to were proceeding to the railway station to receive one Babu Bepin Behari Lal, who was to speak at the celebration which was to be held in honour of Shivaji there on that day. It seems that European missionaries have lately been going to extremes in their religious zeal, so that they deserved the treatment they received.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 23rd July, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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EXPRESS,
19th July, 1906.

Rumour regarding the appointment of Lord Kitchener to succeed Lord Cromer in Egypt.

1. The *Express* (Lucknow), of the 19th July, says:—The rumour that Lord Kitchener may succeed Lord Cromer in Egypt, is one which, it is hoped, will turn out to be true. Lord Curzon, who is holding himself as a sort of reserve statesman for such posts, will be disappointed of course, but at present we do not want Egypt stirred up as well as India, by injudicious vagaries in the name of statesmanship sauced up with sophistical oratory.

INDIAN PEOPLE,
19th July, 1906.

Mr. Khaparde's advice to the National Congress to refrain from making any representations to Government in future.

2. The *Indian People* (Allahabad), of the 19th July, says:—In our last issue we referred to Mr. Khaparde's letter, and said that he had done a distinct service by drawing the attention of the public to some matters in connection with the Congress. But this is all that we can say of Mr. Khaparde's letter. What some of his suggestions really amount to is more than we can say. He would like the Congress to refrain in future from petitioning the Government. Assume that that is done, but how will it work itself out? The Government will be saved from so much worry and trouble, and pursue its course even more complacently than it has done so far with all our petitions and protests. The Congress really aims at representing popular grievances to the Government, but if it ceases to do so in future, it will have given up half of its legitimate functions. It is really surprising to us that any suggestion such as this should have been made. If the Government has not so far paid much attention to the prayer of the Congress, that is no reason why the Congress should stop making representations in future.

HINDOSTHAN,
22nd July, 1906.

Rumoured proposal regarding the appointment of Mr. R. C. Dutta as a member of the India Council.

3. The *Hindosthán* (Kalakankar), of the 22nd July, referring to the rumour that Mr. R. C. Dutta is going to be appointed a member of the India Council, observes that blessed indeed will be the day when an Indian is honoured with a seat on that Council. With a view to giving a practical proof of its impartial attitude towards all classes of its subjects, the British Government should fill some of the higher appointments with qualified Indians.

ADVOCATE,
22nd July, 1906.

The native levies and the Zulus in Natal.

4. The *Advocate* (Lucknow), of the 22nd July, says:—The native levies in Natal surely under the guidance of British officers, and presumably at the connivance of the Natal Government, have been massacring the rebel Zulus, and have mutilated the corpse of Bambaata, the late rebel chief. The great sensation created in England by this brutal method of warfare is sought to be allayed by the assurance given by the Natal Government that the head of the chief had been severed from his body and brought to Natal for identification, and that the operations have been conducted "with unexampled humanity." The explanations given by the Natal Government have not satisfied the Liberals who demand an Imperial Commission for enquiry, while the Unionists are contented. We confess there has been very little of humanity displayed in the burning of kraals and looting of stores of grain and provisions.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

NAIYAR-I-AZAM,
19th July, 1906.

Need for giving uniformity to the silver currency in Tonk.

5. The *Naiyar-i-Azam* (Moradabad), of the 19th July, states that *kaldár* (machine-made or British India) rupees as well as another kind of coin, called Chittor Sháhi rupees, are current in Tonk. The Chittor Sháhi rupees are exchanged in the bazar at a heavy

discount, ranging from 25 to 50 per cent. There are six parganas in the State, in four of which all transactions are carried on with *kaldár*, while in the other two with Chittor Sháhi rupees, with this difference that higher officers are all paid in *kaldár* everywhere, but the officials of small pay in the latter two parganas receive their salaries in the other coin. This is a very objectionable and unfair practice, and it would be well if the Darbar made universal use of *kaldár* rupees discarding the other coin altogether.

JASUS,
21st July, 1906.

Alleged maladministration in the Native States.

6. A correspondent of the *Jásús* (Agra), of the 21st July, in a long article, complaining of general maladministration in the Native States, says that although Government does its best to give Native Princes, during their minority, as good an education and training as possible, yet when they are invested with powers, they badly neglect their duties to their people, and oppress them. The reason for this is not far to seek. When Native Princes are minors, they are placed under the strict supervision and in the good company of able tutors; but as soon as they come into power, this supervision is withdrawn, and the result is that they are at once surrounded by corrupt and interested officials and others, who easily lead them astray. Government should therefore either do away with the Native States altogether, so as to save the residents of those States from the oppression of their careless Chiefs, or should at least appoint some of its own experienced officers as advisers to the Chiefs, for a certain period, when they are given ruling power. It would be better if Government brought the Police Departments of the Native States under its own control, just as it already controls their Postal Departments. In another place, the editor, while advocating reform in the administration of the Native States in general, would on no account agree to their extinction.

JASUS,
21st July, 1906.

Complaints against the minister of the Jaora State.

7. A correspondent of the *Jásús* (Agra), of the 21st July, says that the present *kámdár* (minister) has introduced great changes in Jaora, which have unduly swelled the expenditure of that State. He has largely increased the staff of every existing department, founded new departments, constructed many new works, augmented the police force, and filled most of the appointments with outsiders. He has lately appointed a Moghal of low origin as sub-judge, who is an illiterate man and is ever ready to accept a bribe however small it may be. A person, who lived by begging, was appointed to a small post on Rs. 10 per mensem some years ago, and he is now worth four lakhs of rupees. Some time ago, some relatives of the Chief made certain complaints to the Political Agent regarding the oppression of the kámdár, with the only result that their position in the Darbar was affected.

ADVOCATE,
26th July, 1906.

Arrest of three State officers in Rampur for taking bribes.

8. The *Advocate* (Lucknow), of the 26th July, says:—Three employés of the Rámpur State, Munshi Mansab Ali, Magistrate, Mutia Ahmad and Haidar Husain Vakils, have been arrested on the charge of accepting bribes.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

OUDH AKHBAR,
19th July, 1906.

Question of the transfer of the High Court from Allahabad to Lucknow.

9. Pandit Krishna Rao, a retired Deputy Collector, writing from Jhansi, to the *Oudh Akhbár* (Lucknow), of the 19th July, says that, as Lucknow lies in the centre of the United Provinces, it will be but due that a High Court for the whole Province should be located at Lucknow. Jhansi and Jalaun are situated in a straight line to the south of Lucknow, so that if the High Court is transferred to the latter town, suitors of those two districts will have great convenience in attending it.

ADVOCATE,
19th July, 1906.

Murder of two men at Aligarh.

10. The *Advocate* (Lucknow), of the 19th July, says:—Some days ago a well known printer and bookseller of Agra, named Sháikh Abdul Gafúr, and his pressman, Mohammad Ayub, were murdered at Aligarh, and their bodies were so burnt that identification was impossible. The police have however traced the murder, and got hold of two murderers who have confessed the guilt, alleging that they were hired by a rival publisher to murder Abdul Gafúr.

Sedition in India.

INDIAN PEOPLE, 22nd July, 1906.

11. The *Indian People* (Allahabad), of the 22nd July, says :— Some years ago there was quite a bumper crop of cases of sedition. The Government in some Provinces prosecuted newspaper after newspaper—in every case a vernacular newspaper—and Magistrates and Judges lost their heads.

* * * * * * *

It is of the greatest importance to consider what effect these measures had upon the people. The best illustration is afforded by the case of Mr. Tilak. By the time he had been some months in prison, the official panic had, to a great extent, died out. He was liberated after a year's imprisonment. Since he had been duly convicted of spreading disaffection against the Government, he should have been avoided by all who desired to preserve a reputation for loyalty. But the result was precisely the reverse. His popularity was immensely increased by his punishment. Instead of being regarded as a convict, he was looked upon as a martyr. By nature Mr. Tilak is more of a student and a scholar than a political agitator, and his scholarship is recognised and admired by European scholars. But, thanks to his prosecution, he is undoubtedly the greatest political power in the Deccan to-day. His word is law to thousands of educated and earnest Deccanis, and among the people his popularity is boundless.

* * * * * * * *

For the last few months we are becoming familiar with another phase, namely, the manufacture of sedition where none exists. How else can we characterise the most reprehensible aud dangerous conduct of the Eastern Bengal Government and the authorities in that Province ? To say that a Lieutenant Governor and Judges and Magistrates manufacture sedition, sounds preposterous, because they have to suppress and not create sedition. But there is such a thing as driving a people to become seditious, and this is exactly what the officials have been doing in East Bengal. The beginning of the difficulty was very simple. People were excited and indignant on account of the partition of Bengal. Sir Bampfylde Fuller is not a Bengal Civilian, and he came as an utter stranger among them. Finding the people agitated and excited, he should have set about conciliating them, and letting public feeling gradually subside. Instead of doing so, he went strutting and swaggering about, ordering people to present him with addresses and illuminate towns in his honour. This the people flatly refused. In his opinion this constituted a rebellious and seditious act, and his officers took their cue from him. Instead of conciliation, coercion became the order of the day everywhere. A Provincial Conference, the most legitimate and constitutional of public meetings, was broken up by the threat of force, unoffending persons were assaulted and a great popular leader was illegally arrested and unlawfully punished. Religious processions were forbidden and broken up, the right of public meeting and public speech was withdrawn, and the whole Province was treated as if it were in a state of rebellion.

* * * * * * * *

If sedition means discontent, it is being most actively promoted by the action of a number of officials. Will the Government deal with the mischief that may arise or with the source of it ? The people of India are not likely to be seditious unless they are driven to it.

The Dadri case in the Bulandshahr district.

INDIAN PEOPLE, 22nd July, 1906.

12. The *Indian People* (Allahabad), of the 22nd July, says:—The question put the other day by Sir Henry Cotton about the Dadri case reminds us that while questions are frequently asked about occurrences in other parts of India, rarely, if ever, is a question put about anything connected with the United Provinces of Agra and Oudh. While open to correction, we should like to inquire whether a single question relating to these Provinces has been put in Parliament during the last ten years.

* * * * * * * *

We have read the judgment of the Additional Sessions Judge of Aligarh in the Dadri case with much greater astonishment than that of the District Magistrate of Bulandshahr.

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In spite of the fact that the Additional Sessions Judge has modified the order of the Magistrate and even acquitted two of the prisoners, we take stronger exception to his judgment than to that of the Magistrate, because it is absolutely lacking in that balance which gives weight and importance to a judicial pronouncement. It is not only special pleading, but it theorises beyond the record—about the most dangerous thing which a Judge may permit himself to indulge in.

Why should it be assumed, as it seems to have been done throughout this case, that European soldiers are to be believed more than Indian villagers. To any impartial scrutiniser it is evident that there is no ground whatever for such an assumption. The soldiers have not hesitated to tell an untruth, when their statement might compromise them. For instance, they said they never approached the village within 600 yards, the limit prescribed by the military authorities being 500 yards. This statement was clearly disbelieved by the Magistrate.

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Reversing the facts and supposing two or three villagers had happened to kill one British soldier out of a party of fifty or hundred, we do not think it possible that the soldiers would have shown equal self-control.

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In weighing evidence, the Judge experiences no difficulty in attaching credence to that of the soldiers and disbelieving the villagers. He says, in language which is neither felicitous nor judicial :—"In addition to the customary rubbishy *alibi* evidence, the defence produced witnesses who give some sort of account of the death of Bhim." For a Sessions Judge to generalise on "the customary rubbishy *alibi* evidence" is a most unsafe thing. It shows that whenever there is a defence in which a plea of an *alibi* is set up, this Judge regards it with habitual suspicion, for that is what the words "customary" and "rubbishy" mean. We can only say that a Judge who has such settled notions is not judicial-minded.

But there is worse to follow. In another part of his judgment, the Judge says :—"Villagers are probably aware that soldiers are not supposed to shoot close to villages, and it has become increasingly notorious of recent years that villagers are ready (why, it is unnecessary for me to speculate,) to accept any flimsy pretext for interfering with British soldiers, where they imagine that they can do so with impunity. It seems likely that the villagers turned out to drive the soldiers away, not because the latter were doing or likely to do any harm, but simply because they were British soldiers, and, as such, fair game for violence." Where did the Judge find this astounding and most dangerous theory ? Is it anywhere in the record ? Or does it not show that the Judge has been thoroughly schooled and lessoned and drilled by the *Pioneer* ? If it were true that all villagers look upon British soldiers as fair game for violence, does the Judge understand what it would mean ? And if statistics were collected, how many instances of violence to soldiers (beyond mere allegations) could be cited against the actual killing of villagers ? There is no difficulty in realising the fact that this Judge has mistaken his vocation.

CITIZEN,
23rd July, 1906.

Two recent typical criminal cases under section 110 of the Criminal Procedure Code in the United Provinces quoted to show the need for the separation of the judicial and executive functions.

13. The *Citizen* (Allahabad), of the 23rd July, says :—So long as the judicial and the executive functions are not separated, the public are exposed to the risk of manifold evils arising from the anomalous position of the magistrates. As executive officers, they are subordinate to the Local Government, which does not and cannot always exercise effective control over them. From absence of check, they are apt to consider themselves absolutely independent and accountable to none for all that they may do. In their judicial capacity, theoretically they are subject to the High Court. But their pensions and promotions are not regulated by the High Court. Whatever be

the quality of their work, so long as promotion by the rule of seniority continues, they are perfectly safe and can afford to defy the order of the High Court with impunity. If there is insubordination on the part of a native officer, he would either be 'sacked' or suspended, or, at any rate, his promotion would be stopped. In the case of a European officer, however, if any punishment at all is meted out to him, it takes the shape of a light censure. It is this difference of treatment which emboldens him to defy law and authority. It is not always that his vagaries are brought to the notice of the public or his superior officials. Even if they are, a mere record of censure is so absolutely disproportionate to the gravity of the offence that we are not quite sure if this will operate as a wholesome check for the future.

Two recent cases have been brought to our notice in which the District Magistrates of Saharanpur and Bijnor play a very prominent part. One Husaini Khan of Saharanpur was being proceeded with under section 110 of the Code of Criminal Procedure. It appears that, during the pendency of the proceeding, he applied for bail in the Court below, but for some reason or other he did not succeed in procuring his release. He then approached Mr. Justice Richards with an application praying that he might be admitted to bail on lodging Rs. 1,000 cash. This application was granted, and the Court below was directed to release him on bail on his lodging Rs. 1,000 cash. Notwithstanding his Lordship's order, Mr. Bower, District Magistrate of Saharanpur, refused to admit Husaini Khan to bail without his furnishing other security. The act of Mr. Bower in setting at defiance the order of one of the Hon'ble Judges of the High Court to which he is subordinate was not only illegal but grossly improper. Final order having been passed in his case by the Courts below, requiring Husaini Khan to furnish security, he applied for the revision of that order by the High Court. In the course of the argument, it was brought to Mr. Justice Richards' notice that Mr. Bower had disobeyed his order regarding bail. In the concluding part of the judgment, his Lordship made the following observation :—

"I wish to make a few remarks about a matter which occurred while the present application (case ?) was pending. This Court by an order on an application for bail directed that the applicant should be admitted to bail on lodging Rs. 1,000 cash. This was the form of bail expressly asked for by the application. Mr. Bower, the District Magistrate, most improperly and most illegally refused to admit the applicant to bail without his giving other security. It is impossible that Mr. Bower, if he had read the application for bail and the order of this Court together, could have been mistaken. He says that a cash bail is illegal in cases under section 110. This was not security under section 110. It was an ordinary application for bail. Mr. Bower acted with great impropriety in disobeying the order of this Court. I direct that a copy of this judgment be sent to him."

We should like to know what action the Local Government is going to take in this matter. It is no light affair for a magistrate to detain a person in prison in contravention of the order of the superior Court. Besides being contempt of Court, it is a serious infringement of the right of liberty of a citizen. A suspected man is as much entitled to the protection of his Majesty's laws as the most immaculate person under the sun. The detention of Husaini during the pendency of the case was absolutely unjustifiable. In the interest of the public, we are bound in duty to bring this case to the notice of His Honour the Lieutenant-Governor, and we sincerely hope it will not be passed over lightly.

The other case is that of Bakar Husain who under section 110 of the Code of Criminal Procedure was ordered by a magistrate 1st class to enter into recognisances to be of good behaviour for a year in the sum of rupees one hundred with two sureties for rupees one hundred each. The case was heard in appeal by Mr. C. E. Wild, District Magistrate of Bijnor, who dismissed the appeal. We are not in a position to state whether the case was rightly or wrongly decided. Sections 107 to 110 of the Code, enacted with the very best of intentions to ensure peace and to protect the commonwealth from the operations of bad characters, are in a variety of cases made the engines of police oppression. In a large number of cases, the proceedings of the courts below have been set aside by the High Court with very strong remarks on the *modus operandi* of the Police, as also on the evidence adduced by the prosecution, which have been swallowed by the courts below without the least scruple. In the present instance, if the magistrate has erred, we hope and trust the High Court, if approached by an application for revision, will right the wrong. There are, however, certain passages in the judgment of Mr. Wild which appear to us most objectionable. He opens his judgment with these remarks :—"The appellant is represented by two pleaders, which shows that either he has means or has control of funds." Did the fact of the accused person being represented by pleaders influence the decision of the court below ? The magistrate did not think it proper to go into the question as to whether or not the appellant was a man of substance, and the alternative expression that he has control of funds seems to us to be highly suggestive. In this country the education of the masses having been sadly neglected, people cannot manage their own cases, and if they don't engage pleaders, they would be quite at sea. Later on, in discussing the evidence for the accused the magistrate puts in the following delightful sentence : "It brought in Khalil-ur Rahman, who, although an editor, is a respectable man, and whose evidence is entitled to due weight." We are afraid Mr. Wild has done a great violence to his feelings in conceding to Maulvi Khalil-ur Rahman his respectability, notwithstanding the fact that he is the editor of a neswpaper. But all this is nothing as compared with his attitude to the Judges of the Hon'ble High Court, as would appear from the following extracts:—"Great stress is laid on a ruling of Burkitt Judge, in K.-E. *vs*. Ahmad Husain and another, Weekly Notes, February 8th, 1905, page 134. With reference to that ruling, I would observe that the report of the case is an unauthorised and unofficial one, and in particular the head note is presumably incorrect. It would, if pressed, make out that the learned Judge in question had overruled section 177 (3.)" Again, "In K.-E. *vs*. Pribhupal Singh, page 134, W. N., August 1898, which is the basis of subsequent rulings, two judges of the High Court held that the magistrate who has to decide on the fitness of sureties must do so upon evidence and not on reports. The learned judges appear to have evolved this rule for themselves, for there is nothing about it in the Criminal Procedure Code. However there it is, and so long as it stands it must be followed." Again, "The lower Court should follow the procedure indicated above, which not only fulfils the requirements of the law but also complies with the opinion of the High Court." Courts subordinate to the High Court are bound to follow the decisions of the honourable judges with the utmost loyalty and not in a grudging spirit, and then it is nothing short of gross impropriety on their part to make comments and criticisms upon the decisions of the honourable judges. The observations of Mr. Wild, to say the least, are most unbecoming. His Lordship Mr. Justice Burkitt has been referred to simply as "Burkitt Judge." The judgments of the Hon'ble High Court have been carped at as though they were illegal. Even the editor of the Weekly Notes has not been spared. All this shows that matters are out of joint, and they urgently call for correction. If the Hon'ble Judges and their decisions are treated with scant courtesy or with ridicule, this may give rise to deplorable results affecting the administration of justice in these provinces.

INDIAN PEOPLE,
22nd July, 1906.

Institution of a criminal suit by a native pleader against a British military officer at Murree.

14. The *Indian People* (Allahabad), of the 22nd July, says:—The case instituted by Mr. Sewa Ram Singh, Pleader of Rawalpindi, against Lieutenant-Grenfell of the 9th Lancers for assault, will be watched with interest all over the country. Shortly stated, the facts of the case are that both Mr. Sewa Ram Singh and Lieutenant Grenfell were driving down from Murree to Rawalpindi in tongas, and, the horses of Mr. Sewa Ram Singh's tonga being of superior quality, his tonga got a-head of Lieutenent Grenfell's, and this so much provoked the Lieutenant, that, at a certain stage where the horses were to be changed, "the accused came running, with a stick in hand, along the road and assaulted the complainant." The stick dropping from the accused's hand, a hand to hand fight ensued, in the course of which the accused gave the complainant a black eye a scratch on the left ear which bled, and a scratch just below the left knee. He also pulled the complainant by the hair. Lieutenant Grenfell is also reported to have said that he was *Badshah ka dost* and *Lat Sahib hamara,* and to have indulged in similar other expressions of elegance. While awaiting further developments, we hope the attention of the military authorities will be drawn to this case.

INDIAN PEOPLE,
26th July, 1906.

Proceedings of a criminal suit brought by a native pleader against a British military officer at Murree.

15. The *Indian People* (Allahabad), of the 26th July, contains the following :—The criminal prosecution of Lieutenant F. O. Grenfell of the 9th Lancers, under sections $\frac{323}{500}$, 504, Indian Penal Code, by S. Sewa Ram Singh, B.A., LL.B., has excited considerably melancholy interest at Rawalpindi and Murree. At about 12 noon of the 17th instant the court of P. D. Agnew, Esq., District Magistrate at Murree, attracted a crowd of spectators—European and Indian—some British Military officers of high rank having also made their appearance there.

After making the usual preliminary enquiries as to the attendance of the parties and their counsel, the District Magistrate chose to take exception to the presence inside the court room of a barrister-at-law, who, said Mr. Agnew, must make room *for the accused's friends*, because he held brief for neither party. On protest, however, he was allowed to watch the proceedings.

The parties, the counsel, and the accused's friends having taken their seats, the proceedings commenced with a remark by the District Magistrate that the case might be tried as a warrant case. The learned counsel for the accused, however, urged that the proceedings as of a summons case ought to be followed. And on the complainant's counsel pointing out that the case could not but be tried as a warrant case, the accused's counsel impatiently said that the court nevertheless might treat it as a summons case and join as many as sixteen charges at a time. The court, however, overruled the contention, and ordered the trial to proceed as a warrant case.

Mr. A. W. Parker, Advocate, however begged leave of the court to make a few observations on behalf of the accused, and said that he substantially admitted the allegations in the complaint, and regretted that his client Lieutenant Grenfell should have given cause for such a complaint, that there could be pleaded scant justification for assault under the circumstances, and that he had advised his client to tender an unconditional apology to S. Sewa Ram Singh, complainant, and that in fact he had himself handed over Lieutenant Grenfell's written apology to the complainant's counsel the day before. The District Magistrate thereupon desired to see the apology; and Mr. Azíz Ahmad, barrister-at-law, advocate for the complainant, produced the same which was returned after perusal. Mr. Parker continued that he hoped that sufficient amends would be made to the complainant, and a compromise entered into and certified to court, provided only reasonable time were allowed for settling terms.

The learned counsel wound up by pointing out the fruitlessness of going on with the trial, and threatened to stand upon his client's right to be tried by a jury, should the complainant press all the charges.

The District Magistrate looked at Mr. Ahmad, who rose to speak, but, on Mr. Parker's suggesting that the complainant himself might be asked what he had to say to the proposal, S. Sewa Ram Singh mustered up courage to say that compromise was out of the question, for the assault complained of was too deliberate and degrading. He referred to certain words such as *Talím yafta* ironically used by the accused in the course of the assault with the sole purpose of insulting the complainant, and of holding him up to contempt and ridicule—Mr. Parker interrupted by saying that his client scarcely knew Urdu. S. Sewa Singh contradicted Mr. Parker's statement, adding further that the accused had scornfully reiterated the words and emphasised them by paraphrasing them as *Talím paya hua*. Lieutenant Grenfell was heard to mutter naively that he did not know the meaning of the phrase—(It is said that Lieutenant Grenfell has passed the Higher Standard Examination in Persian and Urdu).

Some discussion having ensued, Mr. Parker let fall from his lips a statement which perhaps had better been left unsaid. "Lieutenant Grenfell," he said, "mistook the complainant for a *sais*." This expression, while calling forth a titter from the European spectators, served but to add insult to injury to the admittedly aggrieved complainant.

Nevertheless the proposal for adjournment was agreed to without demur, and the case was postponed for the 3rd August next at Rawalpindi.

ADVOCATE,
26th June, 1906.

Ill-treatment of an under-trial prisoner in the lock-up at Gorakhpur.

16. The *Advocate* (Lucknow), of the 26th July, says:—The other day an under-trial prisoner at Gorakhpur piteously appealed to a Deputy Magistrate to be sent to the Jail instead of to the *havalat*, as he was unable to bear any further ill-treatment to which he was subjected there. The District Magistrate has taken up the matter and is making enquiries.

TOHFA-I-HIND,
18th July, 1906.

Unsatisfactory working of the Agra Tenancy Act of 1901.

17. The *Tohfa-i-Hind* (Bijnor), of the 18th July, says that the Agra Tenancy Act of 1901, which was passed in the teeth of a strong and persistent public opposition, has led to a large increase in the number of ejectment and other kinds of suits, instead of diminishing them as was expected by Government. Under the old Act of 1881, Revenue Courts had to try only those ejectment and other cases which were contested; but according to the new Tenancy Act they have invariably to record the evidence of the patwari in all cases, whether contested or not, and to judicially decide them. This has largely increased the work of not only the courts, but also of the already overworked patwaris; and the result is that revenue cases are generally disposed of perfunctorily. It is therefore high time that Government took steps to diminish litigation between the landlord and tenant, and to establish good will between them. A considerable permanent increase should also be made in the *cadre* of the Provincial Service so as to enable it to cope satisfactorily with the increase in revenue cases.

(*b*).—*Police.*

INDIAN PEOPLE,
19th July, 1906.

A dakaiti case at Allahabad and the subordinate police.

18. The *Indian People* (Allahabad), of the 19th July, says:—The Court of Sessions at Allahabad was occupied the whole of the last week in the trial of the Kydganj dakaiti case, in which five persons had been committed for trial by the Joint Magistrate of Allahabad on the charges of dakaiti, house-breaking, &c. On Saturday, the 14th instant, the case was concluded, and the jury brought in a unanimous verdict of guilty as regards three of the prisoners; the other two being found not guilty by the jury were acquitted by the Judge. The three persons that were found guilty were sentenced, one to three years' rigorous imprisonment and two to two years each by the Sessions Judge on the 16th instant. This case had many peculiar features, and it is to be seen what departmental action is taken by the authorities as regards the police officers concerned, against whom several serious allegations were made by the complainant. We cannot but repeat that it was simply on account of the prompt action taken in the matter by Mr. Straight, the District Superintendent of Police, that the case was brought to a successful issue; the subordinate police officials did not consider the case to be a fit one for *chalaning* (prosecution). The way that the property was alleged to have been looted in a populous part of the city from a house in a public street, in the presence of a number of persons living close by, without any one daring to interfere, was, on the face of it, so preposterous a story that the Joint Magistrate himself was not inclined to take any immediate action in the matter, when pressed to do so by the complainant. But for the capture of some of the stolen property in the possession of one of the accused, a couple of days after the alleged dakaiti, while taking it away in a gunny bag in a covered ekka close to the Colonelganj police station, and for the prompt action taken by the District Superintendent of Police after the capture, the offence would have passed undetected and unpunished.

INDIAN PEOPLE,
19th July, 1906.

A Sub-Inspector of police accused of perjury in Allahabad.

19. The *Indian People* (Allahabad), of the 19th July, says:—A Police Sub-Inspector is undergoing trial in the Court of the Joint Magistrate, Allahabad, on charges of perjury and furnishing false information under sections 193 and 177 of the Indian Penal Code on the complaint of M. Ganga Sahai, Deputy Magistrate. During the last *Muharram* there was some friction between the Hindus and Muhammadans of Sarai Akil in the Allahabad district within the sub-divisional jurisdiction of M. Ganga Sahai. The accused police officer, who is a Muhammadan by religion, is alleged to have taken the part of the Muhammadans and to have made certain reports to the Sub-divisional officer, M. Ganga Sahai, which are alleged to be false and to have been made in the interest of the Muhammadan party. He was examined

as a witness for the defence by one of the Muhammadan accused, a chaukidar subordinate of his, and in course of his statement he is alleged to have perjured himself. The trial is proceeding.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

NASIM-I-AGRA,
19th July, 1906.

An appeal to Sir James Digges LaTouche to have the town at Agra provided with a public library, a public hall and a raised reservoir for the storage of pipe water, before his retirement from the Lieutenant-Governor ship of the United Provinces.

20. The *Nasím-i-Agra* of the 19th July, says that a public library and a public hall are very much wanted at Agra. The people of Agra also generally suffer from insufficiency of the supply of pipe-water, and the only way in which this complaint can be satisfactorily removed is to construct an elevated reservoir for the storage of water, so that the supply of water therefrom, through the pipes, may be constant. The writer therefore requests Sir James Digges LaTouche to have these wants of the residents of Agra removed before His Honour retires.

NAIYAR-I-AZAM,
19th July, 1906.

Protest against the proposed removal of the meat shops from the town at Moradabad to some distance from it.

21. The *Naiyar-i-Ázam* (Moradabad), of the 19th July, referring to the proposal of the local Municipal Board to remove the meat shops in the town at Moradabad and locate them in a market to be especially constructed for the purpose at some distance, strongly protests against the measure as quite uncalled for, and calculated to cause much annoyance to the Musalmans, whose population is larger than that of the Hindus. All the orders that were hitherto issued by the Municipal Board regarding the flagging of the meat shops, keeping them clean and hidden from the sight of passers-by by a thick screen, &c., have been strictly carried out and observed by meat-sellers, and hence there is no fair ground for the removal of the shops from the localities where they have been for hundreds of years. The fact of the matter is that the Hindu members who predominate on the Municipal Board raise the question of removing the meat shops every time a new District Magistrate is posted to Moradabad. Hitherto they have failed in their attempts; and the writer hopes that Mr. Harrison, the new District Magistrate, will also see the sinister motive of the Hindus, and reject the proposal. It will not certainly be fair to remove the meat shops just to please the Hindus without regard to the consequent dissatisfaction and inconvenience of the Muhammadan residents.

The *Nizám-ul-Mulk* (Moradabad), of the 16th July, also protesting against the proposal, observes that the Hindus who have not yet forgotten the past domination of Musalmans in India, bear ill-will towards them, and do not let slip an opportunity to injure them.

The *Mukhbir-i-Álam* (Moradabad), of the 16th July, says that the plea of sanitation on which the removal of the meat shops from Moradabad is urged, is quite groundless, the real object of the Hindus in seeking it being to wound the feelings of the Musalmans.

NAIYAR-I-AZAM,
19th July, 1906.

Adulteration of Indian sugar at Moradabad.

22. The *Naiyar-i-Ázam* (Moradabad), of the 19th July, complains that pure India-made sugar has now become quite unavailable at Moradabad, the dealers in sugar freely adulerating the Indian article with foreign sugar, gram, flour, and treacle. The local authorities should see to the matter.

(e).—*Education.*

INDIAN PEOPLE,
22nd July, 1906.

Appointment of three Europeans to temporary vacancies in the Indian Educational Service in Bengal.

23. The *Indian People* (Allahabad), of the 22nd July, says:—The appointment of three Europeans, one a newspaper correspondent, another connected with a commercial house, and the third, a private tutor to the (children of ?) Sir Andrew Fraser, Lieutenant-Governor of Bengal, to temporary vacancies in the Indian Educational Service in Bengal has formed the subject of several questions in the House of Commons. But there is nothing strange in the whole affair. The Indian Educational Service has of late been showing signs of a deterioration, and if all that is necessary to constitute a Professor for teaching Indian boys is a University degree, and nothing more, the time is not distant when people will

rightly sigh for the days of a Tawney in Bengal, a Gough or Thibaut in the United Provinces, a Wordsworth in Bombay and a Duncan in Madras. It was men like these who taught the earlier generations of Indians in this country since the establishment of Universities, and it will be men like them and not boy Professors, with too much of the exclusiveness of the ruling class, who can truly enlighten the minds and mould the character of the youth of this country.

HINDOSTHAN,
22nd July, 1906.

A suggestion to throw open the new Technical Class in the Engineering College at Roorkee to all students.

24. The Hindi *Hindosthán* (Kálákankar), of the 22nd July, referring to the Local Government's decision to open a Technical Class in the Engineering College at Roorkee, supports the suggestion made in certain quarters that, instead of admitting only such students to the Technical class as are nominated by the District Boards, the admission thereto should be open, as is the case in the Victoria Institute at Bombay, to all students who themselves may be prepared to pay all their expenses. If this suggestion be adopted, it will enable many a promising student to receive preliminary technical instruction at Roorkee, and then to proceed to Western countries to complete their education.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

INDIAN PEOPLE,
15th July, 1906.

Coming election of two Members for the Legislative Council of the United Provinces.

25. The *Indian People* (Allahabad), of the 15th July, says:—The United Provinces seem to have established permanently a reputation for easy-going ways in public life. Within a few months, two of the seats in the Local Legislative Council will fall vacant, and we shall be surprised indeed if even the gentlest ripple disturbs the surface of public interests. It is taken as a matter of course that some men will go into the Council, and so long as some can afford to get in there without disturbing the ease of mind of the electorate, why should anybody worry himself about it? It is to this state of apathy that we have been reduced. And yet we think it is hardly a healthy or promising symptom of life. So far we are not aware of the possible candidates. We take it that the Hon'ble Pandit Madan Mohan Malaviya will have no opponent in the field, and we should indeed be glad to have him in the Council once again. There is no man in these Provinces who has had a better or larger record of public life than he, and those who know how public movements in these Provinces thrive can say how much they are due to his earnest zeal and public spirit. Then there is the Hon'ble Babu Sri Ram to represent the Lucknow group of municipalities. Neither quite a Congress man, nor quite one who is opposed to it, he has, in his own unobtrusive and conciliatory way, acquitted himself as well as it was possible for him to do. Will he have any opponent in the field? We fear not—though we see no reason why Lucknow should not be able to supply a few more names. We for our part believe that Rai Sri Ram himself will see that the best interests of the country demand that a chance should be given to others who may deserve. Monopolies of all kinds have in the long run a degenerating influence, and no feelings of delicacy ought to come in where public interests are at stake. Will Mr. Ganga Prasad Varma stand for the seat? We hope he may be allowed to prove his usefulness to the Province in the Council, as he has done out of it. As for our Muhammadan friends, we regret that those of them who ought to go to the Council, have, for one reason or another, not yet found entrance into its portals. There is, for instance, Mr. Abdul Majid, Barrister-at-law, who is one of the biggest zamindars in the Eastern Districts. Is there no chance for him? We can only be sorry that the Local Government has seldom shown a happy discretion in nominating Muhammadan gentlemen to seats in the Council. We refuse to believe that the Muhammadan community of these Provinces cannot supply men of brains; but perhaps the Government think that it is not convenient to have too many non-official members of brains in the Council.

ADVOCATE,
19th July, 1906.

Mr. Morley, and Sir Bampfylde Fuller's adminstration of Eastern Bengal.

26. The *Advocate* (Lucknow), of the 19th July, quotes Mr. Morley's reply regarding the Sylhet execution case—"I regret to say that my view of these proceedings is that they fall short of the high and exact standard of official duty which the Indian

Civil Service for so many generations has so notably maintained"—and says:—In simple language, Sir Bampfylde Fuller has failed to do his duty: so says Mr. Morley, the superior authority, to the Lieutenant-Governor of Eastern Bengal and Assam, a subordinate. This we take for a plain hint to Sir Bampfylde Fuller to either tender his resignation or submit to be recalled. But will it be so taken by the person affected by the remark? He seems to have developed such a unique indifference to the opinion of people, no matter whether his superior or his subordinate, that one cannot say what he is going to do with the stain put upon his official career. He has the additional misfortune of having up to date put on a record of failures in the new sphere of his activity as in the one he served previous to this. In the one he went counter to the land assessment regulations of the Government of India; in the other he waged a war against students, set Muhammadans against Hindus, and fought against the popular leaders. The way in which the cases in connection with the last affair has ended has been anything but complimentary to his method of handling popular grievances, and to his statesmanship in dealing with large questions The Indian public therefore wait with interest and anxiety for his next move.

INDIAN PEOPLE,
19th July, 1906.

Termination of the contempt of court case against Babu Surendra Nath, and the Anglo-Indian Press.

27. The *Indian People* (Allahabad), of the 19th July, says:—As we fully expected, the Anglo-Indian Press, with the exception of the *Statesman*, and one or two others, has not a word to say about the termination of the contempt case against Babu Surendra Nath Banerji in the High Court, or about the severe strictures passed upon the Magistrate and the Sessions Judge. Compare this conspiracy of silence with the jubilant howl set up in chorus when Babu Surendra Nath Banerji was first convicted by a Magistrate who knows little of law and less of procedure, and whose insolence was both unmannerly and cowardly, since he insulted a man who could not defend himself. This same Anglo-Indian Press frequently dilates on the shortcomings of the Indian Press and suggests improvements, but we should be sorry to see the Indian Press follow the example of the Anglo-Indian Press in its love of fair play. The manner in which the Anglo-Indian Press treats Indian movements and Indian leaders is hardly realised by our people, and until they do so they will never acquire a proper sense of self-respect. Whatever men in authority may say or do, we think they should not be placed on the same level as the irresponsible, ignorant and malicious Anglo-Indian Press, which presents the Anglo-Indian community as much worse than what it is in reality.

ADVOCATE,
19th July, 1906.

A civil suit filed by Babu Surendra Nath and others claiming damages for the late dispersal of the Bengal Provincial Conference by the executive officials at Barisal.

28. The *Advocate* (Lucknow), of the 19th July, says:—In instructing for the withdrawal of the case under the Police Act, the Government of Eastern Bengal was not so much desirous of saving Mr. Surendra Nath Banerji from unnecessary harassment, as of not giving an occasion to the popular party to prove that the proceedings of the Barisal officials were illegal. It was, however, necessary that the legality of the circular issued by Sir Fuller's Government should be tested, and an occasion for this will soon be forthcoming. On 14th July a suit for damages of the value of Rs. 10,500 was filed on behalf of Messrs. Surendra Nath Banerji, A. Rasul, Jatra Mohan Sen, Anath Bandhu Guha, Moti Lal Ghose, Ananda Chandra Roy, Aswini Kumar Dutt and Jotindra Nath Roy Chowdhury against Mr. Emerson and Mr. Kemp, in the 1st Subordinate Judge's Court of Barisal for their maliciously dispersing the Provincial Conference. This means prolonged litigation. Will Lord Minto allow it, or, by impartially reviewing the events and punishing those who were responsible for the outrage, make it unnecessary for the Bengali leaders to prove the illegality of the dispersal of the Conference?

INDIAN PEOPLE,
19th July, 1906.

Dispersal of a *swadeshi* meeting at Chandpur in Eastern Bengal.

29. The *Indian People* (Allahabad), of the 19th July, says:—The position of a ruler who is always in danger of sedition and disaffection can hardly be enviable. There are some men who imagine dangers where there are none, and are always too ready to fight with shadows. Somewhat like this seems to be the misfortune of the members of the ruling class in Bengal. The acquittal of Mr. Banerji does not appear to conclude the farce which has been enacted in Bengal for some time past with such superb skill. There seems to be yet something to follow. The Sub-Divisional officer of Chandpur has now discovered that the seat of sedition has

been shifted from Barisal to Chandpur, and that for a Surendra Nath, whom Mr. Emerson had to conquer, he has to conquer one Dr. Abdul Ghafúr who has been talking *swadeshi* and sedition. The doctor has been asked to hold his tongue—a course of conduct to which Mr. Sarvadhicary would take serious objection—and a meeting has been dispersed. It looks as if there is not only famine of food afflicting the people in those parts of the country, but also famine of commonsense affecting the official classes there.

ARYA MITRA,
24th July, 1906.

Dispersal of a Muhammadan *Swadeshi* meeting at Chandpur in Eastern Bengal.

30. The *Árya Mitra* (Agra), of the 24th July, states that on the 24th June, several thousand Musalmans held a *swadeshi* meeting at Chandpur, at which one Dr. Abdul Ghafúr was to speak, but that the Sub-Divisional Officer caused this meeting to be dispersed by the Police, without any regard for the feelings of the Muhammadans. Will not the Musalmans yet believe that the selfish Englishmen are friends to nobody?

BHARAT JIWAN,
23rd July, 1906.

An appeal to Indians to promote *swadeshism*.

31. The *Bhárat Jiwan* (Benares), of the 23rd July, publishes some Hindi verses, in which the writer appeals to Indians to use foreign articles no more, if they really wish to improve the condition of their country. An Indian should not accept and use a foreign article, even if it is offered him for nothing. It is only after enduring miseries for a long time, that Indians have now hit upon *swadeshism* as a certain means for recovering their lost prosperity, and there is little doubt that if they earnestly promote the cause of the *swadeshi* movement, every one of them becoming its true champion, they will soon be relieved of all their troubles. In conclusion, the writer prays that a day may come when the use of home made articles is advocated in every temple, mosque, church and street throughout the country.

NASIM-I-AGRA,
19th July, 1906.

Sir James Digges LaTouche's career in India.

32. The *Nasim-i-Agra*, of the 19th July, enumerating the various posts which Sir James Digges LaTouche has held in India since he entered the Civil Service of this country in 1867, says that, throughout his whole career, His Honour has always maintained a courteous and amicable attitude towards the people. He has no doubt been always inclined, from the very commencement of his service, to specially promote the well being and prosperity of one particular community (Musalmans); but the other communities were not debarred from the blessings of his beneficent administration. In short, he will leave nothing but good memories behind, when he shortly leaves India, and the writer wishes him a happy voyage to England, and enjoyment of good health for many years to come.

SAHIFA,
19th July, 1906.

Grant of a Kaisar-i-Hind Medal to Nawab Mohsin-ul-Mulk.

33. The *Sahifa* (Bijnor), of the 19th July, says that the recent grant of a Kaisar-i-Hind Medal to Nawab Mohsin-ul-Mulk, far from giving any satisfaction to the Musalman community, has greatly disappointed his friends and admirers. The Nawab, who is a man of high position, deserved a good title in recognition of the services he has rendered both to his co-religionists and to Government. He has been preparing thousands of young promising Musalmans to serve Government as literary men and in other capacities. It is due to his influence and guidance that the millions of Musalmans, who once looked upon Government with distrust, have now become its most loyal subjects and staunch supporters. Some people call him a naturalist, infidel, Christian and what not, for his endeavours to spread English education and loyal sentiments among the Musalmans, and he patiently puts up with all this. But it is a pity that the Government should not, on its part, think fit even to confer a Knighthood on him.

ADVOCATE,
19th July, 1906.

Paper mills in India.

34. The *Advocate* (Lucknow), of the 19th July, says:—There is a regular paper famine in Upper India. This is due to Government orders in the execution of which Indian Mills are engaged. They do not get time to manufacture paper for private presses. Hence many a journal which never used foreign-made paper has been forced against its will to use foreign paper. Many vernacular papers in Upper India have to use cheap coloured German paper or *Badami* paper. We are glad that the *swadeshi* spirit of the Government has brought about this result. We understand that the directors of the Upper India Paper Mill Company have a proposal under consideration to add a third machine. The Gwalior Mill has also been fully repaired and might soon be found in working order. Mirza Hairat,

of the *Curzon Gazette*, Delhi, whose Islámia Printing Company has proved a great success, hopes to get together a capital of rupees two lakhs to start a paper mill. There is no question that there is room for a good up-to-date paper mill in these Provinces Under proper and cheap management it will pay. After driving away cheap German paper out of the country, it will be a pity indeed to allow it once more to enter our markets.

ADVOCATE,
22nd July, 1906.

Mr. Haldane's new Army Scheme, and the military expenditure of India.

35. The *Advocate* (Lucknow), of the 22nd July says:—What is sauce for the goose is not always sauce for the gander. England smarts under the burden of military expenditure for defence. The last Government made heaps of charges impelled by the jingo fever that was on. The Liberals feel it their duty to put some check upon this growth of the military burden which is out of all proportion to the expenditure in other departments. So Mr. Haldane has brought forward a scheme of reduction by which twenty thousand regulars will be asked to quit the colours. As he explained in his speech while introducing the scheme, no reductions would be made in the present strength of the army in India. This at once turned the reduction question into an academic subject for us. But no; Mr. Haldane means to give us some unrest in this matter. We are told by the military correspondent of the *Telegraph* that Mr. Haldane will charge India an additional sum on account of the cost of training recruits for drafts. Mr. Morley's view on partition as a settled fact, the War Minister's wish to add to the military burdens of India, Lord Elgin's inability to protect the rights of His Majesty's Indian subjects in the Colonies, show what we may expect from the present Ministry: small mercies in personal and sectional affairs, but stone for bread in matters affecting racial, and fundamentally administrative problems. Even Mr. Morley will teach us that there is little to choose between a Liberal and a Conservative in the British policy towards India.

ADVOCATE,
22nd July, 1906.

Death of three men in an underground grain store at Deoband, district Saharanpur.

36. The *Advocate* (Lucknow), of the 22nd July, says:—A correspondent writing from Deoband gives an account of an unfortunate occurrence in an underground grain store. A *bania* received some wheat on Thursday evening, and wishing to store it at once he opened his *khatti* and sent a man down to receive and store the grain. Many of these grain stores are very deep and some contain 700 or 800 maunds of grain. After the man had been sent down, nothing was heard of him, and another man went down to see what was the matter. He also was silent, and a third man went down. Again there was silence, and it was eventually discovered that all three men had been overpowered by the impure air in the *khatti*, and, when taken out, they were all dead.

INDIAN PEOPLE,
22nd July, 1906.

A European gazetted officer found drunk and disorderly at Calcutta.

37. The *Indian People* (Allahabad), of the 22nd July, says:—A European gazetted officer, holding a high appointment in a Calcutta office, was taken to a *thána* on Sunday evening for being drunk and disorderly. When handed up before the Police Commissioner, the latter, discovering his official rank, quietly let him off.

CITIZEN,
23rd July, 1906.

Misbehaviour of a drunken British soldier at Jhansi.

38. A correspondent of the *Citizen* (Allahabad), of the 23rd July, says:—On the 13th instant a drunken soldier was going to the cantonment from the Sipree Bazar in Jhansi. As he could walk with difficulty he availed himself of a bullock-cart, which laden with salt was going to the city from the station. Seeing a soldier occupy the cart, the Bania, who owned the salt, thought it safer to get down. When the cart reached the junction of four roads, one leading to the city and another to the cantonment, the driver led the oxen towards the city, but the soldier asked him to go towards the cantonment. When the driver refused, the soldier beat him with a cane. Whereupon the driver got down, separated the oxen from the cart and fled away. The soldier then attempted to leave the cart and in his attempt fell down on the ground. The soldier then proceeded on foot to the cantonment, and when he reached Bairamji's *Kothi* he insulted an Indian lady and pushed her. It is to be regretted that neither the police nor the military officers take any notice of such drunken soldiers.

SANSAR MITRA,
24th July, 1906.

Misbehaviour of a drunken British soldier at Jhansi.

39. The *Sansár Mitra* (Allahabad), of the 24th July, complains that on the 13th *idem* a drunken British soldier, on his way from the Sipree Bazar to the cantonment at Jhansi, kicked and beat with a stick the driver of a cart which was loaded with bags of salt,

for refusing to drive him to the cantonment The cart driver loosened the bullocks from the cart, and ran away. The soldier then proceeded on foot, as best he could, to the cantonment. On the way he dishonoured (*sic*) and beat an Indian woman near one Bairamji's shop. Surely the police and military officers should take due notice of the misconduct of such soldiers.

V.—Legislation.

Nil.

VI.—Railway.

JASUS,
21st July, 1906.

Discharge of the native travelling ticket checkers on the Oudh and Rohilkhand Railway.

40. A correspondent of the *Jdsús* (Agra), of the 21st July, referring to the reduction that is being carried on at present in the subordinate staff of the Oudh and Rohilkhand Railway, complains that while the services of all the native travelling ticket checkers in the Moradabad district have been dispensed with, four or five Eurasian guards (whose posts have been abolished), have been appointed as travelling ticket checkers. This is certainly most unfair.

ADVOCATE,
26th July, 1906.

Reduction of Indian employes on the Oudh and Rohilkhand Railway

41. The *Advocate* (Lucknow), of the 26th July, says :—In the reduction that is going on on the Oudh and Rohilkhand Railway, it is only the low-paid Indian employés who have been made to suffer. So far the hair of not a single European or Eurasian employé has been injured. But even in thus turning Indians out no consideration is paid to the claims of individuals and their past services. Our attention has been drawn to the case of Babu Shambhu Dayal, one of the ticket checkers, brought under reduction. In dismissing him no regard was paid to his past services. He had been employed by the Traffic Superintendent some five years ago, and was promoted to his present appointment in 1905. If his services were not required as a ticket checker, Babu Shambhu Dayal ought to have been sent back to the office, and some new assistant junior to him told to go away. Simply because his last appointment was that of a ticket checker, no regard was paid to the length of his service. What wonder if such treatment adds to the discontent among the railway employés !

ADVOCATE,
22nd July, 1906.

Cashiership of the Oudh and Rohilkhand Railway line.

42. The *Advocate* (Lucknow), of the 22nd July, says :—We understand that Babu Kali Pado Mukerji, cashier of the Oudh and Rohilkhand Railway, has resigned his appointment, and that arrangement for filling up his post is under consideration of the Oudh and Rohilkhand Railway authorities. We are told that the Examiner, Oudh and Rohilkhand Railway Accounts, has offered this appointment to the cashier of the North-Western Railway, Lahore. We do not know this gentleman, but surely we have the strongest objection to such an arrangement. We think the proper course for the Examiner to follow is to invite applications for the appointment, and select the best candidate who is likely to personally supervise the work. The cashier's is an important office. He has to deal with a large number of Railway employés and we do not know if an absentee cashier is likely to meet the requirements.

ADVOCATE,
26th July, 1906.

Cashiership of the Oudh and Rohilkhand Railway.

43. The *Advocate* (Lucknow), of the 26th July, says :—The reasons why Babu Kali Pado Mukerji has been forced to resign the Cashiership of the Oudh and Rohilkhand Railway are not creditable, and it was the duty of the Railway authorities, having regard to the services rendered by Babu Kalipado and his father, Babu Khetter Nath Mukerji, to have asked him to assign reasons why he was throwing up the appointment. He was led to take this step owing to the great insult offered to him a few days ago without sufficient cause. For some time there was a complaint that some coins presented by the Cashier's men at the Bank of Bengal turned out to be base or at times were underweighed. The Police were told that the Cashier was deliberately passing off base rupees on the Bank in the name of the Railway. A search warrant was obtained, and Babu Kalipado was subjected to the indignity of having a search made in his house. This search proved fruitless, and he in utter disgust sent in his resignation, which, we

are told, without even the common courtesy of enquiring why he was giving up a remunerative appointment, was readily accepted by the Examiner. Is this the way to treat old servants who have faithfully served the Railway for two generations?

ADVOCATE,
26th July, 1906.

Strike of the Indian employes on the East Indian Railway.

44. The *Advocate* (Lucknow), of the 26th July, referring to the strike of Indian employés on the East Indian Railway, says:—When all classes of the Indian staff have gone on strike, the situation is grave indeed. It has our sympathy for the simple reason that it is a significant protest against the serious injustice done to Indians by the East Indian Railway Administration by paying them much less than what is paid to Europeans and Eurasians for doing one and the same work, the proportion being much to the disadvantage of our own countrymen.

VII.—Post Office.

CITIZEN,
23rd July, 1906.

Complaint regarding the admission of outsiders in the office of the Inspector-General, Railway Mail Service, in supersession of the claims of those already employed there.

45. A correspondent of the *Citizen* (Allahabad), of the 23rd July, writes:—"Sir—The public are very much indebted to you for the able manner in which you always take up your pen to mitigate the hardships of poor clerks. You also exposed many official vagaries in the office of the Inspector-General, Railway Mail Service. I do not know why you have been silent in this respect for some time. Allow me to bring to the notice of the authorities and of your readers two cases of high-handedness in this office. Owing to the appointment of Mr. G. Prussia, as Officiating Superintendent, 5th grade, a Mr. J. W. Dawes, who was very lately transferred from the Clercial Establishment of the Agra and Oudh Secretariat, was appointed as officiating Stock Manager. Mr. Dawes was only in charge of the Stock Depot for a month or so. With effect from the 7th July 1906 he has been transferred to Burma as a Superintendent of Post Offices, being relieved by a Mr. M. A. Sullivan, a clerk of the Inspector-General's office. This latter gentleman was imported from Madras, when two appointments of Rs. 100 each were created with effect from February 1905. He had been formerly a clerk in the Army Clothing Agency at Alipur, and was once dismissed. He was, however, reappointed on a reduced pay, the understanding being that the period he was out of employ would not count. Finding the Military Department too hot for him, Mr. Sullivan invoked the aid of his friends in the Postal Department. Fortunately for him Mr. O'Brien is very sympathetic and offered him an appointment at once.

You will thus see how outsiders altogether innocent (*sic*) of office work are imported and rapidly rise, the legitimate claims of those already in office being overlooked. That the result of this system cannot but be harmful is evident.

C. N. K."

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

INDIAN PEOPLE.
26th July, 1906.

Alleged intention of the Punjab Government to prosecute the *Pánjabee* of Lahore for sedition.

46. The *Indian People* (Allahabad), of the 26th July, says:—The rumour that the Government of the Punjab contemplate starting a prosecution against our esteemed contemporary the *Pánjabee* has not yet been confirmed, and we hope that it is entirely groundless. In the interest of the Government and the people alike it is sincerely trusted that the Government will not give way to any scare, and act thoughtlessly in the matter. The machinery of law should not be put in motion by the Government against the Press, except when the circumstances are such that such a step is imperatively necessary. As for the *Pánjabee*, all we can say is that its strong and pungent

language has never appeared to us to border upon anything objectionable, and there is no reason why the Punjab Government should be so thin-skinned as to resent strong criticism. For, after all, the *Pánjabee,* assuming that it has been guilty of causing bitterness of feeling between the Indian and European communities, has not been guilty of any crime of a different character to that which is daily committed with impunity by the Anglo-Indian papers some of which have made it their vocation to ridicule, malign and scurrilously abuse even the best of our countrymen and English friends. Do the Government think for a moment that the sort of language which has disfigured the pages of the *Pioneer* and the *Englishman* for sometime back whenever they have had to refer to some of our most prominent men and movements, is really bridging the gulf between the two communities? We do not say that, because some of the Anglo-Indian papers mistake their vocation and abuse their position, the Indian papers should follow suit. But what we urge is that the Government will be extremely ill-advised in making any invidious distinction in its treatment of the two.

ALLAHABAD:
The 30*th July*, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, **United Provinces.**

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Mohsin-ul-Mulk on the relations of Indian Musalmans with the Sultan of Turkey.

JASUS, 14th July, 1906.

1. The *Jásús* (Agra), of the 14th July, says that Nawab Mohsin-ul-Mulk lately wrote in the papers that Indian Musalmans have only religious sympathy with the Sultan of Turkey, and that, should a war break out between the British Government and a Muhammadan power, it would be the duty of Indian Musalmans to fight on the side of the Government against their own co-religionists. Was it due to any pressure from Government that the Nawab was led to pen such an article? This was surely downright sycophancy on the part of the Nawab, and it has given deep offence to the Musalmans in general.

Al Azíz (Agra), of the 28th July, says that though no Indian Musalmans consider the Sultan of Turkey to be their sovereign in any sense of the word, still as he is the protector of the sacred cities of Mecca and Medina and rules over crores of Musalmans in Turkey, Arabia and Asia Minor, he is entitled to be called the *Khalifa* of Musalmans. It is therefore absurd to say that Indian Musalmans can look on an expedition projected against Turkey with equanimity, and not even take the liberty to inform the British Government that a war between England and that country will cause them grief. A correspondent of the *Oudh Punch* (Lucknow), of the 26th July, also takes the Nawab to task for the opinions he has expressed on the relations of Indian Musalmans with the Sultan, and calls him a flatterer and hypocrite.

The Sultan of Turkey and the Muhammadans of India.

OUDH AKHBAR, 30th July, 1906.

2. In the *Oudh Akhbár* (Lucknow), of 30th July, a Musalman correspondent from Sitapur points out that the Sultan of Turkey, though not a *Kuraishi*, should still be regarded as the *Khalifa* of Musalmans, inasmuch as he is the protector of the two sacred places, Mecca and Medina; that the fact of these two cities being in his dominions makes his position much more exalted than that of other Muhammadan sovereigns; and that Muhammadans would not have the same freedom in performing their pilgrimage as they have at present, should the sacred cities in question be under a Christian power. The writer also quotes passages from Arabic books to show that Musalmans are bound, by their religion, to give allegiance to God, the Prophet, and their *ul-ul-amr*, which according to some means the ruler, while others take it to imply the theologians. The writer considers the latter view to be correct.

The Muhammadans of India and Turkey.

AL BASHIR, 31st July, 1906.

3. *Al Bashír* (Etawah) of the 31st July, remarks that Nawab Mohsin-ul-Mulk has, in a number of articles, very correctly stated that the Muhammadans of India have religious sympathy with Turkey, and that those Musalmans, who hold a contrary view, are either servile sycophants, or are not at all in touch with Islam. But he has added very rightly also that Indian Muhammadans have no concern with Turkey as a political power, though he thinks it only natural for them to feel aggrieved at any injury done to the Turkish power. The Musalmans of India have special reasons to sympathise more with Turkey than with any other Muhammadan power. Sympathy for Turkey was excited in the hearts of the Musalmans of India for the first time when the late Sultan Abdul Aziz Khan was, during his visit to England, entertained at the India Office by the Secretary of State as representative of Indian Muhammadans, and was assured by him of their hearty goodwill for him. Again when war broke out between Russia and Turkey, the entire Anglo-Indian Press was unanimous in inducing the Muhammadans of India to sympathise with Turkey, and raise subscriptions in aid of the Turkish wounded in the war. Later on, Mr. Gladstone seemed to regard the extinction of Turkey as the mission of his life; and he began to excite Christians against Musalmans. Then the possession of Egypt by the English, the weakened state of Turkey at the conclusion of the Russo-Turkish war, the outbreak in Armenia, the rebellion in Crete, the war between Greece and Turkey, the general hostile attitude of the English press towards Turkey—all have tended to grieve Indian Musalmans. They moreover felt sorry to see that the Musalmans were oppressed in Russia, Java, Tunis and Algeria, by the various Powers concerned, but not the least sympathy was evinced by Christians for the oppressed. These circumstances led Indian Muhammadans to argue in their minds that, if European Christians could

express their sympathy with their co-religionists in other countries, there was no reason why *they* should not sympathise with their Turkish co-religionists. But their loyalty ought not to be doubted if the Musalmans tell the Government that they would feel aggrieved in case England declared hostility against Turkey. They think they are entitled to point out that the friendship of Turkey is more beneficial to Government than that of France, Japan or Russia.

AL AZIZ,
28th July, 1906.

Egland and Turkey.

4. *Al Aziz* (Agra), of the 28th July, says that, if England does not think fit to change its present foreign policy, she will meet with disaster one day as Napoleon Bonaparte did in the field of Waterloo. The European Powers might have been able to solve the Eastern problem to their satisfaction thirty years ago; but it has now become too difficult a matter, for England or any other single Power. It is true that Turkey is not so great a power now as it was in times gone-by, but still she is formidable enough

UNION GAZETTE,
28th July, 1906.

An appeal to the Musalmans in India and in other countries to contribute towards the cost of repairing the Zubedah Canal in Arabia.

5. The *Union Gazette* (Bareilly), of the 28th July, states that the Sultan of Turkey has formed a committee to raise subscriptions for putting in order the Zubedah Canal in Arabia, which is in a very dilapidated state, and calls upon the Musalmans of India and of other countries to contribute towards the repair of the canal which will be of much use to the pilgrims to Mecca.

AGRA AKHBAR,
28th July, 1906.

The Anglo-Turkish dispute regarding Tabah.

6. The *Agra Akhbár*, of the 28th July, publishes some Urdu verses written by one Agha of Bulandshahr, in which he represents England as holding a dialogue with Turkey regarding their dispute about Tabah. England imperatively asks Turkey to withdraw her forces from Tabah in ten days, or she will punish her with her formidable guns. Turkey, making little of England's threats, says that one European power (Russia) has already had to eat humble pie in a contest with an Asiatic power (Japan), and England would do well not to court a similar disaster at the hands of another Asiatic power. It was therefore useless for England, notorious as she was for her deceitful practices, to intimidate Turkey. England was not at all a fit match for Turkey. The English have a shameful fashion among them, which no really civilized people would tolerate. They allow their wives to be openly in the company of other men in the Hyde Park.

AL BASHIR,
31st July,
1906.

Islam in Japan.

7. *Al Bashír* (Etawah), of the 31st July, says that the inclination, which the Japanese are said to have shown for some time past to adopt Islam as their religion, has attracted considerable notice from many an English newspaper, for English statesmen apprehend therefrom a great political revolution calculated to make Japan the most powerful country in Asia, and to lessen the influence of European powers in the East. The best course, which the editor can suggest to British statesmen in the circumstances, is that they should forestall Japan by adopting Islam as their state religion, and thereby make Great Britain the greatest Power in the world. Happy indeed would be the day when King-Emperor Edward VII, becoming Musalman, came to be called the Khalifa of Musalmans and Commander of the Faithful, and Muhammadans began to pray for him in their *khutba* (congregation service). This religious change, if brought about in England, will lead the British sovereign to be loved and honoured, much more even than the Sultan of Turkey, by the Musalmans on the face of the earth.

ADVOCATE,
29th July, 1906.

Return of one Muhammad Raza Khan of Bareilly from Medina.

8. The *Advocate* (Lucknow), of the 29th July, says :—Muhammad Raza Khan of Bareilly, whose detention at Medina had caused some stir in the Muhammadans of Rohilkhand, has now returned to his home.

OUDH AKHBAR,
1st August, 1906.

A suggestion to the Czar to abdicate his throne in favour of King Edward VII.

9. The *Oudh Akhbár* (Lucknow), of the 1st August, referring to the present unsatisfactory state of things in Russia, observes that it would seem that the Czar is quite incapable of ruling over his people. His Majesty had better abdicate his throne in favour of King Edward VII of England, and retire to private life on a suitable pension; or at least lease out his empire to the British Government or some other Power for, say, twenty years, to establish peace and order therein, which he himself is unable to do.

(b).—Home.

AWAZA-I-KHALQ,
24th July, 1906.

The National Congress and the Musalmans in India.

10 The *Áwáza-i Khalq* (Benares), of 24th July, in an article, headed "the National Congress and the Musalmans in India," remarks that the views of the National Congress are at one with those of the Liberal party in power in England. Why should the Congress be regarded as an unlawful assembly? Are not its leaders such as enjoy social and political distinction in the eyes of the British Government? Are not its members men of whom India can be proud? Can any other assemblage boast of counting, amongst its members, such renowned persons as Mr. Bonnerjee, Mr. Banerjee, Mr. Bose, Mr. Rahmatullah Syani, Mr. Tyabji, Mr. Hume, Mr. Nourojee, Mr. Bradlaugh, Mr. D. A. Wacha, the late Maharaja of Durbhanga, Mr. Romesh Chandra Dutt and others? Have not the orations of the speakers in the Congress stirred the greatest men of Europe? Do not the greatest supporters of the British Government and leading Anglo-Indian papers, like the *Pioneer* and the *Englishman*, credit the utterances of Congressmen with being couched in most becoming and respectful language? Did not such respectable members of Parliament as Mr. Caine express regret at not being able to attend the sittings of the Congress? Then what a pity it is that there are some who consider that the Indian National Congress is not properly constituted, and that its aims are not commendable!

INDIAN PEOPLE,
29th July, 1906.

A suggestion for the National Congress to adopt certain humorous resolutions at its next session.

11. The *Indian People* (Allahabad), of the 29th July, publishes a communication as follows:—SIR—I beg to propose that the following resolutions be passed at the next Indian National Congress, and hope you will be good enough to second them:—

I.—In order to promote administrative convenience, and remove, for all time, causes of bickering on the part of the various religious communities of India on account of the different treatment meted out to them by different Viceroys and Lieutenant-Governors, this Congress, concurring with the Bishop of Lucknow, prays that the work of the Christian missionaries in India may be accelerated by the Government of India converting all the people of India to the Christian religion. Thus the English Government will be established permanently in India.

II.—Whereas it is expedient to check the growth of litigation in India, this Congress recommends to the Government of India that the court-fee on all plaints may be raised, and that Magistrates and Judges may be allowed to charge the successful suitor a sum in payment of their salaries which they may be left free to fix for themselves, and further that all salaries paid to them from the Government Treasury be discontinued.

III.—In order to avoid famine expenditure and also to reduce the number of unemployed agitators, this Congress is of opinion that the Spartan law of old should be introduced into India, and that every native of India, who may be infirm or diseased or of braggart disposition, should, in the interests of humanity and peaceful government, be removed.

INDIAN PEOPLE,
29th July, 1906.

Wholesale exclusion of Indians from the Political Department in India.

12. The *Indian People* (Allahabad), of the 29th July, says:—In the scheme that was recently published for the reconstitution of the Political Department, no one could have failed to notice that of the one hundred and odd names on the list not one is that of an Indian. All appointments in the Political Department are held by either Civilians or Military officers, but not a single Indian member of the Civil Service is employed in the Political Department. It cannot for one moment be urged that Indian Civilians are not sufficiently qualified for the Political Department, and the only inference left open is that Indians are excluded as such, or because they are not sufficiently trusted. This is a state of things that ought to be brought to the notice of Mr. Morley by some member of Parliament. Why are all Indians, even when they obtain a very high place in the Indian Civil Service Examination, kept out of the Political Department? There is no Indian Political Resident, there is not even an Assistant who is an Indian, though Indian Civilians have held the offices of a member of the Board of Revenue and Commissioners of divisions. In all the Secretariat offices belonging to the Government of India and the Local Governments there is not a single Indian. It is clear that this invidious distinction and a disqualification that must be attributed to race cannot be perpetuated, and the sooner the Secretary of State intervenes the better for all concerned.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

JASUS,
14th July, 1906.

Complaint against two revenue officers in Jaipur.

13. A correspondent of the *Jásús* (Agra), of the 14th July, complains that Hamid-ul-lah Khan and Pandit Jai Nath, who are high-placed revenue officers in Jaipur, practise much high-handedness and oppression on the people. They readily dismiss them, and ill-treat their subordinates very much.

JASUS,
28th July, 1906.

Jaipur.

14. The *Jásús* (Agra), of 28th July, deprecating the hostile attitude which Babu Sansar Chandar, the Prime Minister, is alleged to bear towards it, exhorts His Highness the Maharaja of Jaipur to have its issues regularly read out to him, so that he may learn from it how corruption and oppression are rife in his State. His Highness should take special notice of the misconduct of Bálji, Ram Nath, Chand Mal, Govind Singh, Bhim Singh and some other officials. Some of the officers who preside over the criminal courts in the State are not only men of no education, but they are also very old and have almost lost their eyesight, so that they have to be led to the bench. A correspondent of the same paper elsewhere bitterly complains of the tyranny and extortion of one Chaube Baijnath, the *Munsarim* of Dhaula Jagir, who pays rupees ten thousand per annum to Babu Sansar Chandar and Thakur Umrao Singh to allow him to do as he pleases. The Munsarim of Jagir Thathra also misbehaves himself in the same way.

ROHILKHAND GAZETTE,
24th July, 1906.

Suicide committed by Mansab Ali, the District Magistrate, Rampur, accused of bribery, and the Minister.

15. The *Rohilkhand Gazette* (Bareilly), of 24th July, says that Munshi Mansab Ali, District Magistrate of Rampur, finding that the charges of bribery brought against him were likely to be proved, committed suicide by taking opium on the 18th of July. It is strongly suspected that the Minister, who stayed for a long time with the deceased on the last day of his life, had a hand in the termination of his life by poison. The deceased was the right-hand of the Minister. It is also reported that the Minister has resigned making over the charge of his duties to the Chief Secretary. He sent to his home beforehand all that was worth taking away from Rampur.

MUKHBIR-I-ALAM,
24th July, 1906.

Death of Mansab Ali, District Magistrate, Rampur.

16. The *Mukhbir-i-Alam* (Moradabad) of 24th July, says that three different stories are current regarding the death of Mansab Ali, District Magistrate, in Rampur. According to one of these he committed suicide. The second story is that the Minister Abdul Ghafur, fearing some unpleasant disclosures in the course of the trial of Mansab Ali on the charge of bribery brought against him, caused his death by poison. The third story makes the Nawab of Rampur himself responsible for the death of Mansab Ali who knew all about the bad habits and misdeeds of His Highness. The Nawab is reported to have recently seen the Lieutenant-Governor, and to have allowed the Minister to proceed on leave for the present.

The *Rahbar* (Moradabad), of the 28th July, suggests that a commision should be appointed to enquire into the administrative affairs of Rampur, and, referring to the improbability of Minister Abdul Ghafur, who has gone on leave at present, returning to his post, says that Government would do well to see that a man of respectable family and good character succeeds him.

AWAZA-I-KHALQ,
24th July, 1906.

Compulsory education in Baroda.

17. The *Awáza-i Khalq* (Benares) of the 24th July, says that the Government of Baroda has decided that, except in villages whose population is below 500, education will be compulsory. This will entail an additional expenditure of Rs. 3,25,007. Baroda is the first Native State that has resolved upon imparting free education to its subjects.

JASUS,
28th July, 1906.

The Minister in Jaora.

18. The *Jásús* (Agra), of 28th July, withdraws the complaint it published against the *Kámdár* (Minister) of the Jaora State in its issue of the 7th *idem* (*vide* article 4, on page 416 of the "Selections" of the United Provinces for 1906), observing that the information, which was communicated by an enemy of the *Kámdár*, was unfounded.

IV.—Administration.

(a).—Judicial and Revenue.

SAHIFA,
26th July, 1906.

Assault on an Indian pleader by a European military officer in Murree.

19. The *Sahifa* (Bijnor), of 26th July, referring to the assault by Lieutenant Grenfell on an Indian pleader in Murree, observes that the accused, in case he pleads guilty, will be let off with only a fine. Would similar punishment be meted out to an Indian behaving in like manner towards a European?

CITIZEN,
30th July, 1906.

Prosecution of Lieutenant Grenfell by Sewa Ram Singh, Vakil, for assault in Murree.

20. The *Citizen* (Allahabad), of 30th July, says:—With reference to the assault committed by Lieutenant Grenfell of the 9th Lancers on Sewa Ram Singh, pressure is being brought to bear on the complainant to compound the case. From the facts that have reached us it appears that no provocation was offered by the complainant. He was guilty of no wrong either of omission or of commission. The Murree road was not the private property either of the complainant or of the accused, and the former was quite within his rights to drive his *tonga*, even if it overtook that of the accused. But it was gall and wormwood for the Sahib who was no less a personage than "Badshah ka dost" and could say "Lat Sahib Hamara" to see the tonga of a *kala admi* outstrip his. This was followed by the use of the time honoured *lathi*, as an illustration in perspective of the truth of the above. The accused, while admitting the facts stated by the complaint, tries to take shelter under the plea that he mistook the complainant for a *syce*. This amounts to an aggravation. It adds insult to the injury. Even supposing that the complainant was a person of no better social position than a *syce*, was that a reason that he should receive a hammering at the hands of Lieutenant Grenfell, because the latter enjoys the friendship of our Gracious Sovereign, and has labelled the Viceroy with the ticket "reserved?" We have had enough of such cases. Although acts of individual violence, they make the Government unpopular, and we can have no patience with any fresh freak. We do not know if the accused has offered an apology. He has offered a pecuniary compensation to the complainant; and his General has asked the complainant's pleader to plead mercy for the accused. Ordinarily, in such a case, we should have recommended a compromise. If the accused is repentent, offers an unqualified apology and submits to pay a decent pecuniary compensation to the complainant, the matter ought not to be pushed any further. The accused has in his veins the thin blood of youth, and what has happened is the result of his rashness and folly. The complainant has however refused to compound the case. From the duty that he owes to the public, he may be justified in thinking that it is desirable that Lieutenant Grenfell should be made an example of. The purpose of punishment is primarily to act as a check on the future propensities of an accused person; but secondarily, its object is either disabling, retributive or reformative. The ruling race ought to know that the laws which govern this country do not admit of a distinction of colour. With the march of time, people are more and more becoming conscious of their rights, and are not prepared to put up with any lawlessness on the part of any person even though he be *Badshah ka dost*.

OUDH AKHBAR,
28th July, 1906.

Question of the transfer of the High Court to Lucknow.

21. The *Oudh Akhbár* (Lucknow), of 28th July, says that representative meetings were held and resolutions passed at Kheri and Sitapur on 13th and 21st *idem* respectively; recommending that, if the amalgamation of the highest tribunal at Oudh with that for the province of Agra has become absolutely necessary, the combined High Court should be located at Lucknow.

ADVOCATE,
29th July, 1906.

Complaint regarding the Police and the Magistracy in India being generally averse to releasing accused on bail.

22. The *Advocate* (*Lucknow*), of 29th July, says:—Of all classes of people in the world, offenders against law and order have the hardest lot to bear. The very fact that they are accused of having committed some misdeeds, deprives them of the sympathy of the majority. They thus become easy victims of the machinations of the police, and of wrong ideas of prestige on the part of magistrates. And in this country, where the magistrate is not unoften both judge and prosecutor, the fate of the under-trial prisoner is unfortunate to a degree. One very easy way for the police to harass an accused person is to refuse bail, and magistrates

are in a body averse to granting bail easily. The complaint is not without an echo in England, though not in the aggravated form we find it here. As it is, the lynx eye of the Lord Chief Justice has not failed to notice its prevalence. In the course of his charge to the grand jury in a case at the Salisbury assizes, his Lordship is reported to have made the following remarks:—"The Magistrate did quite right in sending cases to the assizes when the prisoners were not on bail, for it was most important that in such cases the trial should take place as early as possible. The attention of the Home Secretary and the Lord Chancellor had recently been called to the fact that bail is not sufficiently granted when there is no great reason to suppose the prisoner would not appear to take his trial. As far as possible, bail should always be given, except in cases where there is a probability of the prisoner's escaping." We commend these very sensible observations to the notice of all trying Magistrates in India. Coming, as they do, from such a high authority, we hope they will carry weight in the proper place.

BHARAT JIWAN,
30th July, 1906.

Assault by a European on an Indian lady in a train between Bombay and Poona.

23. The *Bhárat Jiwan* (Benares), of 30th July, says that a young European, named Albert Dillon, has been convicted and sentenced to a fine of Rs. 200 for assaulting the wife of Professor Gajjar of Bombay, while she was travelling in a second class reserved compartment between Poona and Bombay. The sentence would be much severer if it were an assault by an Indian on a European lady. One does not know when even-handed justice will come to be meted out to Europeans and Indians, irrespective of creed or colour? The *Union Gazette* (Bareilly), of the 28th July, expresses similar views on the case.

CITIZEN,
30th July, 1906.

Frequency of the crime of nose cutting in Azamgarh.

24. The *Citizen* (Allahabad), of 30th July, says:—Cutting off the nose of one's adversary has been a form of retaliation, which may claim for itself the sanctity of custom and prescription. This however has not found favour with the legislature, and people are not competent, in view of the criminal laws of British India, to emphasise their grievance on one's nose as the centre of gravity. Some of the butchers of Azamgarh, annoyed with the treatment they received at the hands of a Meat Inspector, thought that the best way of redressing their grievance was to remove the objectionable nose from the latter's face. They made an attempt but did not altogether succeed. They were prosecuted and punished. This however had no salutary effect on the other members of their profession. A certain number of them recently attacked the same Meat Inspector and cut off his nose. They have been convicted, and a decent sentence of imprisonment has been passed on them. Let us hope this will make them wiser. Another case is that of the *Sarbaráhkár* of the Dubori estate in the same district. He was unpopular with the ryots. He was assaulted by a goodly number of them, and after receiving a jolly good beating, his nose was removed clean from the stump. This was followed by the following incident. A certain person went into the presence of the Sub-Inspector of the neighbouring police station. He deposited the 'nose,' and, with swagger and bravado, described himself as the author of the tragedy. Upon being confronted with the *Sarbaráhkár*, the latter however refused to identify him. Times are sadly out of joint, and we hope the District Magistrate of Azamgarh will put down this form of lawlessness with a strong hand.

(b).—*Police*.

JASUS,
14th July, 1906.

The Kotwal of Etawah firing at two chaukidars.

25. A correspondent, in the *Jásús* (Agra) of 14th July, states that the Kotwal of Etawah, while going his rounds at night, challenged two men who were sitting quietly at some distance, and would not answer. They had a lantern with them, which they concealed when challenged a second time. This led the Kotwal to take them for thieves, and he fired at them. The matter was reported forthwith to the Superintendent of Police who sent them at once to the hospital, and the shots were taken out of their bodies next day. It is alleged that there were some chaukidars with the Kotwal, while he himself was on horseback, so that, if he had suspected the men to be thieves, he could have had no difficulty in arresting them.

NAIYAR-I-AZAM,
26th July, 1906.

Recent order of Government providing for grant of a small *jagir* to those rendering special assistance to the police or magistracy.

26. The *Naiyar-i-Ázam* (Moradabad), of the 26th July, referring to the recent order of Government laying down that land up to the estimated value of Rs. 500, or whose annual rent is Rs. 15, be granted for life or for 25 years to such persons as render special assistance to the police or the magistracy, remarks that as neither the police nor the magistrates enjoy an enviable reputation, people would not generally care to publicly come forward as their spies and protégés.

(c).—*Finance and Taxation.*

BHARAT JIWAN,
30th July, 1906.

Comments on Mr. Morley's speech on the Indian Budget.

27. The *Bhárat Jiwan* (Benares), of 30th July, commenting on Mr. Morley's late speech on the Indian Budget in Parliament, says that, truly speaking, it is the tax on land that presses hard on the people, and not the salt tax as Mr. Morley supposes. As regards the appointment of a Commission to reform the Viceregal Legislative Council, Mr. Morley, does not definitely say what reform he seeks to introduce into that Council. It is a matter for congratulation that Mr. Morley does not consider the demands of the National Congress to be revolutionary in any way; but the question is whether he is prepared to grant any of them. Mere lip sympathy with the aspirations of Indians is useless: they should be accompanied by a desire to promote them. Mr. Morley remarked that it is necessary that "the Government of India must remain personal and English almost absolutely." Does this not mean that the West should ever remain the ruling power and the East slave? There are very few Indians who will be carried away by Mr. Morley's glowing language.

A correspondent of the *Oudh Akhbár* (Lucknow), of the 31st July, is highly dissatisfied with Mr. Morley's refusal to have the salary of the Secretary of State for India placed on the Civil Service estimates. The writer also disapproves of the continuance of a personal Government in India, which Mr. Morley advocates. A personal Government can be useful only when the people have a sovereign of their own race. A republican form of Government will suit India much better than a personal Government.

(d).—*Municipal and Cantonment Affairs.*

ADVOCATE,
29th July, 1906.

The new drains at Benares.

28 A correspondent of the *Advocate* (Lucknow), of 29th July, says:—The new drains constructed with so much care and caution at Benares are still dormant and not worked, simply because the whole system is not completed as yet, and none can tell when it will be completed. But these new underground drains have in many instances created many difficulties, and danger to houses, streets and lanes, inasmuch as the old drains laid according to the requirements of the citizens and bygone circumstances, have, in many places, come in contact with the new ones which obstruct the smooth working of the old existing system of drains, with the result that many house holders find supreme difficulty in clearing their drains, which threaten the foundations of their houses. Some times the streets and lanes are choked up with foul drain water owing to the action of the old drains being hampered by the new ones; and this especially in the rainy season, becomes dangerous to houses. Had the new drainage system been completed, and their working commenced, this dangerous state of old underground drains would never have happened. What is still worse the underground water pipes, which are in contact with the old drains, become contaminated with filthy drain water. Serious complications have been created by the new underground drains, and habitations over them are threatened with downfall. The Municipal Board ought to take some prompt steps to remove this lurking danger in a manner that should ensure the safety of the houses which would otherwise surely be endangered seriously. To our thinking—and many agree with us—the new drainage system should be completed as soon as possible. Our city fathers are supremely indifferent to the fate of their houses, and if they remain callous and careless, they will have to pay dearly for their fault.

(e).—*Education.*

BRAHMAN SAMACHAR,
March 1906.

A complaint regarding the neglect of his duties by the *halqabandi* school teacher at Parichhatgarh, district Meerut.

29. The *Bráhman Samáchár* (Parichhatgarh, district Meerut), for March, received on the 27th July, complains that the teacher of the Government (*halqabandi*) school at Parichhatgarh, district Meerut, spends the greater part of his time in exorcising evil spirits from persons, so that he attends little to his school duties. He keeps a false register of the attendance of scholars. If a complaint is made regarding his neglect of duty, he gets some well-to-do men, whom he serves as an exorcist of devils, to testify to his being a hardworking teacher. If the authorities want to know the real state of things in the school, they should pay it a surprise visit. A private school, called Rám Pathshala, has newly been opened at Parichhatgarh, where good education is given, but the tuition fee is annas eight a month, so that boys of the poorer classes cannot go there; but well-to-do boys readily seek admission into this school, preferring to pay a higher fee here than pay half an anna a month in the other school, where no education worth the name is given.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

AWAZA-I-KHALQ.
24th July, 1906.

Need for the establishment of agricultural colleges in India.

30 The *Áwáza-i Khalq* (Benares), of the 24th July, says that the agricultural condition of this country will be immensely improved if the British Government, taking the needs of the country into consideration, establishes agricultural colleges and universities on the lines adopted by Japan. The outlines only need be taken from Japan and adapted to the requirements of India.

MOHINI,
27th July, 1906.

Rumoured resignation of Sir Bampfylde Fuller.

31. The *Mohini* (Kanauj), of the 27th July, has received news that a rumour is current in Calcutta and other places in Bengal that Sir Bampfylde Fuller has sent in his resignation of the Lieutenant-Governorship of Eastern Bengal. The observations, which Mr. Morley lately made about Sir Bamfylde Fuller in connection with the Udai Patni execution case, amounted to declaring that His Honour was not fit to be a Lieutenant-Governor, and had brought the Indian Civil Service into discredit. Surely if a high-placed officer like Sir Bampfylde Fuller does not give up his appointment when such words, as Mr. Morley used have been uttered about him, there will hardly be an instance of greater shamelessness than this. It is therefore quite probable that Sir Bampfylde has resigned. It is further reported that the people in Bengal are very jubilant at Sir Bampfylde's resignation, holding *harikirtans*, and shouting *Bande Mátaram* in great glee.

BHARAT JIWAN,
30th July, 1906.

Resignation of Sir Bampfylde Fuller.

32. The *Bhárat Jiwan* (Benares), of 30th July, observing that the Bengalis are much delighted to hear of Sir Bampfylde Fuller's resignation, says that if the news is correct, it is indeed good tidings. But who knows what kind of man his successor will be.

JASUS,
28th July, 1906.

A *swadeshi* museum at Agra.

33. The *Jásús* (Agra) of the 28th July, states that the editor has started a museum at Agra, where all sorts of articles of Indian manufacture will be collected. The proprietors of all Indian workshops and factories are requested to send samples. Each article received will be reviewed in the *Jásús*.

OUDH AKHBAR,
26th July, 1906.

***Swadeshi* movement.**

34. The *Oudh Akhbár* (Lucknow), of 28th July, says that, whatever may have been the motives that actuated the partition of Bengal, the results which have followed bid fair to prove highly beneficial to India. The *swadeshi* movement has now spread all over the country, and there is a general tendency to use *swadeshi* articles everywhere. If this movement, for which the people have been preparing for the last 20 years, is kept up, the country will probably once more acquire that prosperity and wealth which led Sultan Mahmúd to invade her 23 times, and which brought about the accidental discovery of America by Columbus.

ADVOCATE,
29th July, 1906.

Growing demand for indigenous sugar in India.

35. *The Advocate* (Lucknow), of 29th July, says:—In Upper India the demand for Indian-made sugar is growing greater and greater. In all big towns of the Punjab and the United Provinces everywhere one subject of talk in the bazars is how to drive away beetroot sugar from India. In Cawnpore over 30 per cent. people have taken a vow not to use beetroot sugar. Sweetmeat-vendors using foreign sugar had to close their shops. The *halwais* are putting up signboards declaring that if anybody should trace beetroot sugar in their shops, they would pay a voluntary fine of Rs. 101. Meetings on the subject were held in the last week in Lucknow. What is more reassuring is that the question of supply is also receiving attention. In Unao, a Cawnpore Marwari firm of Ramnath Baijnath is setting up a big sugar mill. In Cawnpore another Marwari is getting out up to date machinery. In Shahjahanpur the *khansaries* are again up and doing; the cultivators who had taken to poppy cultivation are again growing sugar-cane. In the Punjab two factories are being opened at Lyallpur and Peshawar respectively. The orthodox feeling against cheap sugar is very bitter. It can be driven away in no time if only there is constant supply, and if the cost of manufacture is reduced. The excessive cheapness of German sugar is due to the sudden fall in the demand.

INDIAN PEOPLE,
29th July, 1906.

An alarmist view of the agitation in Bengal, and the alleged need for keeping the British army in India at its present strength.

36. The *Indian People* (Allahabad), of the 29th July, says:—A European, who claims to have considerable knowledge of the country, has written an amusing letter to the *Pioneer*, in which he declares to have seen the spectre of sedition and disloyalty stalking over the country. The *Pioneer* does not think there is anything serious enough to make the Government uneasy: indeed it dismisses the present agitation with supreme contempt. It opines, and here we must say that it is not altogether wrong, that revolutionists cannot be evolved out of such men as are leading the agitation in Bengal and elsewhere. But still the army must be kept at its present strength to preserve internal order. What splendid logic? But why should any one be logical when it costs nothing to be illogical? It seems the Russophobists are fast evolving into Bengalophobists, or else we should not hear, in these days, of the army being kept at its present strength to maintain order in the country. Fortunately there are not many instances of the Gurkhas being called out to maintain the internal order and peace of any town.

INDIAN PEOPLE,
29th July, 1906.

Alleged connection of the strike on the East Indian Railway with the anti-Bengal Partition agitation and the *swadeshi* movement.

37. The *Indian People* (Allahabad), of the 29th July, says:—When the agitation against the Partition of Bengal was first started, the people of Bengal had no idea beyond resorting to the usual method of holding public meetings and petitioning the authorities against the proposed measure.

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By the time the partition had been actually accomplished, a change had come over the attitude of the people affected by the measure. Faith in the efficacy of protests and public meetings had disappeared. The boycott of foreign, and specially English goods had been suddenly introduced and accepted with all the enthusiasm produced by a new remedy. The market was affected; the importers of foreign goods were suddenly left with a large quantity of goods on their hands, for which they could find no market. New orders were not booked, and the manufacturers of Lancashire were threatened with considerable pecuniary loss. About this time the Manchester Chamber of Commerce went out of its way to advise the leaders of the agitation to abandon the boycott. This, if anything, helped to hearten the movement. The negative feature of the boycott movement was supplemented by the *swadeshi* movement, and industries were revived with marvellous rapidity.

Matters were made worse by the appointment of a singularly incapable man as the first Lieutenant-Governor of Eastern Bengal, who, instead of dealing with the situation judiciously; and tactfully, proceeded to suppress the public excitement with a high hand, which had the effect of exasperating the people still further. Reports of the most contradictory description were being circulated on all sides. Several Anglo-Indian papers went on repeating that the boycott movement had dismally failed and the agitation itself was dying out. Sir Bampfylde Fuller and his subordinates were congratulated on their strength and vigorous measures. Then came several sensational incidents, chief among which were those connected with the dispersal of the Provincial Conference at Barisal. And now it is evident that we are not in sight of the beginning of the end. Either the situation has never been properly grasped, or the truth cannot be ascertained on account of the garbled and misleading reports that are being given to the public.

During the last few months strikes have broken out in various parts of the country. In Calcutta the tramway men and printers struck work first, then there have been strikes in Bombay, in the Punjab and elsewhere. In Calcutta an attempt was made to establish a connection, we cannot say with what success, between the strikes and the boycott and *swadeshi* movements. But the most remarkable theories are being circulated in connection with the strikes on the East Indian Railway. A large number of employés on various sections of the line have struck work, and it is being definitely rumoured that the strike is being engineered by the partition agitators. The most sensational reports are being published of the work of the strikers. They are credited with aiming at paralysing the working of the railway, cutting off telegraph wires, threatening those who do not join them, and intimidating European railway officers. And all this is ascribed to the influence of the leaders of the partition agitation and the *swadeshi* movement.

We can easily understand that the chance of discrediting the partition agitators and representing them as a dangerous class has proved irresistible to our Anglo-Indian contemporaries.

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Assuming that the present strike is being organized by the *swadeshi* agitators, can the latter in that case be regarded as powerless and noisy demagogues who make more fuss than anything else? On the one hand we are being persistently told that the agitators represent no one, that they have no following, and that their criticisms should be treated with contempt. In the same breath we are informed that the army should be maintained at full strength, and that the agitators have organised an extensive strike along several hundred miles of railway. Even if we take it that the truth lies in the middle, it is perfectly clear that the leaders of the agitation are by no means to be despised and are not utterly powerless.

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There is so little foresight and judgment among those who are so anxious to involve and discredit the leaders of the partition agitation that it has never occurred to them that if the strike were really part of the agitation the Eastern Bengal Railway system, and not the East Indian, should have been first taken in hand. The Eastern Bengal State Railway runs through the districts most affected by the agitation, and it is worked entirely by Bengalis. A strike on that line would be complete and effective. Why was not that railway taken in hand first? Our conviction is that the leaders of the partition agitation have had nothing to do with the inception of the strike on the East Indian Railway.

CITIZEN,
30th July, 1906.

The Calcutta High Court on Mr. Surendra Nath's prosecution at Barisal.

38. The *Citizen* (Allahabad), of 30th July, says:—Mr. Morley expressed a desire to know what view the tribunals of justice in this land would take of the doings of his Lieutenant in Eastern Bengal. In one case, at least, he can now see that the High Court of Calcutta has, in terse, cutting and contemptuous language, condemned the tactics of the authorities, and the tyranny and oppression that resulted from them. In acquitting Mr. Surendra Nath Banerji, the High Court of Calcutta has done only bare justice to British justice, ordinary common sense and fair play. It has exposed in a most ruthless manner the gross meddlesomeness of the executive, and its tampering with law, and the fundamental rights of individuals and public bodies. Mr. Emerson or Mr. Kemp or Sir Bampfylde Fuller, whoever it be, had no business to meddle, in the first place, with the arrangements of the leaders at Barisal. In the second place, having meddled with them, they had not sense or tact enough to manage their initial folly. After arresting Mr. Surendra Nath, for no reason, they dared to haul him up hurriedly before a too zealous and shallow Magistrate who sentenced him forthwith. The entire proceedings are a shame to the usual formalities that are observed even in the most barbarous land.

There was the High Court after a cunning Sessions Judge had made futile efforts to bolster up the injustice of the stupid executive, but what amount of trouble and expense Mr. Surendra Nath had to bear before he could appear before the High Court, and get justice done! Thanks, however, to the fair fame of British Justice: our people have still one solace, that of getting redress in one tribunal at least. If ever the High Courts in India came to be regarded as deteriorated and demoralised, that would be the worst day both for England and for India.

GAUHAR-I-SHAHWAR, July, 1906.

Larger employment of Musalmans in the public service in the United and other Provinces.

39. *The Gauhar-i-Shahwár* (Lucknow), for July, highly approving of the circular recently issued by the Government of Eastern Bengal, regarding the larger employment of Musalmans in Government service in that Province, observes that the Government of the United Provinces also would do well to take to appointing Musalmans in place of the "bare headed" (Bengalis) who swarm the public offices at present. The writer further expresses a wish that some educated Musalmans of these Provinces be sent for employment to other provinces where, owing to the want of sufficiently qualified Musalmans, almost all public appointments are held by Bengalis.

INDIAN PEOPLE, 19th July, 1906.

Distribution of Government appointments between Hindus and Musalmans during the régime of Sir James Digges LaTouche in the United Provinces.

40. The *Indian People* (Allahabad), of the 19th July, publishes a letter as follows:—"SIR,—In your issue of the 8th July, I noticed, not without a deep sense of regret, 'Observer's' letter. I have nothing to say against the general ideas expressed about the new police arrangement, but it is in connection with a little sentence, perhaps dropped unconsciously, that I want to make a few remarks. I am alluding to the invidious distinction he has thought proper to make between Hindus and Muhammadans. It is, alas! chiefly due to such over-enthusiastic patriots that the two communities are always at daggers drawn with each other. He knows, at least let us hope so, as well as anybody else that no one cares two pins for his criticism, but the pernicious work will have been done all the same.

Taking the assertion on its merits, I am obliged to say that our observing friend has not had much to do with statistics. If he will only take the trouble of finding out how many places are filled up by Musalmans in the judicial department—a service almost monopolised by that community at one time—he will have no occasion to smart under the injustice done in the present case to any great extent.

And after such generous explosions we are expected to be united into one! The present is too thickly hidden in the darkness of selfishness and prejudice to let one cherish any such fond hope! "Pro-congress though a Musalman."

INDIAN PEOPLE, 29th July, 1906.

Distribution of Government appointments between Hindus and Muhammadans in the United Provinces during the régime of Sir James Digges LaTouche.

41. A correspondent of the *Indian People* (Allahabad), of the 29th July, says:—"SIR,—I have seen the letter of a 'Pro-Congress though a Musalman' in your issue of the 19th July. The writer tries to make out that the Muhammadans, far from receiving Government patronage in excess of their dues, have a complaint in the matter, and alludes to the fewer number of Muhammadans in the judicial service. It is no doubt sound policy to be swallowing everything up to indigestion and yet keep complaining of starvation. It needs no effort to prove that the Muhammadans are the favourites of the present *régime*, and that their interests have been promoted right and left, regardless of their number and importance. To everybody having anything to do with a Government office this is plain: but if there is any doubt I shall be satisfied with a return showing the number of Musalmans in the ranks of Deputy Collectors, Tahsíldárs, Naib Tahsíldárs and in ministerial offices before the commencement of the present administration and to-day. Even in the judicial service, the number of Muhammadans, though fewer than the Hindus, is yet larger than what it was five years ago. As the head of the Local Government, and in order to remove misunderstanding for all time, Sir Antony MacDonnell laid down a ratio in which appointments should be distributed between Hindus and Muhammadans. Is that ratio, I ask, being observed?

The Hindus in their desire to maintain friendly relations with the Muhammadans have lost a good deal of ground, and it is time they should give up all false notions and stand up for their rights. It will be in the recollection of everybody what a hue and cry the Muhammadans raised against Sir Antony MacDonnell, and openly charged him with favouring the Hindus, although he did nothing more for them than bare justice. Why do, then, the Hindus hesitate to make their grievances known when their interests are being so ruthlessly sacrificed by Sir James Digges LaTouche? Hindu leaders, Hindu councillors and Hindu newspapers are witnessing the spectacle unmoved in order to humour the Muhammadans.

My friend says "it is, alas! chiefly due to these over-enthusiastic patriots that the two communities are always at daggers drawn with each other." This is indeed a sublime sentiment, and a good dodge to shut up the mouths of the aggrieved. I do not ask that the Muhammadans should be deprived of their share in Government service. I simply ask that both the communities should receive their fair share and nothing more. Why should one community receive more than it deserves at the cost of the other? I do not know what our Muhammadan brethren would have said if they had been to-day as badly treated as the Hindus. The Hindus have always been trying to be friendly to that community, but have never succeeded to any great extent. To the Government, the Muhammadans would run and say, "My Lord, we are not disloyal: it is the Hindus who agitate and question the justice of your actions." To the Hindus, they say "we are considering what line of action we should adopt," while all the time they are benefiting by cajoling the Government and the Hindus. They seldom assist the Hindus in the removal of the disabilities under which both the communities are labouring, but they do not hesitate to take advantage of the positions won by the Hindus. The Muhammadans still say that they have not joined the Congress; nevertheless keeping all self-respect aside they quietly step into the Legislative Councils. They proclaim from the housetops that they have no sympathy with the *swadeshi* movement, yet it is none but Muhammadan weavers who are growing rich at the cost of Lancashire. The Aligarh College has been founded with the donations of Hindu Chiefs and the public; but how many Muhammadans have sent donations to the Central Hindu College, Benares? What is, however, intolerable is that, though benefiting so largely through the Hindus, they make a show of putting the Hindus under especial obligation. I know of a Muhammadan *swadeshi* worker who thinks he is doing some eternal good to Hindus by co-operating with them in furthering *swadeshi* sales. Even my critic signs his *nom de plume* "Pro-Congress though a Musalman," as if he was making some sacrifice by declaring himself in favour of the Congress. No Hindu would choose that *nom de plume*, for it is meaningless, but Muhammadans would not scruple to do any absurd thing for the sake of hoodwinking some short-sighted officials. If the Government of India somehow begin to look with favour upon the Congress, the Muhammadans would to-morrow, by a stroke of magic, become ardent Congressists.

"OBSERVER."

MUFID-I-AM,
24th July, 1906.

A suggestion for holding in India an annual celebration in honour of Ahmad Shah Abdali.

42. A correspondent of the *Mufid-i-Am* (Agra), of the 24th July, does not understand why the Bengalis should hold an annual festival in honour of Shivaji, who was but a selfish, greedy, treacherous and murderous freebooter, and not celebrate Ahmad Shah Abdali who broke the power of the Marathas who had spread confusion and anarchy throughout the country. Besides, Ahmad Shah never practised deceit to throw his enemy off his guard. The writer at any rate, thinks that the Musalmans in India should inaugurate an annual celebration to commemorate Ahmad Shah from next year.

JASUS,
28th July 1906.

The Shivaji celebration.

43. A correspondent, in the *Jásús* (Agra), of 28th July, observes that no Muhammadan with a spark of national pride in him can join the Shivaji celebration. The Hindus, and more particularly the Bengalis, have made a serious mistake in starting this celebration at the present juncture. Shivaji attempted to extirpate the Muhammadans from India. The writer does not at the same time approve of the suggestion made by a correspondent in the *Paisa Akhbar* of Lahore in January last that the Musalmans should take to celebrating Ahmad Shah Abdali. The present need of India is that the Hindus and Musalmans should cultivate goodwill between them, and neither community should do anything that is calculated to wound the feelings of the other. The *swadeshi* movement which Hindus have started cannot successfully be carried on for any length of time, without the co-operation of Muhammadans.

OUDH AKHBAR,
31st July, 1906.

Proposal for the establishment of a LaTouche Bank for the benefit of owners of estates encumbered with debt.

44. A correspondent in the *Oudh Akhbár* (Lucknow), of the 31st July, endorsing the views expressed on the subject by Raja Chandra Chur Singh of Atra Chandapur, in the columns of this paper, dated 9th *idem*, says that the proposed LaTouche Bank, if established and worked in a good spirit, would immensely benefit the landowners whose estates are encumbered with debt.

INDIAN PUNCH,
31st July, 1906.

Singing and playing on all sorts of musical instruments prohibited after nightfall, without permission, at Saharanpur.

45. The *Indian Punch* (Budaun), of 31st July, states, on the authority of the *Akhbár-i-Ám* (Lahore), that Mr. Bower, the District Magistrate, has lately issued an order prohibiting singing and playing on all sorts of musical instruments after nightfall, without permission, at Saharanpur. This order is a source of very great inconvenience to the general public, who experience much difficulty in obtaining the needful permission even on occasions of marriage and other festivals.

INDIAN PEOPLE,
29th July, 1906.

Zamindars of the Agra Province invited by the Talukdars of Oudh to meet them at a meeting in Lucknow for discussing some question of common interest.

46. The *Indian People* (Allahabad), of the 29th July, says:—We shall await with interest the report of the proceedings of the meeting which the Mahamahopadhya Maharaja of Ajodhia has called at Lucknow to-day. The obvious object of the meeting is innocent enough. The conscience of the Taluqdars of Lucknow has now been aroused, and they think they should so enlarge the scope of the British Indian Association as to take their unfortunate brethren of the bigger Province under its wings. Under ordinary circumstances the attempt might appear to have something of the creditable about it; but, having regard to the present Allahabad-Lucknow controversy, some awkward questions suggest themselves to one's mind. Why this sudden exuberance of feeling for the zamindars of the Agra Province? Is it not attempted to throw a bait to these zamindars? Is it not a clever manœuvre to get round the zamindars of this Province, and to get them to lend their support to the advocates of Lucknow in the matter of the High Court question? We shall be indeed happy if our fears prove to be unfounded.

CITIZEN,
30th July, 1906.

Flood at Ballia.

47. The *Citizen* (Allahabad) of 30th July, says:—The river at Ballia has been so overflooded by the recent rains that many houses have been washed away. Many persons have been reduced to a state of abject penury—house, money, cattle being all gone. A few gentlemen in this state had to shift from the town with the members of their families, having but few remnants of their belongings about them.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

JASUS,
28th July, 1906.

The strike on the East Indian Railway.

48. The *Jásús* (Agra), of the 28th July, says that the native employés on the East Indian Railway have probably learnt to express dissatisfaction by strike from the European guards who lately refused to work for three days. The *swadeshi* movement was perhaps one of the exciting causes of this strike. The strike first began in the Sahebganj district, and then spread soon as far as Delhi; but the railway authorities took immediate steps to increase the salaries of their discontented subordinates. The Bengali employés however were not so easily satisfied, and they sent up a long representation containing some very absurd requests, circulating at the same time copies of the representation in other districts. Some of the employés in Delhi got this representation reprinted and submitted it with their signatures to the Agent of the line. This representation, by the way, contained nothing about the grievances of the native guards, probably because they were mostly Musalmans. Mr. Newton, the station master of Tundla, in a short speech pacified his subordinates, and thereby prevented them from going on strike. Similarly the subordinate staff at Agra refused to strike work under the salutary influence of the Station Master.

The writer concludes with the assurance that the Musalmans employés in the district of Delhi are prepared to work wherever the strike may be at its worst.

ADVOCATE,
29th July, 1906.

Strike on the East Indian Railway.

49. *The Advocate* (Lucknow), of the 29th July, says:—When the Indian staff of the Loop Line of the East Indian Railway threatened a strike some days back, the Traffic Superintendent was all courtesy and kindness. He went up to the men, heard them patiently and promised full redress of their grievances. In the end the hopes held out proved mere words plentiful verbiage, and no action.

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The men then submitted a memorial to the General Traffic Manager, requesting him to frame rules as regards their pay, promotion, leave and arrangement of residential quarters, on the lines suggested by them. Failing this, they intimated that their resignation would follow on fourteen days' notice.

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A conference was arranged between the representatives of the aggrieved and the General Traffic Manager. The first meeting was held on Friday, the 20th instant. Mr. Huddleston met the delegates of a number of districts He was given a categorical list of the grievances of the Indian station staff. These were ten in number, and demanded:—(1) General increase of pay; (2) Promotion according to seniority and merit; (3) Station Masters should not be kept at non-lifting stations for more than five years; (4) Better application of leave rules; (5) Punishment should be inflicted by the District Traffic Superintendent after proper enquiry; (6) Matters regarding pay, promotions, etc., should be dealt with by the District Traffic Superintendent; (7) Stations with sidings should have three Assistant Station Masters, and those without sidings, two; (8) Removal of restriction in pass rules regarding the age of children of the staff; (9) Restoration of handling rate to the former rate of Rs. 3 per 1,000 mds.; (10) Protection against the ill-treatment of the Indian by the European and Eurasian Staff, which frequently occurs. The meeting concluded without coming to any conclusion on the first day.

Saturday was one of hard reckoning. The absence of Mr. Dring, the Agent, created some misgiving in the minds of the delegates, and Mr. Huddleston was in a mood that seemed anything but friendly. The discussion hung round the question of pay. The authorities promised some concessions. Then Mr. Huddleston asked one of the delegates if he was satisfied with the proposed arrangements and increase granted. The representative felt he could not give any definite reply without consulting his clients. Similar questions were then addressed to another delegate who appeared in no way satisfied. He assured the General Traffic Manager that he could not guarantee the acceptance of the terms offered, as he himself felt they all fell far short of the demands made. Mr. Huddleston could keep his pent-up wrath no more. He burst into anger and informed the representative last addressed that his services would not be required, and that he would at once be given a month's pay in lieu of a month's notice. Unhappily for all concerned, the petulence shown from a quarter wherefrom better things could be expected had an effect quite the reverse of what was wished for. The delegates did not cower before the General Traffic Manager, but firmly though courteously told him that as all had come in a representative capacity the dismissal of one meant dismissal for all. They then dispersed. The sequel—a strike before its time, precipitated by the tactless way of Mr. Huddleston's dealings in a delicate situation.

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The authorities and their henchmen, the Anglo-Indian press, have at once raised the cry of Babu agitation behind the strike, and for the very best of reasons. They want to secure the big posts for Europeans and Eurasians, but have the responsible work done by Indians on very low wages, irrespective of the fact that prices of articles and ill-will of Anglo-Indians towards Indians have gone up, and the Indian staff, particularly the Bengali employés, are ill-disposed to putting up with both disabilities, unless they make up their minds to "die in harness." And the railway administration in India is no philanthropic or patriotic work. The authorities want to take more than the day's work from the Indian staff, and in an inverse ratio to their wages, and to pat those of their own flesh and blood at the expense of the Indian employés, and expect nothing but praise from all sections in this country for this beautiful arrangement. And as the Indian employés do not agree to this operation to bring about their death by inches, and educated

Indians feel it their duty to aid their less fortunate countrymen in getting only their dues, they are called names, howled at as agitators, mischief-mongers, and what not.

We can assure all railways that any hope of manning their offices and lines purely with Europeans and Eurasians is but moonshine. Such a course would raise the cost of maintenance, and seriously affect efficiency. They cannot do without Indians in India positively. Let them not run against a stone wall, bump against it and fall flat on the ground.

BHARAT JIWAN,
30th July, 1906.

The East Indian Railway strike.

50. The *Bhárat Jiwan* (Benares), of 30th July, commenting on the East Indian Railway strike, remarks that the Railway authorities concerned do not yet seem disposed to remove the causes that have led to it. They are labouring under the impression that it will be possible for them to carry on business without the aid of Indians. As the strikers are purely Indians and chiefly Bengalis, the question is assuming a racial character. The Directors of the Railway are probably not in possession of full and true facts. The *Pioneer*, the *Englishman* and other Anglo-Indian papers are trying to minimise matters by asserting that the strike has not in any way affected the proper working of the line; but the fact is that confusion and mismanagement prevail everywhere: passengers do not get tickets in time, or are given wrong tickets, there have been hair-breadth escapes from collisions, and so on. It is highly expedient that the Directors should take early steps to put an end to the present state of things. Europeans cannot be expected to work as efficiently as Indian employés.

SANSAR METRA,
31st July, 1906.

The East Indian Railway strike.

51. The *Sansár Metra* (Allahabad), of the 31st July, enumerating the various difficulties that Eurasian and European booking clerks are said to find in issuing tickets to passengers, and the inconveniences to which travellers are put owing to the inexperience of the former, remarks that it is almost impossible that the railway authorities should be able to carry on work without the help of Indians; and winds up a lengthy article with the suggestion that the grievances of the Indian strikers should be attended to at an early date.

JASUS,
August, 1906.

Strike on the East Indian Railway.

52. *The Jásús* (Gahmar, district Ghazipur), for August, referring to the strike of Indian employés on the East Indian Railway, says that these men must be very much discontented indeed, otherwise they would not have taken to this extreme course to express their dissatisfaction. It is to be hoped that the Railway Agent will not allow the strike to go on long, so that the line may continue to enjoy the good name it has earned by its past excellent work.

OUDH AKHBAR,
26th July, 1906.

Need for a railway line between Unao and Madhoganj in Oudh.

53. A correspondent of the *Oudh Akhbár* (Lucknow), of the 26th July, urges the need for the construction of a railway line between Unao and Madhoganj in Oudh. The part of the country through which the proposed line will pass is very fertile, and has several large grain marts, so that the line, if constructed, will bring in a large income to Government, and afford the people much convenience in travelling. Government would therefore do well to extend to Madhoganj the recently sanctioned Rae Bareli-Unao line.

ADVOCATE,
29th July, 1906.

Cashiership of the Oudh and Rohilkhand Railway.

54. The *Advocate* (Lucknow), of the 29th July, says:—There has been a slight inaccuracy in our note about the cashier, Oudh, and Rohilkhand Railway. The police had not searched his house, but only his office and staff. The Examiner has however issued notice, and has invited applications for the cashier's appointment.

MUKHBIR-I-ALAM,
24th July, 1906.

Indiscriminate dismissal of employes on the Oudh and Rohilkhand Railway line.

55. A correspondent in the *Mukhbir-i-Álam* (Moradabad), of 24th July, says that the Deputy Traffic Superintendent on the Oudh and Rohilkhand Railway line is making wholesale dismissals of subordinate employés without sufficient reason. He has altogether done away with the posts of travelling ticket checkers, without considering the evils that would ensue from such a course. He has also dismissed a large number of the clerks in his office, and work is accumulating. His Office Superintendent, who is a Bengali of over 55 years of age, is very rough and ill-tempered in his treatment of up-country men, though he is very well behaved towards his Bengali brethren. (Some other papers also complain of the wholesale dismissals of men on the line).

MUKHBIR-I-ALAM,
24th July, 1906.

The contractors for the supply of Indian articles of food at the stations of the Oudh and Rohilkhand Railway.

56. The *Mukhbir-i-Álam* (Moradabad), of the 24th July, says that the complaints which the *Naiyar-i-Ázam* has, for some time been making regarding the supply of Indian articles of food at the stations of the Oudh and Rohilkhand Railway by the agents of Chunni Lal and Muhammad Husain, the contractors, are wholly unfounded, and actuated by ulterior motives.

CITIZEN,
30th July, 1906.

Certain grievances of the clerks in the office of the District Traffic Superintendent, Allahabad.

57. The *Citizen* (Allahabad), of 30th July, says :—On Friday the clerks in the office of the District Traffic Superintendent, Allahabad, besieged Mr. Strachey, the District Traffic Superintendent, and represented their grievances with respect to hard work and starvation pay, protesting against the practice of superseding the claims of deserving men, for which they held their present Chief Clerk, Babu Khetter Nath Chakerburty, mainly responsible. Mr. Strachey had the wisdom to adopt a conciliatory tone, and promised that an increase would be granted to each clerk as soon as the strike was over. The strikers all along the line continue to be the masters of the situation, and are quite sanguine as to the result of the contest. Reports are being circulated through Anglo-Indian papers, containing a garbled account of the affair, with a view to discourage the strikers. But the latter are firm to the dismay of the railway.

MOHINI,
31st July, 1906.

Complaint regarding the excessive overcrowding of the special trains run on the occasion of the late *Kailásh* fair in the Agra district.

58. The *Mohini* (Kanauj), of 31st July, complains that the special trains carrying passengers to the late *Kailásh* fair, held at the distance of two miles from Sikandra in the Agra district, were unusually overcrowded, as many as 26 passengers being huddled together in a single compartment. Surely the railway authorities should have taken steps to provide sufficient carriages against the expected rush of passengers on the occasion.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

OUDH AKHBAR,
26th July, 1906.

Five fanatic Kabulis at Lucknow.

59. The *Oudh Akhbár* (Lucknow), of the 26th July, states, on the authority of a local correspondent, that a few days ago five Kabulis appeared in Muhalla Narahi at Lucknow, and gave out to the Sunni residents that they were, by the order of the Sultan of Turkey, making a tour in India with a view to compelling all Sunnis to clip their moustaches, and regularly say their prayers in mosques. They further asserted that they held a document authorising them to do so, signed by all the Musalman rulers as well as by Emperor Edward VII. The Kabulis, began to seize Musalmans on the public roads, and to clip their hair and their moustache, whipping into compliance those who did not willingly submit to this operation. They even dragged some Musalmans out of their houses, with the result that their action has created quite a panic among the Sunni Musalmans. The Kabulis are at present staying in the Sadar Bazar or Aminabad. The police do not appear to have taken any action yet against the fanatics.

RAHBAR,
28th July, 1906.

Alleged stoppage of the meetings of the *Dharma Sabha* at Moradabad.

60. The *Rahbar* (Moradabad) of the 28th July, referring to a communication that recently appeared in the *Amrit Bazar Patrika* (Calcutta), complaining that the district authorities had stopped the meetings of the local *Dharma Sabha* at Moradabad, says that the complaint is quite unfounded. In the course of his lecture one day a member of the *Sabha* remarked that men like Gokhale, Tilak and Surendra Nath were fit to be worshipped, to which some members took objection; and then one of the latter probably made some complaint to the police authorities on the subject. The result was that the Assistant Superintendent of Police paid a visit to the temple where the *Sabha* held its meetings, and made enquiries as to the name of the *Sabha*, its object and the name of its Secretary. Beyond this he did nothing. As the temple was not the property of the *Sabha* the owner has since then disallowed the latter to hold its meetings there any more.

IX.—MISCELLANEOUS.

AGRA AKHBAR, 28th July, 1906.

Suggestion to the editors of native newspapers for organising a committee to exercise check on the conduct of their papers.

61. The *Agra Akhbár*, of 28th July, expresses regret that certain native newspapers should be so extravagant and reckless in their criticisms of Government measures as to bring the entire native press into bad odour with the Anglo-Indian press and Anglo-Indians. The writer is afraid lest the papers whose tone is moderate should come to grief along with those indulging in rabid denunciations, and suggests that a committee should be organised by the members of the native press, whose duty should be to exercise some check on the conduct of their papers.

ALLAHABAD :
The 6*th August*, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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[*CONFIDENTIAL.*]

No. 32 of 1906.

SELECTIONS

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I.—POLITICS.

(*a*).—*Foreign*.

The teaching of Koran in Algeria and Aligarh.

AL BAYAN,
22nd July, 1906.

1. THE *Al Bayán* (Lucknow), of 22nd July, remarks that the Government of France has abolished the teaching of Koran in the Muhammadan schools of Algeria, and has closed certain mosques where the Koran used to be taught in particular. It has been announced officially, that schools are to be opened in every city for imparting education in French and Arabic. The editor sees nothing strange in this information, as rumours are afloat in India likewise that Government wishes to have the English and Arabic languages taught in the Aligarh College under its supervision, so that such of the schools where religious education is given to Muhammadans may cease to exist. He thinks however that this rumour is unfounded.

Prohibition of teaching the Koran in the schools and mosques in Algeria.

ROHILKHAND GAZETTE,
1st August, 1906.

2. The *Rohilkhand Gazette* (Bareilly), of the 1st August, observing that though various nations have long been doing all in their power to injure Islām, the latter has continued to hold its own, and to benefit mankind by its moral teachings. France has lately prohibited the teaching of the Koran in the Muhammadan schools and mosques of Algeria. This is surely due to religious prejudice and hatred. The Sultan of Turkey, on the other hand, allows complete religious toleration to Christians in his dominions. God cannot allow His Muhammadan subjects to be long oppressed by France and other countries in this way; and He is sure to soon visit with His wrath those who are always devising means to prevent the spread of the holy Muhammadan religion.

The Sultan of Turkey, and the Musalmans.

MUFID-I-AM,
1st August, 1906.

3. A correspondent in the *Mufid-i-ám* (Agra), of the 1st August, who puts his thoughts in the shape of a dream, announces that the present Sultan of Turkey is a *Qutub* who, according to the views of Muhammadan theologians, dispenses good and evil to all created beings according to their deserts, in consonance with the will of the Almighty. Such a *Qutub* comes into existence from time to time according to the requirements of the world. The writer is glad to find that the Sultan of Turkey is the selected *Qutub* at present, and thinks that it is on this account that the conduct of all Musalmans is at present characterised by a zeal for bettering their condition, and by a strong faith in the Sultan.

(*b*).—*Home*.

Advice to politicians.

PUBLIC NEWS,
for July, 1906.

4. The *Public News* (Meerut), for July, deprecates the attitude of certain agitators, who find fault with the British administration whether rightly or wrongly, and instil in the minds of youths zeal and a feeling of hero worship by impressing on them the deeds of Garibaldi, and Sivaji. It suggests that the actions of Government should not be scrutinized with an eye of suspicion, and cites the case of a certain constable in Meerut who was noticed making inquiries about the newspapers that a certain gentleman there received.

Indians in the Transvaal.

AL BASHIR,
24th July, 1906.

5. *Al Bashir* (Etawah), of the 24th July, remarks that England holds out threats of war if any of its subjects are oppressed in Arabia or Turkey. The same attitude is adopted in case of the oppression of Indian subjects in Persia, Arabia, or Afghanistan, but the Government of India finds itself helpless in the case of oppression of its subjects in British colonies. This is what happened in respect of the Transvaal. But now that the Transvaal is under the British Government, Mr. Morley lately made a statement in Parliament that the Indians in the Transvaal will receive better treatment, and that he will assist the Government of India in the matter.

The attitude of English representatives towards Egyptian newspapers.

AL BASHIR,
24th July, 1906.

6. *Al Bashir* (Etawah), of the 24th July, remarks that the publication of two weekly journals in Egypt has been stopped, owing to their containing certain inflammatory cartoons in connection with the Tanta affairs. Certain philanthropists in England deprecated the action of the representatives of their country in Egypt; but their voice proved too weak to produce any beneficial results.

NIZAM-UL-MULK,
31st July 1906.

Indian element in the India Council in England.

7. The *Nizám-ul-Mulk* (Moradabad), of 31st July, hails with delight the news regarding the proposed appointment of a distinguished Indian in the India Council in England, and announces that Mr. R. C. Dutt is the first Indian on whom this honour is to be conferred.

ALIGARH INSTITUTE GAZETTE,
1st August, 1906.

The representative element in the Legislative Council.

8. The *Aligarh Institute Gazette*, of 1st August, referring to Mr. Morley's remark in his Indian Budget speech relating to the extension of the representative element in the Legislative Council, points out the desirability of appointing Hindu and Muhammadan representatives in proportion to the population of each community, leaving the low class Hindus like Chamars and Kolis out of consideration, inasmuch as they are Hindus only nominally; and are connected almost equally with both sections of Indians. This will give a proportion of two Hindus to one Muhammadan.

AL BASHIR,
7th August, 1906.

The Muhammadan element in the Congress.

9. *Al Bashir* (Etawah), of 7th August, remarking on the speeches of Mr. Gokhale and Mr. Naoroji criticising the speech of Shaikh Abdul Kadir delivered on the subject in the Indian Association, expresses dissent with their remarks regarding the equal distribution of high posts between Hindus and Muhammadans. It remarks that these gentlemen clamoured only recently over the somewhat unequal distribution of posts held by Tahsildars and Deputy Collectors, the Muhammadan element slightly preponderating at the time. He also reminds us of the tyrannical sway of Sir Antony MacDonnell who was extolled for unjustly curtailing the number of Muhammadan Tahsildars and Deputy Collectors and conferring the vacancies thus created on Hindus.

The outcry raised over the partition question in Bengal is the result of similar ideas.

HINDUSTANI,
8th August, 1906.

Muhammadans and the Congress.

10. The *Hindustáni* (Lucknow) of 8th August, adverting to Shaikh Abdul Qadir's speech in the London Indian Association, remarks that the speeches of Mr. Justice Amir Ali and Mr. Theodore Morrison are not less interesting than that of Mr. Gokhale.

MUFID-I-AM,
8th July, 1906.

The tomb of Bahadur Shah at Rangoon, and the Government of Burma.

11. The *Mufid-i-Ám* (Agra), of 8th July, received on the 2nd August, quotes some passages from the correspondence that passed between one Abdus Salam Rafiqi and the Government of Burma regarding the question of repairing the tomb of Bahadur Shah the last Delhi king buried at Rangoon, and regrets to find that the Government has not only refused to repair the tomb at its own cost, but has also declined to permit any private gentleman to do the same. The late Lieutenant-Governor held out some hopes in the matter to Mr. Rafiqi, but his successor is unwilling to consider the claims of Bahadur Shah, either as a king of Delhi or as a great Urdu poet. The late Amir Abdul Rahman Khan of Kabul has noted in his autobiography that no reliance should be placed on the British Government, for its policy changes with the change of its rulers. The question of repairs to Bahadur Shah's tomb is a fair illustration of this remark.

II.—AFGHANISTAN AND TRANS-FRONTIER.

RIYAZ-I-FAIZ,
28th July, 1906.

The visit of the Amir of Kabul to India.

12. The *Riyáz-i-Faiz* (Pilibhit), of 28th July, does not approve of the invitation to the Amir of Kabul, on the ground that Eastern Bengal is at present famine stricken, and India will be charged with the expense incurred by his visit, as has been the case on the occasion of other royal visits to India and of the visit of the Sultan of Turkey to England.

AWAZA-I-KHALQ,
1st August, 1906.

The proposed visit of the Amir of Kabul to India.

13. The *Áwáza-i-Khalq* (Benares), of the 1st August, with reference to the proposed visit of the Amir of Kabul to India remarks that his subjects may not like the idea of his becoming too intimate with the Government of India, and he himself may not like to come to India leaving Kabul in the hands of his brother, Nasrulla, who has recently returned from England after receiving some training in politics. The writer is afraid that India will be burdened with the expenditure to be incurred on the Amir's visit, as has been the case on previous occasions.

III.—NATIVE STATES.

NIZAM-UL-MULK,
31st July, 1906.

The state of affairs at Rampur.

14. The *Nizám-ul-Mulk* (Moradabad), of 31st July, states that now that Maulvi Abdul Ghafur Khan has left Rampur, stories of all sorts are afloat. Maulvi Abdul Ghafur Khan is said to have been under the impression that the Nawab dared not interfere with his doings. Some say that he got a share in the profits from the excise lessees, and from purchasers of villages sold by auction; some allege that he took a large amount of money on the pretext of making a search for Zia-ul-Haq the pamphleteer, and of securing his arrest; others again allege that the quantity of timber sent out of the state by the minister and by Mansab Ali was so large that a sum of seven hundred rupees had to be paid by them on account of octroi duty.

On the other hand Abdul Ghafur's party alleges that though the Nawab kept up appearances, yet such things as were done to bring the minister into odium happened with the knowledge and connivance of the Nawab.

The death of Mansab Ali is said to be due to suicide by poison committed according to some, in consultation with the minister; others said that it had been encompassed by the Nawab's party to save the Nawab from exposure. There is yet another version, that he died of heart disease.

It is alleged that Muti Ahmad is in trouble owing to his friendship with the late Mansab Ali, and the minister, and that Haider Husain's misfortunes are the result of his endeavours in securing the arrest of Zia-ul-Haq the pamphleteer.

NAIYAR-I-AZAM,
5th August 1906.

Rampur.

15. The *Naiyar-i-Ázam* (Moradabad), of 5th August, points out that the minister has purchased a village worth eighty thousand rupees in the Moradabad district, and built a house which has cost several lakhs in Meerut. It suggests that considering that the sum total of his pay ever since Abdul Ghafur began as a constable cannot cover this amount, the village should be confiscated and made over to the Rampur State.

ADVOCATE,
9th August, 1906.

The Rampur Ministry.

16. The *Advocate* (Lucknow), of 9th August, says:—However Maulvi Abdul Ghafur might try to conceal the fact, the vernacular papers of Mosadabad insist that Mansab Ali is one of his near relations, and that his departure from the State is not simply due to his illness. Be that as it may, if the Local Government be again asked to lend the services of one of its officers, it should take greater care in making the selection, and see that the man so selected is of decent education. Now that the pamphleteer Zia-ul-Haq is under arrest and his trial is to follow soon, the Local Government should take measures to enquire if there was any truth in the allegations made by him. Such an enquiry is necessary, not only in the interests of the Nawab of Rampur, but in that of the Government also. Zia-ul-Haq has moved the Government of India, to transfer his case from the Courts at Rampur to the British Courts. But it seems no orders have been passed on the application.

INDIAN PEOPLE,
2nd August, 1906.

The *Indian People* on Residency Surgeon's humorous inducement of the married women at Udaipur to evacuate their houses during the prevalence of the plague.

17. The *Indian People* (Allahabad), of the 2nd August, says:—The following paragraph appears in the report on sanitation, dispensaries and jails in Rajputana: '*A propos* of giving advice, the Residency Surgeon at Udaipur laughingly promised the married women of the capital that they would all have male children next year if they vacated their houses and went into camp for two months until the plague subsided, and their houses were disinfected. The women were delighted at the prospect held out to them, and said they would go into camp every year on these terms. I visited the camps several times and found them perfectly contented and happy in spite of the cold weather, and I feel sure that all male children born within the next twelve months in the city will be put down to the camp episode.' The doctor who writes in the first person singular is the Residency Surgeon of Ajmer. What is the difference between these doctors and the witch doctors who promise impossible cures? The poor savages at least profess to believe what they practise, but these doctors have practised what is nothing but a heartless joke which is certain to be ultimately found out by even the simple Udaipur folk. We do not think specious promises of this kind should be made or approved on any account.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

HINDUSTANI,
1st August, 1906.

The transfer of the High Court.

18. The *Hindustáni* (Lucknow), of 1st August, notes that a public meeting was held at the *Shah Mina ka maidan* on the evening of the 1st instant; and it was resolved, that should the High Court and the Judicial Commissioner's court be amalgamated, the new High Court thus formed, should be located in Lucknow, and that a deputation be sent to lay this representation before Government. Chaudhri Nasrat Ali, Khan Bahadur, and Rai Din Dayal were the prime movers of this meeting, and it was presided over by Mahant Sant Bakhsh Singh, Talukdar.

OUDH AKHBAR,
3rd August, 1906.

The High Court.

19. The *Oudh Akhbár* (Lucknow), of 3rd August, in dealing with the question of the amalgamation of the Judicial Commissioner's Court with the High Court refers to the concessions made infavour of Lucknow ever since the mutiny, and to the understanding arrived at between the Government and the large and powerful body of the Talukdars of Oudh on the subject. The proceedings of the majority of the meetings held at various places, and the opinions of newspapers are in favour of the location of the combined High Court at Lucknow. Even a section of the Allahabad community holds similar views. Lucknow is a city of great historic importance, and stands second to Delhi alone in this respect. The cost of a new building in Allahabad will by far exceed that in Lucknow. It will besides be difficult to select a proper site in Allahabad: but not so in Lucknow. The employés in the High Court will be able to secure houses at a much lower rent in every quarter of Lucknow, where food is not only much cheaper, but can be purchased at one's own door. It is to be hoped that the promises made by the Government to the residents of Oudh, and all other connected matters will receive due consideration before the final decision of this question. The transfer of the Judicial Commissioner's Court to Allahabad will be opposed to public opinion and the principles of Government It will be viewed as an act of extreme hardship and the large body of the Taluqdars of Oudh will become distrustful of the sincerity of Government.

The *Tuhfa-i-Hind* (Bijnor), of 4th July, takes a different view and thinks that the Judicial Commissioner's Court should have been amalgamated with the High Court at the time of the amalgamation of the Provinces. Lucknow is properly speaking not a central place, and besides the High Courts at Calcutta, Madras, and Bombay do not occupy central sites. The High Court at Allahabad has greater facilities for the disposal of cases on the original and appellate side than it can have in Lucknow, and the fact that owners of house property have sufficiently benefited in the past to sustain any real loss is no sufficient argument.

The *Riyáz-ul-Akhbár* (Gorakhpur), of 1st August, advocates the transfer of the High Court to Lucknow, and among other reasons in support of its view, points out that Lucknow is a railway centre, and much difficulty will ensue, if a Bench of the High Court is established in Lucknow, and the several offices concerned remain in Allahabad; that socially Lucknow is the greatest centre in the United Provinces: it contains the largest cantonment, and not being a centre for large religious gatherings, can be expected to remain free from plague. It is closer to Naini Tal, the seat of Government during the hot weather; it contains the largest number of schools in the United Provinces, has been unanimously selected as the proper place for the new Medical College, and will amply accommodate the new comers from Allahabad.

INDIAN PEOPLE,
5th August, 1906.

The Lieutenant-Governor's recent reply to the Oudh Talukdars' deputation at Lucknow regarding the question of the transfer of the High Court to Lucknow.

20. The *Indian People* (Allahabad), of the 5th August, referring to the Lieutenant-Governor's recent speech at Lucknow, regarding the question of the transfer of the High Court to Lucknow, says:—It is no use for the Government to take shelter behind the plea that the High Court at Allahabad wanted a new building and an additional Judge. The whole responsibility for this agitation lies with the Government and we must confess to a sense of great disappointment at the manner in which it has been dealing with the question. Has not the Government got the courage to say

what it does really think about the matter? Let the Government say that it wants the amalgamated courts to be at Lucknow or Allahabad, and wait for public opinion. There seems to be absolutely no justification for giving rise to a controversy and then telling the people, "Oh! You have been quite mistaken, we don't want you to discuss what you have been discussing, you had better think of the real issue now." We should not be surprised if after this speech of Sir James LaTouche the agitation were to take a new turn and add to the bitterness of feeling which it has already created. It seems to us that the people know their mind very well and it is the Government alone which seems not to know its mind, or at any rate it is not disposed to express its mind in the matter.

ADVOCATE,
5th August, 1906.

Question of the amalgamation of the Oudh Judicial Commissioner's Court with the Allahabad High Court, and of the location of the amalgamated Court.

21. The *Advocate* (Lucknow), of the 5th August, referring to the Lieutenant Governor's recent reply to the Oudh Bar Association at Lucknow, regarding the amalgamation of the Oudh Judical Commissioner's Court with the Allahabad High Court and the location of the amalgamated court, says:—We are afraid that there has been some misunderstanding and the position now taken up by Sir James LaTouche is a position which was never properly understood by the people. The press *communique* issued by the Government had declared that in the opinion of the Government the best solution of the problem of the reform of the judicial administration of these provinces was amalgamation of the Allahabad and Lucknow Courts, and that the only question for decision was whether the amalgamated High Court was to be located at Lucknow or Allahabad. Public opinion has declared itself on the point. Had it been invited to discuss the advantages of a solution, the wisdom of which was apparent to the Government, it would have done so. There was no necessity for the public to discuss the point when the Local Government had in two *communiques* declared its own opinion and that of the Government of India, that the amalgamation of the two courts was necessary in the public interest. Even the Taluqdars who had all along said that they were opposed to amalgamation, did not offer any opposition at the present moment to amalgamation, knowing as they did, that the Government of India and Local Government were of one mind on the point, and so they must yield to the inevitable.

* * * * * * *

The position that, if the people do not express themselves in favour of amalgamation, there should be none, though required for the welfare of the United Provinces, raises many questions. Did the Government consult the people in carrying out the amalgamation of Oudh with the then North-Western Provinces? When the Revenue codes of the two provinces were amalgamated, was any occasion given to the people to express their opinion? When the jurisdiction of the Board of Revenue was extended to Oudh, nobody in the province of Agra nor any one in Oudh was consulted. The people, however, like the arrangement, because it has been to their advantage. They will prefer a single court to separate courts because it will be to their advantage.

* * * * * * *

Will the declaration that the present state of things should be allowed to continue give any satisfaction to the general public? Is it in the interest of the United Provinces as a whole that there should continue to exist two High Courts, one at Allahabad and the other at Lucknow, within a distance of 120 miles? These questions have to be clearly answered; and answered not in the interests of a handful of gentlemen whether they be members of the Bar at Allahabad or at Lucknow, whose interest might suffer by the removal of the court from one place to another, or in the interest of house-owners of either city. These questions have to be answered in the public interest, in that of the masses of the people. Their answer to the question will be for one instead of two High Courts in these Provinces. How is it possible that there should be any other reply than this? To declare that the present arrangement is good, that it helps the better administration of justice, is to make an allegation which is quite opposed to public feeling.

* * * * * * *

There is a general dissatisfaction throughout the Province with the civil justice imparted in Oudh Courts. It means no reflection on the officers presiding over these Courts, but on the system under which they are working. The dissatisfaction will continue so long as at the head of the Court in Oudh continues to be a civilian Judge. Whenever we have a conscientious Judge who cares less for the quantity of work done than its quality and is not unmindful of the nature of justice administered, the dissatisfaction is at the lowest ebb; when we have men who care more for a clear file than for the consciousness whether the people who come to the Courts go home satisfied with the justice given to them, or find little difference between the disposal of an appeal and drawing of a lottery, the discontent is great.

* * * * * * *

The Government may shelve the question for some time to come, but it will be a great mistake to keep it longer in an unsettled state.

The reply given by Sir James Digges LaTouche, the probability hinted by him of the smaller being attracted by the bigger, may lead only to one consequence, that is to a greater effort on the part of the Taluqdars and people of Oudh, as also on the part of the people of the Agra province, who declare that the location of the amalgamated High Court at Lucknow will be of advantage to them, to continue the agitation so as to assure the Government that they do want amalgamation and that too at Lucknow. The agitation will gain strength in favour of amalgamation. Sir James Digges LaTouche cannot open the question now in the remaining months of his term of office. But the supporters of amalgamation must prepare the ground and must have the support of public opinion, when the question is opened next and, let us hope, for the last time for final settlement.

* * * * * * *

HINDUSTANI,
8th August, 1906.

The amalgamation of the High Court.

22. The *Hindustáni* (Lucknow), of 8th August, referring to the speech of His Honour the Lieutenant Governor, in reply to the deputation from the Bar Association of Oudh, remarks that it was expected that the question would come to be finally settled. The public opinion except in districts very close to Allahabad, seems to be in favour of locating the High Court at Lucknow. The views expressed by the association of tradesmen in Cawnpore, and the Bar Association at Mussoorie are the views of the European and Eurasian population on the subject. If Government wants any further assurance on the subject, the British Indian Association of the Taluqdars and the Bar Association of Oudh should take steps to satisfy Government on the point.

NAIYAR-I-AZAM,
5th August, 1906.

Prosecution of a Vakil in Bijnor under section 409, Indian Penal Code.

23. The *Naiyar-i-Ázam* (Moradabad), of 5th August, referring to the case under section 409, Indian Penal Code, against Qazi Nazar Husain, a pleader of the Bijnor district, remarks that though the offence was non-bailable, the court in the exercise of its discretionary power, has admitted the accused to bail, and that the pleaders as a body are endeavouring their utmost to defeat the ends of justice, and it is to be feared that the poor cultivators and zamindars will not have justice done to them in the matter. The case is one calling for the attention of the Local Government.

OUDH AKHBAR,
6th August, 1906.

Prosecution of a vakil at Bijnor.

24. One Nazar Husain, a vakil at Bijnor, and the editor of the *Qulqul* has written to the *Oudh Akhbár* (Lucknow), of the 6th August, to say that the charge of criminal breach of trust brought against him is due to official antagonism, caused by his criticism of the conduct of the District Magistrate in permitting a *rais* to hold a *nautch* in the local hospital; and by his strictures on the proceedings of the municipal board. The writer states that he realized from court, in connection with a partition case the sum of Rs. 17, under instructions from his client. The latter instead of coming to him, paying up his fees and giving a formal receipt for the money, put in indendently a second application for the same sum. The officer dealing with partition cases brought this to the notice of the District Magistrate who sanctioned the prosecution.

ADVOCATE,
9th August, 1906.

Sardar Sewa Ram Singh *versus* **Lieutenant Grenfell at Rawalpindi.**

25. The *Advocate* (Lucknow), of 9th August, says.—The hearing of the case against Lieutenant Grenfell, *Badshah-ka dost*, was resumed in the Court of Mr. Agnew, District Magistrate of Rawalpindi, at Rawalpindi on Friday as previously announced. The court room was crowded by Europeans, mostly military officers, who went to see the proceedings. The complainant Sardar Sewa Ram Singh was examined at length on oath when he reiterated the main incidents mentioned in the plaint. While the examination of the Sardar was going on the Indian gentlemen present were shocked to notice the District Superintendent of Police openly assisting the accused in his defence. It must have been the first instance in all India to see the head of District Police openly siding with a self-confessed law-breaker. Charges were then framed against *Badshah-ka-dost* under sections 323 and 500 of the Indian Penal Code and at the suggestion of the accused's counsel section 334 was also added, though it was strongly opposed by the complainant who suggested only 500. The objection was overruled by the magistrate. The accused claimed to be tried by a jury. At this stage the proceedings closed, the hearing being adjourned to the 6th September at Murree.

RIYAZ-UL-AKHBAR,
20th July, 1906.

Complaint by under-trial prisoners against the Jail officials.

26. The *Riyaz-ul-Akhbár* (Gorakhpur), of the 20th July, referring to a charge under sections 392 and 323, Indian Penal Code, against Raja Ram and Bindesri of Gorakhpur, says, that the accused appearing before the court of Babu Chandu Lal, magistrate 1st class, on the 12th July, brought serious charges of ill-treatment and torture against the officials of the district jail. They requested the court to pass sentence on them at once and desired that they might not be sent to the jail lock-up. Besides being beaten, *Doms* were ordered to strike them with brooms dipped in urine. The court ordered a *rubkar* to be submitted to the District Magistrate regarding this matter for his information.

RIYAZ-UL-AKHBAR,
4th August, 1906.

Embezzlement in the Sadar Tahsil at Gorakhpur.

27. The *Riyáz-ul-Akhbár* (Gorakhpur), of 4th August, referring to the embezzlement case in the sadar tahsil of Gorakhpur, invites the attention of its readers to circular No. 10, Department IX, paragraph 20, which holds the treasurer responsible for defalcations. The tahsildar was on duty elsewhere on the day the offence was committed, and the question of his responsibility could be considered only if the treasurer were exonerated and the case ended in his acquittal. The tahsildar is only the supervising officer, and is not responsible primarily. The good work done by Munshi Ahmed Husain, and his absence on the day of the occurrence, entitle him to consideration, and the sum in respect of which defalcation has been committed should not be realized from him.

DABDABA-I-SIKANDARI,
6th August, 1906.

Embezzlement of court-fee stamps in Etah.

28. The *Dabdaba-i-Sikandari* (Rampur), of the 6th August, says that court fee stamps of immense value have been embezzled in Etah. A number of officials are under suspension. Such a state of things is very deplorable; and it is these things that give the opponents of the Congress occasion to laugh in derision at natives. Etah has a European Superintendent of Police, and no complaints are heard against that department. It is to be hoped that Government will look into the administration of this district, and this might bring to light certain other matters detrimental alike to the interests of the public and the Government.

ARYA MITRA,
8th August, 1906.

Arms Act case.

29. The *Árya Mitra* (Agra), of 8th August, objects to the light sentence of six weeks' rigorous imprisonment passed on one Muhammad Husain for being in unlawful possession of cartridges.

(*b*).—*Police.*

ARYA MITRA,
8th August, 1906.

Gambling in Agra.

30. The *Árya Mitra* (Agra), of 8th August, attributes his suicide by poison of a gambler to the immense loss that he had sustained, and remarks that gambling is carried on extensively in muhalla Lohár Mandi, and that the local police should take necessary steps to stop the offence.

ARYA MITRA,
8th August, 1906.

Crime in Agra.

31. The *Árya Mitra* (Agra), of 8th August, notices the occurrence of an unusually large number of thefts and other offences in Agra, and invites the attention of the police to the matter, calling on them to take necessary preventive measures.

CAWNPORE GAZETTE,
23rd July, 1906.

Pickpockets in Cawnpore.

32. The *Cawnpore Gazette*, of 23rd July, says that four persons had their pockets picked during the week, but the cases remained undetected. Can the police do nothing to stop pocket picking?

TUHFA-I-HIND,
4th August, 1906.

A dacoity with murder in Bijnor.

33. The *Tuhfa-i-Hind* (Bijnor), of 4th August, says that a dacoity was lately perpetrated at the house of one Munshi Ashfāq Ali Khān of Bali in the Najibabad Tahsil. His mother was seriously injured by the dacoits, and at length succumbed to the injuries. The police were unsuccessful in their investigation. A complaint was subsequently filed before Munshi Ram Singh, Magistrate first class, who after a careful inquiry has committed the case to the Court of Session. It is strange that the dacoity case was not sent up by the police. Attention is also invited to two or three murder cases in which likewise the police of Bijnor have remained unsuccessful.

ZULKARNAIN,
7th August, 1906.

Cheating at Muzaffarnagar.

34. A correspondent in the *Zulkarnain* (Budaun), of 7th August, reports from Muzaffarnagar that a certan *hakim* who passed himself off as an alchemist and charmer has disappeared after cheating a local bania of a sum of Rs. 250 on the pretext of turning silver into gold Some other persons are said to have been cheated by him in the same way.

OUDH PUNCH,
9th August, 1906.

The Police and Ekka-walas in Lucknow.

35. A correspondent in the *Oudh Punch* (Lucknow), of 9th August, notes that the *Ekka-walas* at Goldarwaza in Lucknow have to make some payment to the station police on duty, and this is hard on them.

(c).—*Finance and Taxation.*

ROHILKHAND GAZETTE,
1st August, 1906.

Mr. Morley's speech on the Indian Budget.

36. The *Rohilkhand Gazette* (Bareilly), of 1st August, remarks that Mr. Morley's speech on the Indian Budget in the House of Commons is calculated to lead to many beneficial results. As regards his statement that the Government of India must remain personal and not self-governing, it is to be regretted that India is not inhabited by one nation so that such a Government might be usefully established.

(d).—*Municipal and Cantonment Affairs.*

BHARATENDU,
April 1906.

Monkeys in Benares.

37. The *Bhárateudu* (Benares), for April, reports the death of a *sadhu* from a stone thrown at him by a monkey, and invites the attention of the municipality to the matter, so that it may take some action if possible to protect the public from this pest.

RIYAZI-FAIZ,
28th July, 1906.

Sale of meat in Moradabad.

38. The *Riyáz-i-Faiz* (Pilibhit) of 28th July, invites the attention of the Collector of Moradabad and of the Local Government to the opening of a separate bazaar for the sale of meat on sanitary grounds. The Muhammadans seem to disapprove of this idea on ground of inconvenience. The editor points out, that the Hindus form the bulk of the population, and often have to take circuitous routes in order to avoid shops where meat is sold. He considers that undoubtedly the sight is offensive to some people, and that the request for a separate bazaar for the sale of meat is not an attack on Islám as has been suggested by certain Muhammadans.

SANSAR MITRA,
7th August, 1906.

Condition of roads in Mirzapur.

39. The *Sansár Mitra* (Allahabad), of the 7th August, complains that the roads in Mirzapur are in a bad condition.

(e).—*Education.*

SURMA-I-ROZGAR,
1st August, 1906.

Establishment of the Shia conference at Agra.

40. The *Surma-i-Rozgár* (Agra), of the 1st August, says:—The Shias of Shahganj (Agra) have started a conference to consider the needs of the Shia community. A correspondent gives the following advice:—The aims and objects of the Shia conference should not be such as to clash with the educational conference of Aligarh, but should

devote its energy to matters affecting the Shia. The conference should have its central committee at Lucknow, Patna or Agra, and sub-committees should be established at places where the Shia population is numerous. It should report twice a year on the Shia population, their means of subsistence, and the number of boys who can come under training. It will also be the duty of the committee to report the number of boys whose parents have the means of imparting education to them, and the number of such as cannot do so. The sub-committees should also collect subscriptions locally, to cover the expenses of the conference, and for purposes of education, which would be remitted from time to time to the General Secretary of the Shia conference. This sum will be credited in the name of the Shia conference with the Bank of Bengal. The members of the central committee will be honorary members.

(*f*).—*Agriculture and questions affecting the land.*

RIYAZ-UL-AKHBAR,
20th July, 1906.

Reclamation of waste land.

41. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th July, referring to the recent Resolution of Government regarding the reclamation of waste lands regrets that the recommendation of the Famine Commission has not been accepted by Government on the subject. The concessions which Government offers to the people for reclaiming or improving land are hardly liberal enough, and the writer does not think that every land-owner will accept the proposed terms. Government should at any rate see that the rights of the tenants are not affected.

INDIAN PEOPLE,
5th August, 1906.

Mr. H. Z. Darrah's administration of the famine relief measures in Bundelkhand.

42. A correspondent of the *Indian People* (Allahabad), of the 5th August, says:—Mr. H. Z. Darrah, Commissioner of the Allahabad Division, who has been placed specially on famine duty and has been touring through the affected districts, is still camping at Jhansi. His hold on the famine administration has been firm, and he has spared no trouble in doing what, according to his lights, would make for efficiency. He has undoubtedly been indefatigable and has bestowed time and care on all details of the work. His subordinates, however, whom I had opportunities of meeting every day, are not very liberal in their praise of him. If it were the complaint of one individual subordinate I would know what it means, but it is general almost without exception, as far as the lower ranks are concerned. Probably Mr. Darrah is a hard taskmaster, probably he is too strong, and not being an official myself I am unable to say anything one way or the other. There is however no doubt about one point; Mr. Darrah is a Civilian administrator bound by rules and orders, and for famine administration we require a philanthropist and a humanitarian.

Many people will wonder that there should be any punishment in a famine camp as there is in a public office or in the jail. Yet, like naughty clerks who delay the preparation of official returns, famine-stricken people on relief works are fined. This fine means a reduction of their daily wages. Each worker is allowed a pittance every day barely sufficient for him to keep body and soul together, and has a fixed task allotted to him to perform. This task is however not determined by the worker, but by another who has never known what penury is, and what an emaciated constitution is capable of, and who is often arbitrary. Suppose, then, that a worker getting 1½ anna a day fails to complete by evening the work that is apportioned to him. He is fined half anna and gets only one anna that day, He is thus still further weakened on account of the less food he gets to eat, and if the process is continued and is not stopped in time by the supervising agency the man is soon doomed and goes to his grave. Dependents of workers get much less and more often than not do the workers suffer on account of their dependents.

Work on famine camps is done departmentally as well as through contractors. Contractors have their own interests to further, and it is easy to see that the people paid through them cannot be as fairly dealt with as by the departmental agency. I heard complaints that not only were the workers paid less by contractors, but that they were not paid every day. This caused much hardship, and I am glad that orders were issued for the payment of wages each day. Underpayment, it seems cannot be checked. Some canal work is also being pushed forward and I have heard that labourers do not take so kindly to canal work as they do to regular famine relief works. I am not aware why this is so, but the wearer best knows where the shoe pinches. In many places I heard that villagers had pice with them but had to travel long distances to buy rations. On account of the failure of the crops, people who had some grain did not readily sell them, and professional banias do not live in all villages. This inconvenience added to their sufferings.

Gratuitous relief continues to be given through the *tahsildars* and *muhalla* committees. Efforts have been made to trace needy people and afford them relief. There have undoubtedly been voluntary applications for relief, but hundreds of men and women had to be sought out and given the much-needed succour. I know of some extraordinary cases that will bear mention. Two brothers went with their *muhalla* people to the *tahsil* to apply for relief. While they were waiting there for the Tahsildar, somebody taunted the brothers for seeking gratuitous relief and they returned home forthwith. Of course no relief was given them, and I have actually come to know that they passed days upon days without food. Yet these people were no better than humble ekka-drivers. They had a horse for which no purchasers were found and he strayed and died. The case of these brothers was brought to my notice very late, and I have arranged that they will now receive relief. Everybody seems to know one or more cases of this kind.

(g).—General.

INDIAN PEOPLE,
2nd August, 1906.

Rumoured resignation by Sir Bampfylde Fuller of the Lieutenant-Governorship of Eastern Bengal.

43. The *Indian People* (Allahabad), of the 2nd August, says :—Rumour is still busy with the resignation of Sir Bampfylde Fuller, though there are no signs of its coming.

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If mischievous people now say that the emoluments of office have a stronger fascination for Sir Bampfylde Fuller than a sense of dignity they have sufficient justification. With regard to the famine also, it cannot be denied that he did not realise the full gravity of the situation until his attention had been drawn from outside, and now he has told the Bengal Chamber of Commerce that a public meeting in Calcutta and an appeal for funds are unnecessary.

INDIAN PEOPLE,
5th August, 1906.

Sir Bampfylde Fuller's resignation.

44. The *Indian People* (Allahabad), of the 5th August, says :—Sir Bampfylde Fuller has resigned. Hurrah for the British *Raj!* It is not a rumour any longer but a stern fact since the *Pioneer*, the staunch and worthy henchman of Shaista Khan II has sorrowfully announced the great news. There is an explanation appended as happened in Lord Curzon's case. It is said that the famous first Lieutenant-Governor of Bengal has resigned in preference to withdrawing a recommendation about the disaffiliation of two schools. Possibly; it might have been the last straw that broke his back but withdrawals were being heaped thick upon him and Uday Patni's case was a broad hint for any one. We believe Sir Bampfylde Fuller has been practically compelled to resign, and our most grateful thanks are due to Mr. John Morley for the quiet but splendid firmness he has displayed. United Bengal and the leaders of the agitation have our warmest congratulations upon this signal victory. The Government also must be congratulated upon the wisdom displayed by it, though late. Mr. Morley has now an opportunity of reconsidering the whole question of partition and putting an end to the agitation in Bengal.

ADVOCATE,
9th August, 1906.

Sir Bampfylde Fuller's resignation.

45. The *Advocate* (Lucknow), of 9th August, remarks as follows :—Sir Bampfylde Fuller's resignation is no ordinary event. Lieutenant-Governors have resigned in the past before the expiry of their terms of office; they have resigned owing to some differences with the authorities at Simla or Calcutta. But we are afraid, seldom has any Governor resigned under the circumstances in which Sir Bampfylde Fuller has done. To say that the event will pass away without creating some effect on the Indian mind, is to say that the Indian public is unable to draw proper conclusions from events that happen around it. The reasons assigned for the resignation are clumsy and, if true, simply show how Sir Bampfylde Fuller showed his *zid* even when experts differed from him in matters in which he was not the sole master. The reasons assigned for the resignation, are that he had, at the

instance of the Director of Public Instruction in Eastern Bengal, recommended the disaffiliation of two schools of Sirajganj, named Victoria School and Banwarilal Institution, for the unruly conduct of some of their boys. It is alleged that the boys had waylaid a cart laden with English cloth and assaulted a bank manager; and that the teachers had instigated the boys to commit the mischief. The matter came up before the Syndicate of the Calcutta University, which by its constitution is more official than non-official body. An enquiry followed. As a result, the Syndicate considered that the recommendations of Sir Bampfylde Fuller's Government were not proper; hence it almost unanimously, against one solitary vote of the Director of Public Instruction, declined to inflict the severest punishment that could be proposed by the Government on the institutions. Sir Bampfylde Fuller moved the Government of India to interfere in the matter. This Lord Minto declined to do. And this so enraged Sir Bampfylde Fuller that he threw up his appointment. Now the question was not so serious that a Lieutenant-Governorship should have been staked over it. Hence we refuse to connect this resignation simply with the irritation caused by the University's unwillingness to accept certain recommendations. Sir Bampfylde Fuller has resigned because he did not find full support from the Government of India or the Secretary of State for India in his high-handed proceedings.

The news of the resignation has been received throughout Eastern Bengal with feelings of joy and satisfaction. One may not like this outburst of public rejoicing on an opponent's fall but one must place oneself in the position of the oppressed and harassed Bengali before one can understand his feelings. He feels that a thorn has been taken out of him. All the same the feeling in our opinion should be one of gratefulness to Lord Minto and Mr. Morley. Lord Minto had been accused of sitting mute, of doing nothing. His Excellency, whether spontaneously or at the instance of Mr. Morley, refused to support all the acts of *zabardasti* of Sir Bampfylde Fuller. He in anger had said that he would play Shaista Khan, if people did not cease from expressing their dissatisfaction of the partition measure, by the policy of passive resistance; but Sir Bampfylde Fuller while hurling the threat, forgot that he was called upon to rule India on English principles and not by Asiatic methods, and the people had in expressing their dissatisfaction, adopted the English and not oriental methods of expressing their indignation.

Sir Bampfylde Fuller's place will be taken by the Hon. Mr. Hare, at present officiating Lieutenant-Governor of Lower Bengal. He is known to be a quiet sort of man. Let us hope he will carry on the administration by inaugurating a policy of conciliation. The people of Eastern Bengal have also great responsibility. Let them fully realise it. The agitation against partition they will not allow to subside, till they have succeeded in having it altered. But the greatest care shall have to be taken to see that the agitation does not encourage lawlessness and that no occasion is given to the opponents of educated Indians to say that they instigate lawlessness. Who knows that the new Lieutenant-Governor might not, after a few months' experience be in a position to report that the partition instead of smoothing the administrative work has made it more intricate and that it is impossible to carry on an administration against the wishes of the people? But such sympathy the people of Eastern Bengal will gain only when they, while carrying on their agitation with moderation, see that no cause of unnecessary provocation and irritation be given to the new Lieutenant-Governor.

The resignation of Sir Bampfylde Fuller is certainly a triumph of popular and constitutional agitation, and we shall deserve the credit of the triumph, if we know how to keep ourselves under control and not allow ourselves to be carried away beyond the limits of law and reason.

ZINDA DIL,
July, 1906.

Swadeshi movement.

46. The *Zinda Dil* (Cawnpore), for July, while discussing the deplorable condition of India, says that the *swadeshi* movement should have the sympathies of the Congress which alone can promote its cause. It also suggests that another movement should be taken up along with the *swadeshi* enterprise in order to prevent the necessaries of life (agricultural produce) from being exported to foreign countries because the export of grain is the chief cause of the poverty of India.

CAWNPORE GAZETTE,
23rd July 1906.

Swadeshi movement.

47. The *Cawnpore Gazette*, of 23rd July, states that the capitalists and merchants of India are not taking a hearty interest in this movement, and there has been no decrease so far in the amount of foreign articles imported into the country. Leaving fancy articles out of consideration, India has not yet been able to do away with even such articles of foreign manufacture as cigarettes, pencils, knives, cloth, mirrors, pens, inkpots, paper, umbrellas, needles, thread, &c. It is often seen that those advocating the *swadeshi* movement are seen using things of foreign manufacture.

OUDH AKHBAR,
4th August, 1906.

Swadeshi movement.

48. The *Oudh Akhbár* (Lucknow) of 4th August, remarks that the zeal for *swadeshi* articles and dislike for exports have subsided, and are now within proper bounds. It is sure to produce permanent good results. A large section of the Indian public have taken to *swadeshism* permanently; and are doing their best for the good of their country. A large number of spinning mills and weaving factories are working advantageously in various parts of the country.

INDIAN PEOPLE,
5th August, 1906.

An appeal to Indians to practise self-sacrifice in promoting the cause of their country.

49. The *Indian People* (Allahabad), of the 5th August, in an article, headed the "Service of the Country" writes:—The Hindu doctrine about *karma* is eminently reasonable and satisfactory. Why are we under a foregn rule, while savage tribes which have neither our ancient civilization nor our enlightenment do not bend the neck to any foreign power? If we are very low in the scale of nations we have deserved it by our own lack of energy and sacrifice. It is no use trying to lay the blame on others when all the blame really belongs to us.

The phenomenal success of Japan has brought about a great revolution in a large number of settled ideas, chief among which is that Asiatics as such are not inferior to Europeans. But other Asiatic races have yet to prove that they are as capable as the Japanese. As soon as any nation deserves to rise, it does rise and no power can keep it back. The example of Japan is supposed to be very stimulating for the people of India, but in what respects have we followed the example of Japan? How many of us for instance have realised that the real secret of Japan's success is to be found in a single quality—sacrifice.

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Of what use to the country are men who hanker after titles and whose loyalty and public spirit are officially praised! Will these men advance the cause of their country by an inch? They merely represent what Herbert Spencer calls "a mean, cowardly abandonment of the claims of manhood."

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You find that submission to authority decreases as morality and intelligence increase.

No matter what our station in life may be, no matter how humble our position, we are all in a position to render important service to the country, and let that be our highest ambition that we may be nameless sowers, in order that those who may come after us may reap the harvest.

HINDOSTHAN,
7th August, 1906.

Swadeshi movement.

50. The *Hindosthán* (Kalakankar), 7th August, reports that the Government Stores Committee in Calcutta has enquired from the Trade Association if articles of *swadeshi* manufacture of the same quality as those supplied to Government officers at present, can be had at a moderate cost, and has been informed in reply that such things can be supplied at a cheaper rate, if Government affords Indian manufacturers the opportunity of making tenders for goods wanted, and that Government will have fresh articles at its command at all times, and will be saved the cost of maintaining the Store Department in the office of the Secretary of State.

HINDOSTHAN,
7th August, 1906.

Swadeshi movement.

51. The *Hindosthán* (Kalakankar), of 7th August, notes that the *mahajan* Mandal of Baroda has passed a resolution interdicting the use of sugar of foreign manufacture on pain of incurring the displeasure of the community.

Sugar of European manufacture.

ROHILKHAND GAZETTE, 8th August, 1906.

52. The *Rohilkhand Gazette* (Bareilly), of 8th August, notes that a meeting was held at Dhampur and it was resolved that sugar of European manufacture should no longer be used on religious grounds. Those offending the resolution will be liable to fine.

A similar meeting with similar results has been held in Bareilly.

Fight between the Police and the students of the Medical College, Agra.

ARYA MITRA, 8th August, 1906.

53. The *Arya Mitra* (Agra), of 8th August, refers to a squabble between the police and the students of the Medical College, Agra, at the Jhula fair and notes that both parties have sustained injuries. It recommends a compromise and does not approve of the idea of a criminal prosecution.

The Hindus and Muhammadans in Eastern Bengal.

CAWNPORE GAZETTE, 23rd July, 1906.

54. The *Cawnpore Gazette*, of 23rd July, referring to the remarks of the *Akhbar-i-Am* charging the Government of Eastern Bengal and Assam with creating discord between Hindus and Muhammadans, states that the fines imposed on the Hindu students of the Kishoreganj school, were given to the *Anjuman Islamia* of Mymensingh according to the wishes of the local authorities. Innumerable pamphlets were published by Muhammadans in Eastern Bengal, inciting Muhammadans against Hindus, assuring them that Government would not interfere with, but rather would help the Muhammadans. The authorities have taken no steps to put a stop to pamphlets of this sort, and by their attitude have made it clear that Hindus were in disfavour with them, and that Government would like to see them trampled down. They cannot clear themselves of these charges. The prominent Muhammadans however are sorry for what has happened, and are making efforts to prevent discord between Hindus and Muhammadans.

New light on the Barisal incident.

ALIGARH INSTITUTE GAZETTE, 1st August, 1906.

55. The *Aligarh Institute Gazette*, of 1st August, expresses its fullest concurrence with the views of the *Pioneer* on this subject, and remarks that considering that the Hindu population in Barisal is only half the Muhammadan population, the strong measures taken by Government were necessary in the interests of Hindus. Every one acquainted with the real state of affairs will be of opinion that what Mr. Banerjee did or intended doing, could not in any way be beneficial to the interests of the Hindus of Eastern Bengal, and that his strong national zeal, had for the time being overcome his reason. The circumstances attending the Barisal incident reflect great discredit on a national leader like Mr. Banerjee. The editor says that he has for some time remarked that the National Congress is really very selfish.

Feeling of independence in Eastern Bengal, and its results.

ALIGARH INSTITUTE GAZETTE, 1st August, 1906.

56. The *Aligarh Institute Gazette*, in its issue of 1st August, 1906, remarks that the British rule was in the beginning hailed with delight, and afforded contrast to the misrule of the dynasty it supplanted. As time went on succeeding generations, that had no idea of the former misrule began to criticize the policy of their rulers, who made certain alterations according to the needs of the times, and gave them such rights and privileges as seemed proper. The Indian public seem, however, to think that they should have everything they desire all at once, and their complaints are beginning to assume a practical shape, and if the state of feeling now prevailing in Eastern Bengal overspreads the country, undesirable results might ensue. Lord Curzon seems to be chiefly responsible for the present state of affairs. There is no doubt that India is inhabited by various nations and this is a strong check against any widespread rising; and Indians can never attain prominence in consequence. Free social intercourse and inter-marriages between Hindus and Muhammadans will be the work of centuries; and until this can be accomplished India will remain under foreign sway; and this being so it is desirable that there should be a feeling of harmony between the rulers and the ruled. Lord Curzon's policy can work only so long as the different nations cannot combine; but as evidenced by what happened in connection with the plague, this is not impossible. It is therefore desirable that the public should not be compelled to wrest from Government what they really deserve as a right. It is likewise desirable that the public should not grow impatient over their demands; and seek to have forthwith what they should really acquire after a century.

INDIAN PEOPLE,
2nd August, 1906.

The Anti-Bengal partition agitation and the strike on the East Indian Railway.

57. The *Indian People* (Allahabad), of the 2nd August, says:—Let us assume that the strike is due to the influence of the leaders of the partition agitation. What does that prove? It proves conclusively that the leaders of the agitation are the real leaders of a large section of the people, and their influence is steadily increasing.

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From public demonstrations the agitation is passing to the stage of passive resistance, and is naturally creating great consternation among those who never expected the agitation to go so far.

Is repression any remedy? Has it not been tried with a vengeance in Eastern Bengal and has it succeeded? It is absurd to say that the agitation is confined to the Bengalis. It is spreading to all classes of people and strikes have been reported from all parts of the country. The spirit of unrest is abroad and it has been invoked by the late Viceroy of India. Even the casual observer cannot fail to note that the present agitation has had no parallel in this country. It was confidently predicted that the agitation would subside as soon as the partition had been carried out. That prediction has been falsified. Next it was vehemently declared that the boycott was ephemeral. On the contrary, it is being maintained with great vigour.—And now new elements of disturbance are being introduced. The leaders of the agitation are being abused, but the very great compliment of acknowledging them as real leaders is being paid to them. They have—to believe their detractors—organised strikes among printers, tramway men, and railway men. They may go on to public offices, hackney carriage drivers, cartmen and others and paralyse industry and business. Is the power of such men to be despised, or are they to be treated as rebels? Statesmanship would reply neither the one nor the other. Give them a patient hearing, redress their legitimate grievances and enlist their sympathy and influence on the side of good and wise administration.

AL BASHIR,
7th August, 1906.

The representative element in the Legislative Council.

58. The *Al Bashir* (Etawah), of 7th August, remarking on the proposed increase of the representative element in the Legislative Council, says, that in case a commission is appointed, the Muhammadans should object that their representatives cannot sit in the council until the present mode of selection is modified, and until it is decided that Muhammadans have an exclusive right to elect their representatives. It is probable that the rule can be modified if Muhammadans take sufficient interest in the matter. This is fully illustrated by what has happened in the past.

RAHBAR,
7th August, 1906.

The Army and its expenses.

59. The *Rahbar* (Moradabad), of 7th August, says that the question of curtailing expenditure in the Army is under consideration in England, and the Minister for War has pointed out that it is necessary to maintain a force for preventing foreign attacks and for preserving peace in the country. The *Venkateswar* questions the need for maintaining a force for preserving internal peace, and the *Rahbar* answers by saying that it is necessary, to enforce the orders of rulers like Sir Bampfylde Fuller.

HINDUSTANI,
8th August, 1906.

The Militia in India.

60. The *Hindustáni* (Lucknow), of 8th August, expresses its regret at the present tenor of the speeches on the subject, delivered by Mr. S. S. Thoburn, former Financial Commissioner of the Panjab. He does not advocate the selection of men for the militia from the whole of India, and wishes to exclude educated men altogether. The editor is glad at finding that Anglo-Indians are beginning to feel the need of taking a larger portion of Indians into the Army, for the protection of their country, and hopes that when the time comes responsible posts will be conferred on Indians irrespective of creed or nationality.

AL BASHIR,
24th July, 1906.

Indians *versus* Europeans.

61. The *Al Bashir* (Etawah), of the 24th July, referring to the assault by a European on an Indian vakil in Murree, remarks that racial feeling is apt to influence the minds of opposing factions in a country like India, which is inhabited by many races. The teaching of Christ enjoining upon His disciples to turn their left cheek in case one should smite them on the right, was due to the fact that the first converts to Christianity

belonged to a very low class of people. All this is since very much changed. Indians should know that it is absurd in these days to think of retaliating in the case of an assault by an Englishman; and that an assault by a native on an Englishman is sure to entail a charge of attempt at murder on the native besides involving the neighbouring Indians also in trouble.

RAHBAR,
7th August, 1906.

Indians and Europeans.

62. The *Rahbar* (Moradabad), of 7th August, expresses its regret at finding Europeans and Indians coming to blows. The Indians, he says, do so only when driven to the wall, and deplores the attitude of the ruling nation in this respect. As an instance he cites the case of a civil surgeon in Assam, who got offended with his assistant surgeon, and began to assault him, but when the latter turned round, and refused to submit to this treatment the civil surgeon was silenced. When our fair skinned rulers can ruin our prospects with one stroke of their pen, their cowardly assaults are superfluous.

BHARATENDU,
April, 1906.

Celebration of the birthdays of great men of India.

63. The *Bhárátendu* (Benares), for April, while referring to the celebration at Benares of Sivaji's birthday exhorts Indians to pay similar homage to Maharaja Partab Singh, Ranjit Singh, and other great rulers in India.

OUDH AKHBAR,
8th August, 1906.

Sivaji's anniversary, and the attitude of Muhammadans.

64. A correspondent in the *Oudh Akhbár*, of 8th August, comments rather strongly on the hostile attitude adopted by the Muhammadan community towards the celebration of the anniversary of Sivaji. The writer fails to understand how it affects the Muhammadans. They can hold aloof from the celebration, but have no business to take offence at it. He asks if Muhammadans would have been pleased with Sivaji, if he had befriended the interests of Aurangzeb and lost sight of the claims of Shahjahan, and had thereby proved himself an ungrateful feudatory; would Muhammadans have desired Sivaji to remain in prison, to which he had been relegated on accepting the treacherous invitation of Aurangzeb, without attempting his freedom? They perhaps would have wished him to allow himself to have been murdered by Afzal Khan instead of saving his life by his strategy, or that four lakhs of Hindus, who applied for the remission of the *Jaziah* tax, should have been allowed to be trampled to death underneath the feet of elephants. Sivaji was undoubtedly a brave Rajput, whose government was on so strong a foundation that one sees his descendants amongst the ruling chiefs and allies of the suzerain Power of the present day, while no trace is left of the boasted greatness of Ahmad Shah.

ARYA MITRA,
1st August, 1906.

Assault by a European on a native lady.

65. The *Árya Mitra* (Agra), of 1st August, expresses its extreme reprehension at the conduct of a European named Mr. Dillon in outraging the modesty of Professor Gajjar's wife while travelling by rail in a first class compartment, and remarks that the gulf between the ruler and the ruled is being widened from day to day by similar misdemeanours on the part of Europeans.

RAHBAR,
7th August, 1906.

Assault by a European on a Native lady in a train.

66. The *Rahbar* (Moradabad), of 7th August, remarking on the sentence of a fine of Rs. 200 in default to two months' simple imprisonment passed on a European for outraging the modesty of a respectable *parda* lady between Poona and Bombay while travelling in a train, reminds us of the case of Seth Siddiq who was sentenced to three years' rigorous imprisonment for a similar offence committed on a European lady. The Magistrate trying the present case characterizes the sentence as severe and considers such a sentence necessary to enable ladies to travel by rail without difficulty. The editor considers that even handed justice is not meted out to the Indians and Europeans alike; and is of opinion that the law administered to the two nations is different.

ROHILKHAND GAZETTE,
8th August, 1906.

Assault on native women in a train at Soron.

67. A correspondent in the *Rohilkhand Gazette* (Bareilly), of 8th August, reports the assault on certain native women at the Soron Railway station by certain railway employes and adds that their ornaments also were robbed.

RAHBAR,
7th August, 1906.

Assault by a Deputy Commissioner.

68. The *Rahbar* (Moradabad), of 7th August, remarks that Mr. A. C. Cowie, I.C.S., Deputy Commissioner, severely whipped a boy whom he found on a *jamun* tree in front of the Mission house. The boy lodged a complaint in the court of the Assistant

Commissioner, who dismissed it as trivial. The editor remarks that it would appear that Europeans are incapable of committing heinous offences, and regrets that such injustice is compelling the public to take the law into their own hands.

QULQUL,
23rd July, 1906.

Prohibition of singing at Bijnor.

69. The *Qulqul* (Bijnor), of the 23rd July, remarks that an order of the District Magistrate prohibiting singing and playing on musical instruments after 10 P.M. is extraordinary; and the more so, that it has been passed in the month of *Sawan* when Indians have, from time immemorial, been accustomed to amuse themselves in this way.

AL BASHIR
24th July, 1906.

Muhammadans in the Telegraph Department.

70. The *Al Bashir* (Etawah), of the 24th July, refers to an application submitted by the Eurasian residents of Coorg and Mysore to the Government of India, requesting the employment of their girls in the Telegraph Department, and points out that the percentage of Muhammadans in the Telegraph Department is very low, but no representation has been made on their behalf in the matter nor has Government taken their case into consideration.

HINDUSTANI,
1st August, 1906.

An important need in the United Provinces.

71. The *Hindustáni* (Lucknow), of 1st August, states that the Maharaja of Ajodhya having invited certain zamindars of the Province of Agra to consider the question of their eligibility as members of the British Indian Association, Rai Nihal Chand has taken the opportunity of addressing a memorandum to zamindars inviting them to consider the grievances that the zamindars and the public have had during the last twenty years. The Rai Sahib has quoted instances where the officers concerned in the administration of the United Provinces have admitted that these Provinces do not receive the same treatment as others; and though the Government and the public of these Provinces have been unanimous for a long time in thinking that full justice is not done here, still our grievances are not attended to, in spite of the promises held out from time to time. It will no doubt (says the editor) be a great gain if the Local Government strengthens its hands by adopting the opinion of the Taluqdars.

SITARA-I-HIND,
4th August, 1906.

Complaints against the veterinary hospital assistant of Moradabad.

72. The *Sitara-i-Hind* (Moradabad), of 4th August, reports that there are complaints by local butchers regarding the mode adopted by the local veterinary hospital assistant of branding goats and sheep.

ROHILKHAND GAZETTE,
8th August, 1906.

Death of Lady Curzon.

73. The *Rohilkhand Gazette* (Bareilly), of 8th August, comments on the death of Lady Curzon as being a judgment on her husband for his policy in India.

ARYA MITRA,
8th August, 1906.

Prevention of smoking among children.

74 The *Árya Mitra* (Agra), of 8th August, referring to the strenuous efforts made in London and America to stop smoking amongst children, notes with regret that the attention of our Government and of the Government of India has not yet been directed to this matter.

ADVOCATE,
9th August, 1906

A country boat drowned in the Jumna at Muttra.

75. The *Advocate* (Lucknow), of 9th August, says :—A correspondent telegraphs from Muttra that a country boat with a number of pilgrims on board capsized on the Jumna on Friday last. Seventeen dead bodies were recovered and four persons are missing.

V.—Legislation.

Nil.

VI.—Railway.

HINDUSTANI.
1st August, 1906.

The East Indian Railway strike.

76. The *Hindustáni* (Lucknow), of 1st August, after enumerating the grievances of the Railway employés, says that up-country men would probably be not willing to go to Bengal on Rs. 20 or Rs. 30 per mensem, and that persons drawing such low salaries are fully justified in asking for an increase of Rs. 10 each, at a time that famine is prevailing in the country. The strike is not the outcome of any political agitation. There is not a city in Northern India where the wages of the labouring classes have not risen.

NASIM-I-AGRA,
3rd August, 1906.

The Bengalis, and the East Indian Railway strike.

77. The *Nasim-i-Agra*, of the 3rd August, remarks that if the strike on the East Indian Railway debar Bengalis from getting appointments on the line in future, owing to their being considered unreliable, it will be equally desirable that they should be excluded from Government service. This will give the Bengalis an excellent opportunity to direct their attention to reviving their arts, industries and agriculture, which will surely lead to their social advancement.

OUDH AKHBAR,
4th August, 1906.

The strike on the East Indian Railway.

78. The *Oudh Akhbár* (Lucknow), of 4th August, considers that a strike is one of the evils introduced by European civilization. The strike on the East Indian Railway has caused much loss to the public and to the Railway Company. The General Traffic Manager convened a conference to consider the grievances of the railway employés and got so offended at the station master of Kongar claiming equality of pay with Europeans and Eurasians on the ground of equal responsibility of the natives and Europeans, that he dismissed the station master forthwith. The strike has extended down to the menials. The writer condemns this conduct of the General Traffic Manager. It is desirable that the Railway authorities should overlook the fault of their subordinates, if it could be called a fault.

The *Najm-i-Bázigh* (Moradabad), of 1st August, notes that men have been imported from the Oudh and Rohilkhand Railway and other lines, and work will soon begin as usual. The agitators who are travelling all over the line are not meeting with any appreciable success.

INDIAN PEOPLE,
5th August, 1906.

Two different versions of the effect of the strike on the East Indian Railway

79. The *Indian People* (Allahabad), of the 5th August, says:—The parallel versions that are appearing in the two sections of the Press on the strike on the East Indian Railway would themselves afford much matter for thought. Why is there such a serious conflict in the presentation of the same facts? And yet the two accounts are at such striking variance that it is impossible to reconcile them. Who, for instance, will believe the Anglo-Indian paper that there has been no inconvenience in consequence of the strike? Can a large number of trained hands be removed at once without the work being thrown out of gear and suffering? A race question is being made out of the affair and Eurasians are said to be more satisfactory than the old hands. What about the scale of pay? What about the complaint that the new hands are insolent to passengers and the line is becoming unsafe for Indian ladies to travel by? We hope there is some truth in the report that the officiating Lieutenant-Governor of Bengal was up at Simla to discuss this question, among others, with the Viceroy. The issue does not rest entirely between the strikers and the railway authorities. The East Indian Railway is an important system of railways and there is a large travelling public concerned. If the railway authorities can dispense with the strikers and get other efficient men well and good, but in any case the crisis must soon come to an end, and the smooth and safe working of the line must be restored. Our own impression is that the strike is only the first one of its kind, and unless the railway authorities are more reasonable, strikes on a larger scale will follow. The Anglo-Indian papers are playing the game of the capitalist, and are exciting race-feeling, but labour movements are not suppressed by these methods.

OUDH AKHBAR,
7th August, 1906.

The strike on the East Indian Railway.

80. The *Oudh Akhbár* (Lucknow), of the 7th August, remarks that in certain quarters the strike is attributed to the agitation of Bengalí Babus in connection with the partition of Bengal, and that men have been deputed to incite people to wire cutting and to assaults on European and Eurasian railway employés. The Muhammadans are coming forward and taking the place of the strikers on the lines. The editor thinks that English education has taught the natives of India to claim equality with European and Eurasian employés, and that the strike cannot be attributed to the partition of Bengal.

MOHINI,
7th August, 1906.

Strikes on the East India Railway.

81. The *Mohini* (Kanauj), of the 7th August, says:—An appeal has been made to the Railway Board to consider the grievances of the strikers on the East Indian Railway. An appeal on the subject is also being made to the new Lieutenant Governor of Bengal who will, it is hoped, give the matter his special attention, and thereby save

many poor native families from being starved. A large number of the strikers who have spent their lives in Railway service join the strike only on account of pressure brought to bear on them, and their case deserves consideration.

HINDOSTHAN,
9th August, 1906.

Strike on Railways and hardships of the employes.

82. The *Hindosthán* (Kalakankar), of 9th August, referring to the suit for damages in the sum Rs. 12,000 instituted by the widow of the station master of the Punjab North Western Railway against the Secretary of State on the ground of her husband having been compelled to work till his health so completely broke down that he died two days after his leave had been granted, remarks that the refusal of leave to the employés of the Railway has also been one of the causes which have brought about the strike.

HINDUSTANI,
1st August, 1906.

Wholesale dismissal on the Oudh and Rohilkhand Railway.

83. The *Hindustáni* (Lucknow), of 1st August, expresses its regret at the wholesale dismissal of Indians on the Oudh und Rohilkhand Railway, and fails to see why European and Eurasian employés likewise should not come under reduction, if it is really intended to reduce the staff.

RAHBAR,
7th August, 1906.

The Oudh and Rohilkhand Railway.

84. The *Rahbar* (Moradabad), of 7th August, remarks that the guards in Lucknow and Moradabad gave intimation of an intended strike in case their grievances were not considered by 1st August; and hopes that the claims of the white men will be attended to.

It then refers to the unfortunate lot of the clerks, who have become loaded with work owing to recent dismissals for which the Deputy Traffic Superintendent is responsible. The new budget has been sanctioned, and though other departments have given promotions to their deserving clerks, nothing can be expected on this line. The chief officials however it thinks will be benefited. The office Superintendent is sure to have a lift of fifty rupees, and probably his fraternity will come in for their share. The recent dismissals have led to a saving of three quarters of a lakh which goes to the Government treasury.

Certain natives however are in the good books of the Deputy Traffic Superintendent, notably Madan Mohan contractor, and nobody cares to enquire into his questionable conduct.

HINDUSTANI,
1st August, 1906.

Railway to Asiwan.

85. A correspondent of the *Hindustáni* (Lucknow), of 1st August, suggests that, the Supreme Government having sanctioned the opening of a railway line between Rae Bareli and Unao, there seems nothing to prevent its being connected with the Madhoganj branch. The length of the line will remain within the limits sanctioned, and it will pass alongside of Safipur, through Asiwan, Moradabad, Bangarmau and other important mercantile places. They are besides inhabited by educated men who are employed in various departments, and the tomb of Maulana Shah Fazl-ul-Rahman is the scene of a large annual gathering in Moradabad.

OUDH AKHBAR,
7th August, 1906.

Proposed Railway branch line between Unao and Madhoganj.

86. The *Oudh Akhbár* (Lucknow), of the 7th August, supports the *Hindustáni* in advocating the necessity for opening a branch line from Unao to Madhoganj (1) because there is a large annual gathering at the tomb of Maulana Shah Fazal-ul-Rahman in Moradabad, (2) because Asiwan, Miyanganj, and certain other marts of trade are situated on or about the proposed line, (3) because the locality is inhabited by a large number of educated men in the public service.

INDIAN PUNCH,
7th August, 1906.

Assault by Railway employes on the female carriage.

87. The *Indian Punch* (Budaun), of 7th August, reports that four employés of the Rajputana Malwa Railway entered the female carriage between Budaun and Kasganj and tried to outrage the modesty of the female passengers, whose honour was saved by the timely intervention of the guard of the train.

VII.—Post Office.

AL BASHIR
7th August, 1906.

Postal receipts for newspapers.

88. The *Al Bashir* (Etawah), of 7th August, remarking on the complaints from subscribers regarding the non-receipt of newspapers, suggests the desirability of proprietors of newspapers being furnished with receipts for newspapers delivered on payment of a commission of two annas per cent.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

MUSAFIR,
30th July, 1906.

Satan, and Christ.

89. A correspondent of the *Musâfir* (Agra), of the 30th July, under the *non de plume* of Satan has addressed a letter to Jesus Christ informing him that his disciples are very irritable and tyrannical, and that he should come down from Heaven and preach the gospel lest their behaviour should rob him of the little good name that is still left to him. His Heavenly Father is blamed for not permitting him to come down at once from Heaven, and he himself is accused of having brought his mother into disgrace from his very infancy. His crucifixion is attributed to the sighs and curses of his mother.

INDIAN PEOPLE,
2nd August, 1906.

Contradiction of the report regarding the alleged stoppage of the meeting of the *Dharm Sabha* at Moradabad.

90. The *Indian People* (Allahabad), of the 2nd August, says :—Pandit Banmali Shankar Misra, Secretary, Dharm Sabha, Moradabad, writes to say that the *Punjabee* was misinformed about the Dharam Sabha. The Magistrate and the Superintendent of Police did not stop the Sabha, and there is no consternation or excitement of any kind.

ADVOCATE,
9th August, 1906.

The Vivekanand Mission at Madras and the Bengali convert from Benares.

91. The *Advocate* (Lucknow) of 9th August, says:—An unfortunate case has occurred in Benares. A young Bengali boy under 20 has left his parents and joined the Vivekanand Mission at Madras. His brother went all the way from Benares to bring him back but failed. Now summonses have been obtained against the head of the Mission at Madras to produce the boy at Benares within a fortnight.

IX.—MISCELLANEOUS.

AL BASHIR,
24th July, 1906.

Native newspapers.

92. The *Al Bashir* (Etawah) of the 24th July, remarks that the press is one of the several boons introduced by the British rule in India. In England the newspapers are mostly owned by companies, and are edited by capable men, while in India they are the property of single individuals, and are mostly in the hands of incompetent persons. It is to be regretted that restrictions are from time to time being imposed on the native press, and that Government regards it as instumental in agitating public opinion against its interests. It also thinks that a strong article appearing in an Anglo-Indian newspaper may not be objectionable, but if it appears in a native paper it has every chance of being treated as seditious. Besides, an editor publishing as editious article is considered an offender in the eye of the law, while the papers republishing it, with a note to the effect that it is a republication, are not at all responsible.

ALLAHABAD : }
The 13*th August*, 1906. }

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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# SELECTIONS
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I.—POLITICS.

(a).—Foreign.

Egypt.

OUDH AKHBAR,
14th August, 1906.

1. THE *Oudh Akhbar* (Lucknow), of 14th August, commenting on the views of a European on the subject, asks if Egypt still belongs to the Egyptians, and if the Khedive has still a right to real government over them. It asks if there was any justification for undermining his authority, and what would be the course indicated by justice. "Might is right," is the answer the paper gives to these queries. A right of protection which has become deeprooted has been obtained over the Egyptians, and they alone can be blamed in the matter. The educated Egyptians do not favour the present arrangements, and would prefer to manage their own affairs. Their desire, however, though not unnatural, can be of no avail, as the Egyptians as a whole do not appear to be prepared to subvert the existing order of things.

The Aligarh College and Turkey.

ZUL-QARNAIN,
14th August, 1906.

2. The *Zul-Qarnain* (Budaun), of 14th August, says, with reference to an article in the *Paisa Akhbar* of 5th July, that Sakha and certain others, whose minds are prejudiced against the College, are still taking a wrong view of the matter in spite of the opinion already expressed by Nawab Mohsin-ul-Mulk on the relations between Turkey and the Aligarh College in the *Institute Gazette* of 30th May. The telegram sent by Shaikh Abdullah was not a telegram from the trustees of the College, and was nothing beyond the expression of the opinion of a single individual. Those who are in touch with politics know well that Turkey is no longer so weak as to be subdued by any power that chooses to think of it, nor is the British Government so indiscreet as to commence hostilities with Turkey on trivial matters. If the Government of the Sultan succeed in establishing its reputation of being really powerful, the world will soon see that the small Powers that have been holding out threats of war, will vie for its friendship. The Muhammadans as a body sympathize with the Sultan, because the two sacred cities Mecca and Medina are under his protection. The college authorities have genuine sympathy for Turkey, but it is characterized by tact and wisdom. The seal and the *insignia* of the college, the dress and the mode of life of the students all clearly indicate the true sympathy that the college has with Turkey; and go distinctly to prove the falsity of the charge of our being sycophants to the British Government, and of having no real sympathy with the Sultan.

(b).—Home.

Treatment of the Zulus by the Natal troops.

ANAND,
24th July, 1906.

3. The *Anand* (Lucknow), of the 24th July, considers the conduct of the residents of Natal in maltreating the Zulus after a victory to be a blot on the British rule.

His Royal Highness the Duke of Connaught as Commander-in-Chief of India.

EXPRESS,
2nd August, 1906.

4. The *Express* (Lucknow), of 2nd August, says:—We have no doubt whatever that the appointment of the Duke of Connaught would be very popular so far as the Indians are concerned. One effect of it would be that a certain kind of Anglo-Indianism, of which the latest exponent was Lieutenant Grenfell in Rawalpindi, would be somewhat at a discount. One of the great problems to be solved is how to bring the rulers and the ruled into sympathy, one with the other. We believe that the presence of a member of the Royal Family in India will largely contribute towards this desirable end.

The forthcoming Congress.

HINDUSTANI,
25th July 1906.

5. The *Hindustani* (Lucknow), of 25th July, received on 16th August, says that the Reception Committee has not yet been formed, and there is a split in the camp in Calcutta. It is no secret that a certain section of the Indian public feels that the promises made and the hopes held out by Government cannot be relied on, that the British Government is selfish in its principles, and that it will not allow itself to be led by public opinion. This class holds that the Indians should endeavour to be independent, that the relations between the rulers and the ruled show a want of sympathy, and that the burden of taxation is heavy and causes discontent.

There is no doubt that the attitude of Lord Curzon much perturbed the public mind, but the editor hopes that Indian public opinion will not countenance a change in the *modus operandi* of the Congress, which cannot but lead to dangerous results.

HINDUSTANI,
15th August, 1906.

The need of a Political Association for the United Provinces.

6. The *Hindustani* (Lucknow), of 15th August, says that the need of a Political Association for the United Provinces has been felt for a long time. It was resolved at the close of the Congress sittings at Lucknow in 1898 to do something in this direction; and the matter was discussed again in December last at Benares. Hafiz Abdul Rahim who takes a deep interest in political matters, suggested that the idea should be given a practical shape, and that a political conference be held during the Easter holdidays at Aligarh, with a view to establish this Association. This however could not be done owing to the short term of Easter holidays, and it is now suggested that the leaders of public opinion in the United Provinces should take steps to hold the conference at Aligarh at an early date.

URDU MUALLA,
for August, 1906.

Students and Politics.

7. The *Urdu Mualla* for August says that it is desirable that students should not take a practical share in political movements and agitations, as the harm that will accrue will be considerably more than the good they can do by doing so. Every student however can spare two or three hours from his studies, and he should spend these spare hours in the study of politics, as frequently opportunities have arisen such as have taxed the utmost resources of the nations concerned.

INDIAN PEOPLE,
9th August, 1906.

The Provincial Conference.

8. The *Indian People* (Allahabad), of 9th August, says:—With the settlement of the High Court question the only hitch in the holding of a Provincial Conference has been removed, and we think there should be no difficulty now in arranging a date during the long vacation. There is a growing feeling among the leaders of both Provinces that we have failed in a public duty in not having held a Provincial Conference all these years. It had been practically decided that a Conference should be held this year at Aligarh, when this unfortunate controversy arose about the location of the High Court, and a good deal of energy was distracted and dissipated. A Conference is needed not only to discuss local questions and local needs, but also to promote a feeling of sympathy and of mutual help between the provinces of Agra and Oudh. We hope it will be possible to arrange by correspondence at an early date the preliminaries of the Conference. To the best of our knowledge the citizens of Aligarh will warmly welcome the first Provincial Conference. We further hope that it will be possible for Pandit Bishambhar Nath to accept the invitation to preside at the Conference. Should, however, the state of his health forbid such an effort we venture to suggest that a representative of Oudh should be invited to preside, the province of Agra paying this compliment to Oudh. The next Conference may be well held at Lucknow, when we hope the compliment will be reciprocated.

BHARAT JIWAN,
13th August, 1906.

British policy in India.

9. The *Bharat Jiwan* (Benares), of the 13th August, says that it is evident from the article by Mr. Bryan, a leading American, in the *Sun*, that the British policy in the administration of India is looked down upon by other civilized nations of the world.

ROHILKHAND
GAZETTE,
16th August, 1906.

The Railway strike on the East Indian Railway and Indignation Meetings in Calcutta.

10. The *Rohilkhand Gazette* (Bareilly) of 16th August, holds up the Bengalis to ridicule, and characterizes their conduct in respect of the indignation meetings to condemn the conduct of the Railway authorities, and to support the strikers, as foolish in the extreme. The speeches of Babu Bipin Chander Pal, Babu Sham Sunder Chakravati, Babu C. R. S., Barrister-at-law and others on the subject are stigmatized as imprudent. The editor calls particular attention to the remarks made by G. R. N. Roy, calling King Edward VII only a nominal king, and urging that the Bengali nation should be the real sovereign. He regards this utterance as savouring of lunacy, and as calculated to inflame the minds of the ignorant masses. He is afraid that these little things will go a good way to endanger the peace of the country, and this objectionable remark should therefore be dealt with properly.

II.—AFGHANISTAN AND TRANS-FRONTIER.

ANAND,
31st July, 1906.

Education in Kabul.

11. The *Anand* (Lucknow), of the 31st July, says:—The Amir of Kabul has issued instructions that educated men alone will be taken into Government service, in future.

Will not the Muhammadans of India take a lesson from this order and cease endeavouring to secure Government service by favouritism.

III.—NATIVE STATES.

JASUS,
7th August, 1906.

Jaipur.

12. A correspondent in the *Jásus* (Agra) of 7th August, denounces the present state of affairs in Jaipur. He recommends that the reins of Government be placed in the hands of some capable man, who has the capacity to manage and devise. He points out that those appointed at the head of the several departments do not know their duties, and that the police arrangements are defective.

Balji is the medium between the Maharaja and his subjects, and their grievances never reach the Maharaja's ears.

Babu Puran Chander Sen, the younger brother of Babu Sansar Chander, who is at present at the head of Municipal affairs, is an honest hardworking officer, and might with advantage replace his elder brother. The gate of the wall enclosing the city is still closed at 9 P. M., and this is a source of great inconvenience to passengers arriving by night trains.

JASUS,
14th August, 1906.

Jaipur.

13. The *Jasus* (Agra), of 14th August, says:—That it was arranged in consultation with the Resident that certain important cases disposed of by the members of the council should be placed before the Maharaja for order of confirmation, and that persons dissatisfied with the decision of the council could obtain copies on unstamped paper without payment of any copying fees and go up in appeal before the Maharaja in Council. For some time, such appeals were heard regularly on Thursdays, but the practice was soon relaxed, so that this highest tribunal of appeal has not had one single sitting for several years past. Another serious defect is, that the very member against whose order an appeal is preferred, sits in council with the Maharaja.

The Intelligence Department likewise has done nothing for several years past, and one Sheo Narain who did some good work recently, is in the bad books of the Prime Minister, while another clever detective, Mir Hasan, is hand and glove with Balji.

JASUS,
14th August 1906.

Jaora.

14. The *Jasus* (Agra), of 14th August, says that all the lucrative appointments in the state are held by non-residents of Jaora, who make as much money as they can, and leave the state when it suits their convenience; for instance one Ali Mazhar who was appointed as General Superintendent, has disappeared after embezzling a sum of about twenty thousand rupees from the state, as well as swindling the shopkeepers of several hundreds. The Chief Judge is so old and decrepit that his *sarishtadar* has to support his hand while he is signing papers. The residents of Jaora on the other hand get very low salaries and seldom rise to fifteen rupees per mensem.

The Police Department is at present attracting most of the respectable young men of Jaora, who however have no prospect of promotion all the same. The Superintendent of Police can hardly write his name properly. The Court Inspector is a capable man, and it is very much doubted if the department would be able to work, if these two officers were to withdraw from service.

AKHBAR-I-JASUS,
7th August, 1906.

Tonk.

15. The *Akhbar-i-Jásus* (Agra) of 7th August, complains of the bullying behaviour of one Abdul Rahim residing in *Mohalla Deswalan* in Tonk, an ex-convict who has been in police employ. He is constantly annoying respectable people to satisfy his enmity or his greed, and only recently he enticed away a respectable neighbour to an secluded spot, tied him hand and foot to a tree, beat him severely, and after wounding with a sword, left him on a *charpoy* at his door. He disappears after committing an offence, and returns home when the hue and cry is over. It is indeed strange why the Tonk police take no steps against this man.

JASUS,
4th August, 1906.

Tonk.

16. The *Jásus* (Agra), of 14th August, learns from a correspondent that the conduct and character of the sons of the Nawab of Tonk is unsatisfactory, that a certain person has been turned out of Tonk for teaching them bad ways, and that one of the sons of the Nawab has been confined to the *kila*.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

MUFID-I-AM,
8th August, 1906.

The seat of the new High Court.

17. The *Mufid-i-Am* (Agra), of 8th August, gives preference to Lucknow over Allahabad and says that if a choice is made from the United Provinces as a whole, Agra would be the best place for the location of the amalgamated High Court, because (1) it was the seat of the Sadar Dewani Adalat originally, (2) it is situated in the centre of the United Provinces, (3) it enjoys a pleasant temperate climate, (4) it contains the world renowned Taj Mahal and a large number of other beautiful buildings, (5) there is sufficient accommodation for the building and for those who come here on the transfer of the High Court, (6) the Prince of Wales gave preference to Agra over every other city in India on account of its beauty and good climate.

GHARWALI,
July, 1906.

The transfer of the High Court from Allahabad to Lucknow.

18. The *Gharwali* (Dehra Dun) for July, says:—The question of the transfer of the High Court from Allahabad to Lucknow is not one which the Government can decide at an early date and suggests that the public interests will be thoroughly considered before any change is ordered. It gives preference to Allahabad, as there litigants can put up very comfortably with their priests and *pandas*.

INDIAN PEOPLE,
9th August, 1906.

Committal of accused to sessions without evidence in King-Emperor *versus* Lalla and others, section $\frac{457}{511}$, Indian Penal Code, Cawnpore.

19. The *Indian People* (Allahabad), of 9th August, says:—The learned Judge of Cawnpore in a very able and instructive judgment acquitted the three accused, who were represented, and sentenced the fourth man Sultan Singh to transportation for life. The case is specially important for the remarks which the learned Judge has made on the committal order of the Magistrate, as regards the two accused Ram Charan *alias* Lalla and Abdul Aziz. It is not an uncommon practice with the mofussil Deputy Magistrates to commit all sorts of cases, good, bad, or indifferent, to the Sessions Court, without troubling themselves to see if the cases are worth committal, sometimes merely to remain in the good books of the police, in other cases from a feeling of hesitation to take the responsibility upon their shoulders.

(*b*).—*Police.*

ANAND,
17th July, 1906.

A high-handed proceeding of the police in Azamgarh.

20. The *Anand* (Lucknow), of the 17th July, received on 13th August, referring to the conviction of one Bijai Narain, a zamindar in the Azamgarh district, on a charge of assault, and his subsequent acquittal by the Hon'ble High Court, suggests that the police should be taken to task since their action has been held to be illegal.

ANAND,
17th July, 1906.

A dakaiti case at Allahabad and suspected complicity of the local police.

21. The *Anand* (Lucknow) of the 17th July, received on 13th August, referring to a recent dakaiti case at Allahabad says that it appears from the statement of one of the accused in court that the Kydganj police were aware of its being impending prior to the dakaiti. This is exactly a case of the guardians of our property playing the thief.

NASIM-I-AGRA,
31st July, 1906.

Police.

22. The *Nasim-i-Agra* of 31st July, received on 16th August, notes that thefts in the city are on the increase, and people have their pockets picked in broad daylight. The local police should have their eyes open.

UNION GAZETTE,
7th August, 1906.

High-handedness of a constable in Agra.

23. The *Union Gazette* (Bareilly), of 7th August, notices the conduct of a constable who was seen beating a respectable looking gentleman all along the way from Sabzi Mandi to the kotwali at Agra. The victim of this violence, who appeared to be a student, is said to have offended the constable, by pressing a biscuit-seller to supply him with some

biscuits before giving the constable his perquisites. Be the cause of this altercation what it may, the course pursued by the constable is highly objectionable, and it is to be hoped that the city kotwal will show no undue favour to his subordinate in the matter.

INDIAN PUNCH,
14th August, 1906.

The tyranny of police.

24. The *Indian Punch* (Budaun), of 14th August, compares police officers to Shaddad, an oriental tyrant, and their circles to the garden of Shaddad which purported to be the facsimile of paradise. They have an easy time, and take part in worldly pursuits, for which they have more than ample time at their command. The scene of their visit is usually rendered nothing short of hell, and the inhabitants of the locality they visit have in this very world a foretaste of what a great sinner may expect to find hereafter.

JASUS,
14th August, 1906.

The Police arrangements in Agra.

25. The *Jasus* (Agra) of 14th August, says that the police in England and in India are both invested with the same powers, but the arrangements in India, particularly in Agra, are very unsatisfactory. For example ekkas going to the *dárgáh* of Shah Abu Ali have to enter through one route, and to effect their exit through another, but the rules on the subject are not observed owing to the laxity of surveillance and corruption on the part of the police on duty. It cites an instance of a gentleman being dragged through the bazar to the *kotwali*. The police again does not interfere when it should, for example they remained neutral during a fight between two banias in Rawatpara.

OUDH AKHBAR,
16th August, 1906.

Police.

26. The *Oudh Akhbar* (Lucknow), of 16th August, refers to the murder in Kachhar of a European gentleman and eight *chaukidars* in 1893, and says that a dying declaration was made by a woman in the case, alleging that she and the rest of the deceased were assaulted most brutally by a Kabuli and certain residents of Kachhar. The then local police sent up for trial certain residents of the Mainpuri district who were convicted and sentenced to death by the Sessions Judge. The sentence, however, was not carried into effect, as the High Court upset the sentence. Ten men have recently been arrested in connection with this case. Of these three have made confessions. It is necessary that the then police should be called upon for an explanation and should be dealt with according to their deserts for having sent up seven innocent men for trial for murder in 1893.

QULQUL,
6th August, 1906.

Cheating by means of the value payable system.

27. The *Qulqul* (Bijnor) of 6th August, received on 18th August, warns the public of the disgraceful mode of swindling adopted by an anonymous sender of value payable parcels from Meerut, who, instead of giving his name in the prescribed form, enters the words *Muhtamin ishaat Islam* (the Manager of the Propagation of Islam). He sends a plan of the *Kaba* hardly worth half-an-anna and charges a rupee or two as its value.

(c).—Finance and Taxation.

KHICHRI SAMACHAR,
11th August, 1906.

Contracts under the Excise Act.

28. The *Khichri Samachar* (Mirzapur), of the 11th August, invites the attention of Government to the standing orders on the subject of giving leases under the Excise Act and suggests that the amount of the lease should not exceed the average for the last ten years, and prays that these orders be kept in view by all concerned.

(d).—Municipal and Cantonment Affairs.

ANAND,
24th July, 1906.

Repairs to the Bradlaugh Memorial Hall in the Punjab.

29. The *Anand* (Lucknow), of the 24th July, requests the Punjab Government to undertake the repairs of the Bradlaugh Memorial Hall which has been burnt recently, and suggests the desirability of Government abandoning the idea of purchasing the land for other purposes.

ANAND
31st July, 1906.

System of levying octroi duty.

30. The *Anand* (Lucknow) of the 31st July, remarking on the innumerable hardships one is subjected to when taken to an *octroi* post, and the illegalities and iniquities of the persons who collect such duties, pray for the abolition of *octroi* duties suggesting the imposition of some other tax in its place.

KHICHRI SAMACHAR,
11th August, 1906.

Cholera in Mirzapur.

31. The *Khichri Samachar* (Mirzapur), of the 11th August, reports the outbreak of cholera in Mirzapur, and suggests special sanitary measures in infected quarters.

NAIYAR-I-AZAM,
12th August, 1906.

Shops for the sale of meat in Moradabad.

32. The *Naiyar-i-Azam* (Moradabad), of 12th August, says that no intimation was given to the members of the Municipal Board that the question of closing certain meat shops was to be considered at the meeting held on 28th July last, that there is nothing to show where any shops are to be opened in place of the seven shops closed by the sub-committee, and that it is rather hard that males under the age of sixteen should not be allowed to go about selling meat in the city.

JASUS,
14th August, 1906.

Municipal arrangements in Agra.

33. The *Jásus* (Agra) of 14th August, says that the Municipal arrangements in Agra are very unsatisfactory :—The oil in the Municipal lanterns in certain quarters suffices to keep them burning only up to 10 P. M., while they are not lighted at all occasionally; the bazar and streets are not swept till 8 A. M. generally; the impure water of the closets is thrown in the bazar gutters, and this is liable to spread diseases; a stone slab is broken at one end of *Kamboh tola*, and there is danger of people stumbling over it.

(*e*).—*Education*.

EXPRESS.
2rd August, 1906.

Indian students in America.

34. The *Express* (Lucknow), of 2nd August, says :—Encouraged by the success of Indian students in America, three more intend going from these provinces in the next month. Two of them need help by way of passage money. Any gentleman desirous of lending help in this good cause should communicate with the editor of the *Advocate*.

CITIZEN,
6th August, 1906.

Education in Eastern Bengal.

35. The *Citizen* (Allahabad), of 6th August, says :—From a laudable desire to promote education in all its branches, H. Sharp, Esq., M. A., the Education Minister of the autocrat of Eastern Bengal has issued a soul-thrilling bulletin dated the 29th of May 1906, addressed to the Inspector of Schools, Dacca.

* * * * * * *

The Bengalis are notoriously a nation of pumpkin heads. They are sadly wanting in manners. When they see a white man they do not immediately sink before him in abject humility with their hairs standing on end and tears starting into their eyes. What an enormity of bad manners! Many a time has Sir Bampfylde stared aghast. His precious heart was cracked in twain. Circulars were addressed to them but they failed to bring about the wished for consummation. Regulation *lathies* were aimed at them but to no purpose, so thick headed they are. But their failings were most conspicuous at Rangpur when they refused to put on the *lal pagri*, to accept the batons and to *salaam* Lulu Singh. Since then it appears that the wise men of Gotham were busy in devising a scheme to place matters on a more satisfactory footing. Their labour pains are ended. Mr. Sharp has brought forth the new circular. Our blessings on the new born!

It is an old and rusty adage that old parrots cannot learn. The reason why the experiment failed at Rangpur was that it was begun at the wrong end. Stiffened by age the hand refused to bend. We are horror-stricken to learn that the Pandit on whom was conferred the proud distinction of a *Maha Mahopadhya*, had received an education which was *anti-salamic* of a very pronounced type. What is education if there are no *salaams?* Education without *salaam* is a contradiction in terms. It is, therefore, that a scheme has been devised for regulating the lives of Bengalis by enforcing upon them the wholesome duty of *salaming*, and teaching them how to do it from the very lowest class of their school life. As they get promotion year by year, their hands would become more elastic; their heads more pendulous. And it may be fairly predicted that by the time they pass their Entrance examination, they will have matriculated in the science of *salaming*.

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If this would be an obstacle to the improvement of the mind, it would surely be a great stimulus to the improvement of manners. This was a consummation devoutly to be wished for and the prospects are already very promising; for we are informed that the teachers of the various schools under the control of the Inspector of Dacca have centred their energies in propagating the cause of *salaams*, having all other duties as items of minor consideration. Coupled with the above is the strict rule about the levy of fines, if fees are not paid punctually. In the benign reign of Sir Bampfylde, in which famine thrives and men decay, the levy of fines is a rule as wholesome as it is opportune. If *salaams* are necessary for enforcing discipline among pupils, fines are no less necessary to bring some pressure upon their parents and guardians.

RIYAZ-UL-AKHBAR,
8th August, 1906.

The M. A. Examination in Arabic.

36. The *Riyaz-ul-Akhbar* (Gorakhpur), of 8th August, deplores the recklessness with which questions have been set at the last M. A. examination in Arabic. The number of papers set is only four, though six papers are set in Sanskrit and in other languages. This necessitates the incorporation of a large number of subjects within a limited scope. There is no separate paper for Grammar and Rhetoric, though they form a part of the prescribed course. The subjects for the several papers have not been classified separately. The examiner in this language has great latitude, and may or may not select questions from a particular book. The students find this very unsatisfactory. The first and second papers for this year though not so technical and severe as the third and the fourth, are nevertheless open to certain objections, while the third and the fourth papers clearly show that the examiner had made up his mind when setting them, that the candidate should leave the examination hall without even attempting an answer. The *Oudh Akhbar* of 17th August offers similar criticisms on the subject.

ALIGARH INSTITUTE GAZETTE,
8th August, 1906.

The progress of the Urdu language.

37. The *Aligarh Institute Gazette*, of 8th August, says that the first step towards the progress of the Urdu language is the union between Hindus and Muhammadans. This is the only dialect that is spoken all over India; and has been formed by the conjoint efforts of Hindus and Muhammadans, in spite of the somewhat hostile attitude of the Muhammadan conquerors, which showed itself for a long time after the conquest, by the exclusive use of the Persian and Arabic languages in poetry, romance, correspondence, prescriptions, proceedings in courts of law, &c. Urdu has become a language merely because the Indian public as a whole used it as the language of the country; so much so that the Hindu community likewise adopted it even in the formation of their names. It is to be regretted that certain Hindu public speakers seem to lose sight of the fact that they cannot weld India into one nation, so long as they do not have one language; and to discard Urdu as the one script for India will be to strike at the very root of Hindu and Muhammadan union as one nation.

KHICHRI SAMACHAR,
11th August, 1906.

Want of a free school in Mirzapur.

38. The *Khichri Samachar* (Mirzapur), of the 11th August, comments on the high scale of fees in schools, which renders it practically impossible for the poorer classes to educate their children, and suggests the advisability of establishing a free school for teaching Hindi, Urdu, and English, requesting Government and the District Magistrate to take early steps in the matter.

NASIM-I-AGRA,
11th August, 1906.

The Medical School, Agra.

39. The *Nasim-i-Agra* of 11th August, says that Western education generally has produced unwholesome results on the minds of the Indian youths. It deprecates the conduct of the students of the Medical School at Agra on the night of 3rd idem, and remarks that their conduct on the road in front of the Medical hostel is a source of danger and shame to women of all classes.

RAHBAR,
14th August, 1906.

The National Education Department.

40. The *Rahbar* (Moradabad), of 14th August, says that now that Government is conferring all lucrative appointments on Englishmen and Eurasians, those who receive education in National Colleges will be none the worse for it; most of them will adopt some independent profession, or take up appointments in large manufactories. In case they fail to do this, private service will yet be open to them. These students will have a decided advantage over those trained in Government colleges. They will be taught frugality, and will, unlike the present day student, cease to hanker after such things as neckties, collars, cigarettes, boots, &c.

HINDUSTANI,
15th August, 1906.

The progress of Urdu.

41. The *Hindustani* (Lucknow), of 15th August, commenting on the complaint made by the Aligarh Institute regarding the carelessness evinced by the Hindus towards Urdu, says that no sensible Hindu can ever think of forming the Indian nation independently of Muhammadans. It would no doubt help in the formation of a nation to have one language for India, but the English language alone can be such a medium. It is nothing but a dream to think that the Urdu or the Deva Nagri can supplant the several provincial dialects. Urdu cannot make any progress, unless steps are taken to make it a literature. The printing of Urdu books is by no means cheaper than of books in other languages. On the other hand labour is becoming dearer, type-printing has greater facilities, and no newspapers can be said to be self-supporting, in fact many are dying natural deaths after too short an existence.

(f).—*Agriculture and questions affecting the land.*

ZAMINDAR-WA-KASHTKAR,
June, 1906.

Famine and land revenue.

42. The *Zamindar-wa-Kashtkar* (Bijnor), for June, received on 18th August suggests that Government should direct its attention to the mitigation of the hardships attending the realization of land revenue, and to the modification of such local laws as lead to compulsory litigation. The law in Bundelkhand, though calculated to lighten the burden of debts, has done nothing to reduce the payment of land revenue, though it is a well established fact that the crops for several years past have been a failure,

HINDUSTHAN,
12th August, 1906.

Agricultural conditions in India.

43. The *Hindusthan* (Kalakankar), of the 12th August, says:—The Government officers generally attribute the deterioration in the agricultural conditions of India to the conduct of the cultivators without any regard to the very precarious life that the latter live. The rent assessed by Government is so heavy that they always remain in perpetual poverty, so much so that they cannot have full meals, to say nothing of their being unable to improve agricultural conditions. When the time for sowing approaches, the cultivator borrows seed, often of a very inferior kind, from which nothing but bad harvests can result. It would be well if the Government help the cultivators with good seed or adopt the system introduced by the Government of the Central Provinces for the distribution of seed among the cultivators.

(g).—*General.*

INDIAN PEOPLE.
9th August, 1906.

The fall of Sir Bampfylde Fuller.

44. The *Indian People* (Allahabad), of 9th August, says:—When the services of a subordinate are dispensed with it is wiser to give him a month's salary in lieu of a month's notice. The mistake of procrastination was realised in the case of Lord Curzon. When he resigned he might have been relieved at once by Lord Ampthill, or any one else. Then there would have been no partition of Bengal, no agitation, and incidentally also, Sir Bampfylde Fuller would not have climbed to his fall. The whole affair has been lucky only for the Hon'ble Mr. Lancelot Hare, who has quite unexpectedly stepped into a Lieutenant-Governorship. The officiating Lieutenant-Governorship of Bengal should have gone to Mr. K. G. Gupta, as the next member of the Board of Revenue, but the inconvenience of his claims has been avoided by the dexterity with which he has been placed on the important duty of counting the fish in fresh and salt waters in Bengal.

The Secretary of State for India displayed great patience in dealing with the problem in East Bengal. He obtained all the official reports. He showed no disposition to judge Sir Bampfylde Fuller in a hurry. His answers to questions in Parliament were irritatingly evasive. But he did not confine his inquiries to official sources alone. No real ruler of India ought to be content with official reports. Mr. Morley made independent inquiries. He satisfied himself that the state of things in East Bengal did not call for harshness, but for conciliatory measures. An innocent national cry had been magnified into a war cry. The indiscretions of schoolboys were represented as criminal and rebellious acts. On the other hand, the Government of East Bengal was industriously engaged in sapping the very foundations of British rule in India. The Lieutenant-Governor had more than russianised the administration. He had personally gone about intimidating the leaders of the people. He had prohibited religious and other processions. He had let loose armed men on a peaceful town, men who committed excesses as if they had been in an enemy's country. He had allowed his subordinates unrebuked to break up a constitutional public meeting and to assault, arrest and punish a number of inoffensive and some distinguished men. Lord Curzon had partitioned Bengal; Sir Bampfylde Fuller was driving half of Bengal into rebellion.

Considering the high position he held it has been practically dismissal, for no Lieutenant-Governor has in recent times been treated as Sir Bampfylde Fuller has been treated, and no one else merited it so richly. He is leaving East Bengal in disgrace and the whole country will rejoice. The thanks of a grateful and relieved country belong to Mr. John Morley and to him they will be rendered without stint.

INDIAN PEOPLE,
9th August, 1906.

The resignation of Sir Bampfylde Fuller.

45. The *Indian People* (Allahabad), of 9th August, says:—Is the public quite satisfied with the ostensible reason of Sir Bampfylde Fuller's resignation? There is this difference in public life in England and India that there is very little secretiveness in English official and public life, while in India it is very difficult to get at the truth. Thus, almost every one believes that the real reason of Sir Bampfylde Fuller's resignation is something different from the one officially assigned. The reason is that in England there is a good deal more of sensitiveness than in India. Ministers resign as soon as there is a difference of opinion between them and the Cabinet on a serious question of principle or policy; officials do not care to retain office if they are overruled in a matter on which they hold a definite opinion. Discipline in the army is different, for there one has only to obey orders. There was a time in India also when high officials were very scrupulous on questions of principle, but the standard has now materially changed and no one thinks much of reversing in obedience to higher authority and without protest, what he had done before. This may be right in certain cases, but there is a limit where service discipline comes to an end and self-respect comes in. It was in fixing this point that Lord Curzon made a mistake and Sir Bampfylde Fuller, who is nowise an extraordinary man has erred in the same way. When he saw that the Secretary of State practically disapproved of all that he had done since his appointment as Lieutenant-Governor of East Bengal he should have resigned at once, but he held on and went on revoking his orders until the public began to believe that he did not very much care how he was treated so long as he held his appointment. People therefore are to a certain extent justified in calling his resignation a recall.

BHARAT JIWAN,
13th August, 1906.

Sir Bampfylde Fuller's resignation.

46. The *Bharat Jiwan* (Benares), of the 13th August, notices with satisfaction, the resignation of Sir Bampfylde Fuller whose oppression was a source of much discontent all over Bengal. His oppressive measures, for example, the arrest and trial of innocent school boys, the dispersion of the Barisal conference, and his policy of "Divide and rule" which led to racial antagonism between the Hindus and the Muhammadans, have made him an object of hatred to the natives of India in general, and to those of Bengal in particular. The conduct of the Nawab of Dacca in convening a mass-meeting to protest against the acceptance of Sir Bampfylde Fuller's resignation is, in every respect, calculated to injure the country. The editor concludes with congratulating the Bengalis on their freedom from the galling yoke of Sir Bampfylde Fuller and exhorts them to take to the *swadeshi* movement with renewed zeal and energy.

INDIAN PEOPLE,
9th August, 1906.

Sir Bampfylde Fuller and Muhammadan Indignation meetings protesting agains this compulsory retirement.

47. The *Indian People* (Allahabad), of 9th August, says:—Sir Bampfylde Fuller has left Dacca and shaken the dust of East Bengal from his feet. The *Pioneer* has published lengthy telegraphic reports of indignation meetings held by Muhammadans protesting against the action of the Government of India driving Sir Bampfylde Fuller into retirement. These reports must be taken with a very large pinch of salt. It is quite possible that the Muhammadans of East Bengal may feel grateful to Sir Bampfylde Fuller for his famous Muhammadan circular and his declared weakness for his Muhammadan wife. But the resolutions bear clear trace of being drafted by skilful hands and look

more like a *manifesto* than anything else. There is the reference to the Muhammadans forming two-thirds of the population and the Hindu agitation is spoken of with rancour and contempt. Sir Bampfylde Fuller took up the Muhammadans simply to spite the Hindus, but no ruler can be allowed, so openly to flout the principle of equal treatment of all communities. He could have very well helped the Muhammadans, who have been always on excellent terms with the Hindus, without setting them up against the latter, and we are certain this dangerous and inequitable policy will never be continued. Mr. Hare is reported to have received full instructions from the Viceroy and there can be no doubt that he must have been cautioned not to promote a religious bitterness between Hindus and Muhammadans. Sir Bampfylde Fuller deserved censure for the barefaced and unwise manner in which he fomented discord between Hindus and Muhammadans.

RAFIQ PUNCH,
14th August, 1906.

The resignation of Sir Bampfylde Fuller, and the Muhammadans of Eastern Bengal and Assam.

48. The *Rafiq Punch* of (Moradabad), of 14th August, expresses its extreme regret at the resignation of Sir Bampfylde Fuller, and notes that the *ghat* in spite of a heavy rainfall at the time was crowded by a large concourse of European and Indian gentlemen and the public at large for about an hour and a half at the time of his departure. In the afternoon of the same day (6th August) a mass meeting consisting of thirty thousand Muhammadans from different parts of the province was held under the presidency of Khwaja Salim-ulla C.S.I., protesting against the acceptance of Sir Bampfylde's resignation, which they regard as an act of injustice to the Muhammadan community.

The *Awaza-i-Khalq* (Benares) of 16th August, upholds the attitude of the public and of the Government towards Sir Bampfylde Fuller, and remarks that the British Government is always prepared to redress grievances when proved to be such.

The *Anand* (Lucknow), of the 14th August, commenting on the attitude of the Muhammadans, questions their loyalty to Government if such little things can lead them to characterise the proceedings of Government as unjust and tyrannical.

ANAND,
24th July, 1906.

Swadeshi sugar.

49. The *Anand* (Lucknow), of the 24th July, after referring to the revolting methods of refining sugar of European manufacture, exhorts Indians to use country sugar, which besides being much sweeter is free from objectionable modes of preparation.

EXPRESS,
2nd August, 1906.

India-made sugar in Upper India.

50. The *Express* (Lucknow), of 2nd August, says :—In Upper India, the demand for India-made sugar is growing greater. In all big towns of the Punjab and the United Provinces everywhere, one subject of talk in the bazars is how to drive away beet root sugar from India. In Cawnpore over 30 per cent. of the people have taken a vow not to use beet-root sugar. Sweetmeat-vendors using foreign sugar had to close shops. The *halwais* are putting up signboards declaring that if anybody finds beet root sugar in their shops they would pay a voluntary fine of Rs. 101. Meetings in the last week were held in Lucknow. What is more reassuring is that the question of supply is also receiving attention. In Unao, a Cawnpore Marwari firm of Ramnath Baijnath is setting up a big sugar mill, in Cawnpore another Marwari is getting out up-to-date machinery. In Shahjahanpur the *khansaries* are again up and doing; the cultivators who had taken to poppy cultivation are again growing sugarcane. In the Punjab two factories are being opened at Lyallpur and Peshawar respectively. The orthodox feeling against cheap sugar is very bitter. It can be driven away in no time if only there is constant supply and the cost of manufacture reduced. The cheapness of the German sugar is due to the sudden fall in the demand.

ROHILKHAND.
GAZETTE,
16th August, 1906.

Country-made sugar.

51. The *Rohilkhand Gazette* (Bareilly), of 16th August, says that the sugar-eating public are in a very awkward position. When advocating the use of sugar of country manufacture, they feel afraid lest their confectioners should take advantage of the situation, and supply them with an admixture of gur and sugar instead of pure sugar. It is said that European sugar is refined by means of bovine blood, bone-ash and the fat and blood of swine; that it causes blood and bowel complaints, produces blisters in the mouth, and helps the spread of cholera. Pamphlets and

advertisements are being published and circulated, while there are certain persons who do not wish to alter their old ways. The editor is of opinion that such an agitation can have no effect on foreigners when there is this difficulty about unanimity of opinion.

Dispersion of a meeting at Chandpur in Bengal.

ANAND,
24th July, 1906.

52. The *Anand* (Lucknow), of the 24th July, received on 14th August, condemns the repressive measures adopted by the district authorities in Chandpur in forbidding Maulvi Abdul Ghafur from delivering his lectures on the ground that they are calculated to cause disaffection against Government. This has caused a great sensation in the Muhammadan community. The editor hopes that the British Government will give the matter its full consideration before adopting repressive measures which he thinks are characteristic of the Russian Government, and have brought about its present misfortunes.

Claim for damages in connection with the dispersion of the Barisal conference.

ANAND,
29th July, 1906.

53. The *Anand* (Lucknow), of the 29th July, received on 14th August, suggests the desirability of His Excellency Lord Minto directing an enquiry into the conduct of the District Magistrate and the Superintendent of Police in dispersing the Barisal conference; and thereby putting a stop to the further progress of suits for damages against the two officers instituted by Mr. Rasul and Babu Surendra Nath Banerjee.

The Nawab of Shaidabad and the *swadeshi* movement.

ANAND,
24th July, 1906.

54. The *Anand* (Lucknow), of the 24th July, received on 14th August, says that the Nawab of Shaidabad in Barisal, has acted just as a Nawab would in directing his subjects to keep aloof from the *swadeshi* movement on the ground of its disloyalty.

Loans on Government securities and the *swadeshi* movement.

HINDOSTHAN,
10th August, 1906.

55. The *Hindosthan* (Kalakankar), of the 10th August, condemns the want of enterprise of well-to-do bankers who content themselves with the small interest on Government securities, and cites as an instance the loan of about three crores recently given by the residents of Bombay, suggesting that this sum could have been laid out most advantageously in starting factories for promoting Indian arts and industries, which would be an additional source of livelihood to thousands of starving Indians.

The *swadeshi* movement and students of the Saharanpur School.

MOHINI,
11th August, 1906.

56. The *Mohini* (Kanauj) of the 11th August, says that the Head Master of the Saharanpur school has interdicted the use of *swadeshi* articles by the students, and has ordered the school club to be closed owing to their debating on the *swadeshi* question. He has also forbidden them to read Congress literature. This makes the situation of the students very hard.

The *swadeshi* movement.

AWAZA-I-KHALQ
16th August, 1906.

57. The *Awaza-i-Khalq* (Benares), of 16th August, expresses its satisfaction at the progress of the *swadeshi* movement which has a very wide scope in India, and condemns the conduct of persons who still use knives, scissors, soap and other little things of European manufacture.

Another unpleasant incident in Eastern Bengal.

ALIGARH INSTITUTE GAZETTE,
8th August, 1906.

58. The *Aligarh Institute Gazette*, of 8th August, says that a Muhammadan orderly *chaprasi* pulled an Indian by the ear for remaining seated and smoking his *hukka*, while the District Magistrate of Dacca passed through the *bazar*. The Indian shouted *Bande Mataram*, whereon the District Magistrate looked back, and finding the *chaprasi* chastizing the Indian, ordered him to desist, and to come up to his side. The shouts attracted a large number of men who thronged round him, and followed him with their shouts and threats, throwing some mud at him, as he was getting into the boat.

This is indeed very annoying, and this state of feeling, if allowed to spread into other districts, is calculated to produce most disagreeable results both for the rulers and the ruled. A policy of repression, however, may prove only a temporary check, and tend rather to inflame the public mind. It is impossible now to efface the present educated community, and to exclude the masses from education in future, so long as the British Government has any pretensions to being called a civilized nation. It is therefore necessary to adopt a policy of conciliation with the educated masses, and to prove by deeds that the English nation rules India for the good of the Indians.

ANAND,
14th August, 1906.

The Partition of Bengal.

59. The *Anand* (Lucknow), of the 14th August, says that the partition of Bengal took place on the 7th August 1905, and it is feared will be commemorated like the *Ashra* of the *Moharram* by the Muhammadans, unless the Government effects a reunion. History will transmit most unpleasant and heart-rending thoughts to posterity regarding this incident, and it is to be regretted that, when we will come to speak of the noble deeds of Lords Clive and Ripon and of Empress Victoria and His Majesty Edward the Good, we shall have to remember alongside of them the mournful incident of the Partition of Bengal.

INDIAN PEOPLE,
9th August, 1906.

Council Election.

60. The *Indian People* (Allahabad), of 9th August, says :—To-day the non-official members of the local Legislative Council meet in this city to recommend an Additional member for the Viceroy's Legislative Council. So far it has not transpired who are the candidates for this honour. It is not absolutely necessary that the non-official members should recommend one of themselves. Mr. Ananda Charlu was for some time a member of the Supreme Legislative Council, but he never was a member of the Madras Legislative Council. Just now Mr. Gokhale is not a member of the Bombay Legislative Council. If therefore any one could be named in these Provinces whose claims are superior to the present non-official members themselves, it would be their duty to recommend him. None such, however, can be named and the selection must be made from one of the non-official members of the local Legislative Council. There is no stir either at Allahabad or elsewhere. We do not know who are the candidates and on whose behalf canvassing has been going on. We do not even know whether the sitting member has offered himself for re-election. On the other hand, public opinion has spoken with no uncertain voice as to who should be elected to represent these provinces for the next term in the Viceroy's Council. The public opinion of both provinces is unanimous and emphatic. We do not sympathise with the hypercritical note of a correspondent who has disparaged, more by implication than in express terms, the claims of Pandit Madan Mohan Malviya. The public is more generous and more appreciative, and the desire is being everywhere expressed that the Pandit should be unanimously elected. We have no doubt that this view will be endorsed by the votes of the non-official members at to-day's meeting.

ZUL-QARNAIN,
14th August, 1906.

Indian members for the Viceregal Council.

61. The *Zul-Qarnain* (Budaun), of 14th August, while referring to the anticipated election of Pandit Madan Mohan Malviya, suggests that considering the present attitude of the Hindus and the relative proportion of Hindus to Muhammadans, it is impossible ever to secure the seat for a Muhammadan unless such election is to be made by Muhammadans exclusively.

RAHBAR,
14th August, 1906.

The death of Lady Curzon.

62. The *Rahbar* (Moradabad), of 14th August, regards the death of Lady Curzon as a Divine dispensation. Lord Curzon was the greatest enemy of India. God's wrath visited Lady Curzon three times and her husband taking no heed of the first two, the third removed her from this world. The partition of Bengal, and Lord Curzon's University speech have made the whole country his enemy, and his treatment of Indians has centred their minds on national improvement. He has thus succeeded in proving to the letter the truth of his farewell speech which he delivered when coming out to India, professing to try his utmost for India as he loved this country immensely.

ANAND,
24th July, 1906.

Prevention of opium eating.

63. The *Anand* (Lucknow), of the 24th July, suggests that measures may be adopted in India for the repression of opium eating as has already been done in China.

KHICHRI SAMACHAR,
11th August, 1906.

Desirability of posting Hindu thanadars.

64. The *Khichri Samachar* (Mirzapur), of the 11th August, suggests the desirability of posting Hindu thanadars at all stations within whose jurisdiction Hindu temples are situated, on the ground of convenience to pilgrims, and cites in support of its view the selection by Government of capable Hindu officers at the annual Magh Mela. The posting of a Hindu Sub-Inspector at Bindhachal is therefore requested as a necessity.

ROHILKHAND GAZETTE,
16th August, 1906.

The views of a thoughtful American on India.

65. The editor of the *Rohilkhand Gazette* (Bareilly), of 16th August, says, that no sight is more affecting than the political condition of India, which presents the piteous spectacles of poverty and misfortune. The moment a foreigner sees this country, he exclaims irresistibly that this poor country is approaching its end and is quickly approximating chaos. Innumerable promises and hopes are held out from time to time to console the Indians, but they are only evanescent like a pleasant dream, from which one wakes only to realize the stern realities of life.

Mr. Bryan the candidate to the office of the President of America, who has visited India, has expressed his feelings on the subject, and these cannot fail to move the hearts of persons reading his speech.

The editor remarks that Mr. Bryan's views must have wounded the feelings of the self-opinionated, selfish and arrogant Europeans like an arrow. Justice alone can place a country on a firm basis. The conduct of our officers may very well be likened to a beautiful flower without smell. They think that their treatment has made India great. There is no doubt that the new buildings erected, the old ones that have been repaired, and the sanitary arrangements of India are worth seeing! But justice is not to be met with in the country. The memory of only a few persons has been perpetuated in India who have been just and have refrained from trampling over the rights of their fellowbeings. The system on which the Government of this country is based is not in harmony with the views of the people, and it is this that has heaped misfortune upon misfortune on Indians. Mr. Bryan is of opinion that the British Government has spent crores of Indian money in making itself powerful, and brings pressure to bear on this poor country in a variety of ways so that it has been reduced to a state of starvation. Justice requires that the poor of India should receive help from the public treasury. It is most shameful that foreign countries should be asked to help India when occasion arises. It is no longer desirable that our wishes should be sacrificed in order to gain money. Indians have every reason to feel dissatisfied at the state of affairs, but their agitation should by no means be attributed to rebellious and mutinous feelings, rather to disappointment of their hopes.

HINDUSTHAN,
17th August, 1906.

Lepers in India.

66. The *Hindusthan* (Kalakankar), of the 17th August, deplores the miserable condition of the ever-increasing number of lepers in India, who go begging about in the streets and bazars, and appeals to the Indian public to take the necessary measures for their maintenance, and thereby prevent their remaining at large, for that is calculated to spread contagion. The paper commends the action of the Travancore State in this respect, and expresses a hope that our Government will share the cost of the movement when it takes a practical shape.

HINDI PRADIP
for August, 1906.

Administration of justice in British India.

67. The *Hindi Pradip* (Allahabad), for August, says that the present system of administration is very different from what it was, when the country was ruled by Native chiefs, who levied taxes, and did all they could to help their subjects and then remitted the savings to the treasury. The country at present is in the hands of foreign rulers whose administration is based on money-making principles, which are injurious to the subjects. Napoleon Bonaparte called Englishmen a nation of shop-keepers. The Muhammadans on the other hand were like the Kshatrias of India, and treated Hindus as members of their own nationality when they came to be settled in India. In spite of all their faults they possessed the merit of the Kshatrias, and were not mean minded banias. Our administrators do not lose the opportunity of making money even by such means as the sale of refuse, bones and the like. They do us justice no doubt, but cannot get over their commercial instinct; they talk of ruling India for the Indians, but are actuated by selfish motives, and there is not one department which does not prove a source of gain in the long run. Posts carrying large salaries are held by Europeans, and are withheld from us in spite of our having the necessary merit to hold them. The law of stamps and its intricacies have a ruinous effect on litigants. The Education Department alone is not paying, and it is on this account that so many difficulties are cropping up in its way every day. The zamindars have to share the cost of education, and fees are rising every day. India is under foreign rule, and it is a mistake to expect our British rulers to administer the country like our Indian chiefs. The Indians have in spite of ages

of slavery shown themselves in no way inferior to any other civilised nation. If the mercantile spirit of the *bania* could be eliminated from the nature of our British rulers they would perhaps be the best. All that is wanted is that the money taken from India be spent for the good of the country, and that superior appointments be conferred on Indians instead of being restricted to Europeans. Great Britain though a rugged unproductive hilly country is yet the richest on the face of the earth. This is due to the fact that India is its dependency.

CITIZEN,
6th August, 1906.

Insult to the Muhammadan community by an Anglo-Indian Journal.

68. The *Citizen* (Allahabad), of 6th August, says :—We take the following from the *Bengalee* :—An Anglo-Indian Journal writes as follows, commenting upon the closing of Wellington Square to the public :—"I noticed there was quite a gathering of dogs roaming about unmolested. I do not know if the habits of dogs are much better than those of Ali Baksh and Shaikh Soorkabacha." This is an insult to the entire Muhammadan community and the writer ought to be taught a lesson, so that in future he may write of them in at least gentlemanly terms. The *Bengalee* is perfectly right. We can have no patience with *soor-ka-bachas*, foreign or aboriginal, prime or cross bred.

MOHINI,
11th August, 1906.

Unfriendly attitude of the *Englishman* towards Indians.

69. *Mohini* (Kanauj) of the 11th August, deprecates the attitude of the *Englishman* in attempting to insinuate that the Bengalis are unreliable and disloyal, by publishing articles with headings such as "no Bengalis need apply." It suggests that such insinuations can have no practical effect on the mind of Government.

JASUS,
14th August, 1906.

The anniversary of Sivaji.

70. A correspondent of the *Jasus* (Agra) of 14th August, while commenting on a letter on this subject in the *Jasus* of the 28th July, says that the celebration of this anniversary does not in any way interfere with the Muhammadans. It was simply natural for Sivaji to act in the manner he did under the circumstances. A nation that wishes to live must worship its heroes. The relations between the Hindus and Muhammadans are very much altered from what they were in the days of Sivaji. They are now both the subjects of the same ruling power, and must live amicably. The Muhammadans again mostly live by handiwork, and their antipathy to the *swadeshi* movement will do more harm to them than to the Hindus.

The editor remarks that the present correspondent has misunderstood the former and will do well to read the letter in the *Jásus* of the 28th July a second time.

ANAND,
31st July, 1906.

The labourers of the Jute Mills in Calcutta and their grievances.

71. The *Anand* (Lucknow) of the 31st July, deprecates the attitude of the *Pioneer* in always attributing rebellious motives to the educated Indians, as it has recently done in attributing the representations of the jute labourers to Bengali agitation.

V.—LEGISLATION.

LAW JOURNAL,
1st August 1906.

Security for good behaviour.

72. The Allahabad *Law Journal* of 1st August, says :—There are few sections in any Indian statute which are more unobjectionable in principle and more capable of being worked in contravention of its real aim and object than section 110 of the Code of Criminal Procedure.

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In clause (3), section 117, it is laid down that for the purposes of that section, the fact that a person is a habitual offender may be proved by *evidence of general repute or otherwise.* The words evidence of general repute or otherwise have received a very wide interpretation in some parts of India, and it is high time that the Legislature should step in and either adopt that restricted meaning which is consistent with the liberty of the subject, or use some other expression which would not admit of an equally elastic interpretation.

A typical instance of the way in which section 110, Criminal Procedure Code, is worked in the Indian muffasil came before the High Court at Allahabad not long ago. One Ganga Ram was bound down to be of good behaviour, the allegation against him being that he habitually counterfeited coin.

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The evidence consisted among others of the statement of one witness, who said that he had heard that Ganga Ram counterfeited coin since the date of Ganga Ram's arrest, and of another witness, who had the temerity to state that he was called at the thana to speak to the reputation of one Salig, and, while at the thana, he was asked to speak about Ganga Ram as well.

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The fact that a magisterial officer of some experience could unhesitatingly accept evidence of this description as evidence which the Legislature had authorized him to accept and to act upon, and that a District Magistrate who is expected to unite to a trained intelligence, some of the best instincts of an English gentleman, confirmed the order made by the court of first instance, would show the deplorable state of things that can prevail with regard to the administration of the preventive provisions of the Criminal Procedure Code, and the wide latitude given to the expression "evidence of general repute."

That the provisions of section 110, Criminal Procedure Code, and the following sections, as worked at present, are as often calculated to work mischief and individual hardship as to promote public good is known to everybody, who does not live in the country as an official, and is familiar with the people. There is absolutely no reason why in this class of cases an appeal should not be allowed to the Sessions Judge, who is naturally expected to hold the balance even between the executive view and the liberty of the subject. There is again no reason why the superior courts of criminal jurisdiction should blindly accept the findings of fact of the courts of appeal below and treat a criminal revision on the same footing as a second appeal. In cases under section 110, Criminal Procedure Code, one often hears the observation made that no harm is done by making an order under section 118, Criminal Procedure Code, as all that is needed is the furnishing of securities to be of good behaviour. This view overlooks the fact that in many cases persons are not likely to offer themselves as securities, if there is an impression abroad that they would incur the displeasure of the local police by doing so, and the securities, even if tendered, may or may not be accepted by the Magistrate at his discretion.

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Again, the penalty of not furnishing the securities called for is rigorous imprisonment. There is no reason why this should be so, for if the object of the section is prevention of offences, the mere detention of the suspected dangerous character is quite enough to deprive him of the power of committing mischief, and to exact hard labour from him seems hardly necessary in the welfare of the community for which all administrations exist.

BHARAT JIWAN,
13th August, 1906.

Excise Act.

73. The *Bharat Jiwan* (Benares), of the 13th August, supports the bill introduced in the Imperial Legislative Council recommending that trade in cocaine be brought within the purview of the Excise Act of 1896.

VI.—RAILWAY.

ANAND,
24th July, 1906.

Appointment of a treasurer of the Oudh and Rohilkhand Railway.

74. The *Anand* (Lucknow), of the 24th July, strongly protests against the appointment of the treasurer of the Punjab and North-Western Railway in the same capacity on the Oudh and Rohilkhand Railway and recommends the appointment of a resident of these provinces.

CITIZEN,
6th August, 1906.

Apprehended strike on the Oudh and Rohilkhand Railway.

75. The *Citizen* (Allahabad), of the 6th August, says:—The guards on the Oudh and Rohilkhand Railway are in an unsettled state, and bogus telegrams are passing up and down the line apparently with the view of fomenting the strike. The leaders of the men have repudiated these telegrams, declaring that they are fully prepared to await the issue of their memorial now being considered by the authorities. Delegates from several districts waited on the Traffic Superintendent and matters were fully discussed. It was stated that a copy of the proposed new scale of pay and mileage, before being put into force, will be circulated among the guards for information, and any further reasonable alteration likely to benefit the men will be fully considered. The men had been previously informed that the questions at issue were being very carefully

considered, and a proposal would be put before the Manager on his return from leave. It is hoped these assurances will allay the unrest.

UNION GAZETTE,
7th August, 1906.

European and Eurasian travelling-ticket checkers on the Oudh and Rohilkhand Railway.

76. The *Union Gazette* (Bareilly), of 7th August, remarks that European and Eurasian travelling ticket-checkers are being enlisted in place of the natives already dismissed. The expenditure thus incurred will be considerable, the daily allowance alone amounting to the pay of twenty-one ticket checkers. It is thus that the saving of a lakh and a half is to be spent. Can proceedings of this sort be said to be free from racial prejudices, and are they not to be regarded as the result of fellow-feeling?

JASUS,
7th August, 1906.

Corruption of the Native Press, and the contractors on the Oudh and Rohilkhand Railway.

77. A correspondent in the *Jásus* (Agra) of 7th August, complains of the inconveniences to which the travelling public are subjected owing to the bad arrangements of certain refreshment contractors on the Oudh and Rohilkhand Railway; and notes that a Moradabad paper has accepted the paltry sum of Rs. 15 or Rs. 20 and engaged itself to uphold the doings of Chunni Lal and Muhammad Husain, contractors, while another paper issued from Bareilly has arranged matters in a like manner with Madan Mohan contractor, and accepted Rs. 25 for not exposing his shortcomings.

NAIYAR-I-AZAM,
12th August, 1906.

Sale of articles of food at Railway stations on the Oudh and Rohilkhand Railway.

78. The *Naiyar-i-Azam* (Moradabad), of 12th August, says that it is very often noticed on this line that shops at adjoining Railway stations are often found to belong to the same person, though the agreement made with the contractors stipulates that they will employ two independent and rival shopkeepers at all big stations, so as to ensure satisfactory results.

ROHILKHAND GAZETTE,
16th August, 1906.

Suggested improvements on the Oudh and Rohilkhand Railway.

79. A correspondent in the *Rohilkhand Gazette* (Bareilly) of 16th August, suggests the desirability of reserving a full compartment for *pardanashin* Indian women with proper arrangements for privacy, the necessity of attaching one intermediate carriage to each train, and the need of a zanana waiting room at all stations for intermediate class women.

CITIZEN,
6th August, 1906.

Strike of signallers on the Eastern Bengal State Railway.

80. The *Citizen* (Allahabad), of 6th August, says:—We have received a communication from Babus Kalipado Biswas and Shosi Bhusan Biswas on behalf of the signallers of the Eastern Bengal State Railway who recently went on strike, detailing some additional grievances of the men. We take the following extracts from the letter:—

Since the establishment of the railway there has been no addition to the number of signallers, though there has been a considerable increase in the amount of work. The present number of hands, therefore, can no longer cope with the increased amount of work. To add to the number of hands, a number of railway through wires are also to be increased, and a code system may be adopted to shorten the longer messages, thereby lightening the pressure of work to some extent. In the Government Telegraph Department a man has to dispose of 60 messages every day. This rule is, in our case, absolutely overlooked.

The nature of our duty renders us a prey to ill health; but we hardly get any true medical help. The small number of medical officers cannot find time to attend to us. Want of medical help compels us, therefore, to go very often on medical leave, causing pecuniary loss to us and loss of labour to the department.

We pray for occasional transpositions of signallers of first and third class stations for the following reasons: (*a*) The heavy pressure of work at a first-class station, if unremitted completely breaks down a man. (*b*) At a first-class station the work of a signaller is so heavy that he scarcely finds time to do other work. The signallers of a first-class station are compelled to confine themselves to the signalling branch even against their wish. They could become competent station-masters, if only they were given the opportunity of learning the work at a third-class station, where the work of a signaller is comparatively light.

Our privilege leave is all but a dead letter. We are therefore compelled to have recourse to medical leave even if on half pay. Our prayer is—(*a*) that we may practically have privilege leave for a month if we want it, and (*b*) that we may have casual leave for a few days—say 12—for any unforeseen calamity such as the death of a near relation, or the imminent loss of property.

Favoured with the sympathetic notes of the Traffic Superintendent and the Manager, we begged to be permitted to resume work yet a few of us have been dismissed altogether from the service. This is an extremely harsh order. We were all equally ready to resume work. The fate of two of our Saidpur brethren makes us hesitate to send a further representation of our grievances to the authorities. We therefore crave the favour of your kindly affording space to our representation and observations in your valued paper.

JASUS,
14th August, 1906.

The East India Railway strike.

81. The *Jasus* (Agra), of 14th August, says that the *swadeshi* movement has nothing whatever to do with the strike on the East Indian Railway, that the Bengalis would have acted more prudently if they had made a constitutional representation for the redress of their grievances, instead of striking work and that the attitude of the District Traffic Superintendent of Delhi in dismissing the strikers is extremely harsh, and it is desirable that they should be dealt with leniently and with consideration.

JASUS,
14th August, 1906.

The East Indian Railway strike.

82. A correspondent in the *Jásus* (Agra) of 14th August, says that the clerks on the line live very economically, and such of them as are drawing over Rs. 30 can save Rs. 15 per mensem. They utilize the porters for their menial work, have practically no furniture, live on the simplest fare, and give their sons only such education as will enable them to get an appointment on the line. A shirt and a dhoti is all the dress they require. The case however of such of the clerks as are posted in city stations is rather hard, as they have to purchase everything locally.

JASUS,
14th August, 1906.

Platform tickets on the East Indian Railway.

83. A correspondent of the *Jásus* (Agra), of 14th August, complains of the disgraceful manner in which persons going on to the platform are treated, and cites an instance of which he was an eye-witness, at the Etawah railway station, where a certain person went on to the platform with the permission of the native assistant station-master. The man was stopped by the ticket collector on his way back, and on appeal to the assistant station master, he found the latter official adopt a very ungentlemanly attitude. The editor suggests that platform tickets should be introduced at all stations to obviate such difficulties.

OUDH AKHBÁR,
13th August, 1906.

The Railway Department.

84. The *Oudh Akhbar* (Lucknow), of 13th August, says that the dismissal of a certain number of strikers is no doubt calculated to bring them to their senses; but the forfeiture of their Provident Fund is an extreme hardship on them and their dependants. It is to be feared that attempts to enlist men for the clerical staff from the Deccan and from Madras will prove unsuccessful, but such recruitment will be possible in the famine-stricken districts here and elsewhere.

A reference is made to the threatened strike on the Oudh and Rohilkhand Railway; and to the indiscriminate fines imposed on the clerical staff in the Examiner's Office at Lahore. A remission is suggested if such an imposition has actually taken place.

ANAND,
14th August, 1906.

Assault by two Eurasians on Indian ladies.

85. The *Anand* (Lucknow), of the 14th August, invites the attention of the Local Government to an indecent assault by two Eurasian railway employés on a number of Indian ladies travelling in a female compartment near Soron on the Rohilkhand Kumaun Railway. It notes that their honour was saved only by the timely intervention of a native guard, who, however, was severely handled by the assailants.

JASUS,
14th August, 1906.

The Meerut city Booking office.

86. The *Jásus* (Agra), of 14th August, says that the booking office of the North-Western Railway is situated at a very unsuitable place in Kamboh-*darwaza*, and adjoins the shops of dealers in vegetables on the one side, and the houses of low class prostitutes on the other.

ANAND,
14th August, 1906.

Proposed construction of a Railway line in Cashmere.

87. The *Anand* (Lucknow), of the 14th August, suggests that the State of Cashmere should reconsider the proposed construction of an extensive Railway line which, it is estimated, will cost about two crores of rupees. The traffic in Cashmere is very

limited, and the line will be practically closed during the cold weather when people do not like to go there owing to the inclemency of the season.

JASUS,
14th August, 1906.

Latrines for natives in railway trains.

88. The *Jásus* (Agra), of 14th August, suggests that the present latrines are not suited to native requirements as Indians are accustomed to cleanse their bodies with water after easing themselves, and it is desirable that there should be separate accommodation for both purposes.

ANAND,
17th July, 1906.

Proposal for providing separate compartments in trains for lepers.

89. The *Anand* (Lucknow) of the 17th July, received on the 13th August, approves of the proposal to be considered by the next Railway Conference for providing separate compartments in trains for lepers.

VII.—POST OFFICE.

JASUS,
4th August, 1906.

Bearing letters.

90. The *Jásus* (Agra), of the 4th August, recounts the various boons conferred by the Post office on the public of India, and suggests a reduction on the postage due on bearing letters.

ROHILKHAND,
16th August, 1906.

The Head Post Office in Lucknow.

91. The *Rohilkhand Gazette*, (Bareilly), of 16th August, after a recital of the several beneficial changes introduced by the British Rule, expresses its regret at finding public offices located in hired buildings, and shifted from place to place according as occasion demands.

The case of the Sadar Post Office at Lucknow is cited in illustration.

This practice is calculated to lower the prestige of Government in the eyes of the ignorant masses, and to lead them to think that Government is extremely poor. The rent paid besides is at times exorbitant.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

HINDUSTANI,
25th July, 1906.

Religious endowments.

92. A correspondent in the *Hindustani* (Lucknow), of 25th July, invites the attention of Government to the endowments in Gorakhpur in particular as well as to those throughout the provinces, on the ground that the conditions of the endowments are not satisfied by those in charge.

ANAND,
31st July, 1906.

Management of endowments in India.

93. The *Anand* (Lucknow), of the 31st July, commends the action of the Chief of Travancore for the proper regulation of endowments, and suggests the adoption of similar measures in India.

SAHIFA,
12th August, 1906.

Pandit Yogindrapal's lectures.

94. The *Sahifa* (Bijnor), of 12th August, suggests the desirability of forbidding Pandit Yogindrapal from lecturing in the way he has elsewhere done in the Gurdaspur district. His language causes great offence to Muhammadans.

UNION GAZETTE,
14th August, 1906.

Muhammadans in Russia.

95. The *Union Gazette* (Bareilly), of 14th August, deplores the present lot of Muhammadans in Russia, and says that they are not allowed to perform their religious rites freely, though Russia has suffered considerably on account of its oppression, and has been defeated and disgraced by a small power like Japan. The defeat is regarded as a divine dispensation.

IX.—MISCELLANEOUS.

UNION GAZETTE,
7th August, 1906.

Flying serpent.

96. The *Union Gazette* (Bareilly), of 7th August, says that the Railway road between Lucknow Junction and Alamnagar has recently become infested by a flying serpent, and has since been practically closed. Every one of the seven persons bitten so far has succumbed under the injuries.

KHICHRI SAMACHAR,
11th August, 1906.

Mines in Mirzapur district.

97. The *Khichri Samachar* (Mirzapur), of the 11th August, points out the necessity for the appointment of an Engineer in Mirzapur, where the discovery of mines in the Bindhachal hills is expected to lead to beneficial results both for the Government and its subjects.

ALLAHABAD:
The 22nd August, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

England and Turkey.

AKHBAR-SHAHNA-I-HIND WA TUTI HIND, 24th July, 1906.

1. The *Akhbár Shahna-i-Hind wa Tuti Hind* (Meeurt), of 24th July, received on 21st August, says that defeat sustained by a country in war is a precursor to its destruction. The Franco-Prussian War, the Russo-Turkish War, the Boer War and the Russo-Japanese War are cited as instances illustrating this view. Countries sustaining a defeat become bankrupt in spite of their vast national wealth, their prestige is lowered in the public eye, and loans can be contracted only on very exorbitant terms. The preparation for war costs billions, and the compensation demanded is a burden on the party defeated. It often happens that a small and weak Power can defeat a powerful kingdom. The Sultan of Turkey has very happily avoided several encounters, and has deemed it preferable to appear small for the time being in the public eye to hazarding a war. England will do well to think over the matter and to give up the idea of war with Turkey at present.

The Parliament for maintenance of peace in Europe.

AKHBAR SHAHNA-I-HIND WA TUTI HIND, 1st August, 1906.

2. The *Akhbar Shahna-i-Hind and Tuti Hind* of 1st August, received on 21st August, says:—The British Government has proposed the institution of a Parliament consisting of the representatives of all European Powers with a view to maintain peace all over the world. The proposal has been accepted by the Powers concerned, and the first Parliament will meet in India. We do not see any reason to attribute this proposal to sinister motives, to political craft, or to a desire to injure Turkey, as she likewise is a European Power, and will necessarily be represented in the Parliament. It will probably have no effect, as after the Hague conference no Powers interposed either in the war between England and the Boers, or in that between Russia and Japan. This goes to show that all plans to preserve peace will ultimately prove to be mere child's play, so long as every Power is trying to exceed another in its military equipment. A proposal to maintain peace can succeed only when the several Powers curtail their forces, and make up their minds not to increase them in future. It is to be borne in mind that if the present proposal is intended in any way to affect the interests of Turkey, certain European Powers, which are indebted to her and will likewise be represented in this Parliament, are sure to stand by her when occasion demands, as their interest consists more in maintaining friendly relations with Turkey than with England. France alone is at present expected to join England without reserve, but Germany will undoubtedly view their coalition with an eye of suspicion. England and Turkey cannot but be suspicious of each other, as this is necessitated by their political relations in the past.

One cannot however understand why this Parliament is to meet in India when its ostensible object is the maintenance of peace in Europe, and if it is intended to preserve peace in Asia also, why are Japan and China to be excluded from its sittings. It is desirable also that the Amir of Kabul be invited to the Parliament, lest he should regard his exclusion from it as a slight.

Japan and England.

AKHBAR SHAHNA-I-HIND, WA TUTI HIND, 16th August, 1906.

3. The *Akhbar Shahna-i-Hind wa Tuti Hind* (Meerut), of 16th August, commenting on the views of *Al Bashir* about the conversion of the Mikado to Islam says, it is desirable that the Lord Bishop of England should be the first proselyte, and then the rest of the bishops, who hold the reins of religion, as otherwise it will not be possible for King Edward VII to accept the faith of Islam. England being a greater power, the political needs demand that she should take the lead; and should France, Germany, America and certain other small Powers outdo Japan in the race for accepting Islam, England will regret her procrastination. With the conversion of the King Emperor his 22 crores of Hindu subjects might as well accept Islam as their faith; and then considering how it is circumstanced, Russia might be tempted likewise to embrace Islam. There then will be one universal religion free from all distinctions of creed and colour.

Struggle between the Conservatives and Radicals in Persia.

EXPRESS, 9th August, 1906.

4. The *Express* (Lucknow), of 9th August, received on 20th August, says that, with the exception of Japan perhaps, there is no country in the world where the grant of self-government to the people has not been attended with bloodshed . . . . .

The Shah is an autocrat. His influence in Persia is supreme. If he asserted his authority, he could bring about the necessary reforms without any bloodshed. But he is an easy going potentate; and, though sympathising with the views of the progressivists, it is hardly to be expected that he would use his best endeavours to keep the reactionaries under control. Fortunately the head and fount of bureaucracy, the Grand Vizier, has been dismissed. But the state of the country is still full of anarchy, and it is not improbable that foreign Powers may intervene, and, taking advantage of the disturbed condition of Persia, wrest further concessions from the Shah. If the country possessed a strong ruler, such a state of things would not exist. But, as affairs now stand, the situation in Persia is regarded with anxious concern by mankind in general, and by the Muslim world in particular.

(b).—*Home.*

HINDOSTHAN,
10th & 13th August,
1906.

Self-Government for India.

5. The *Hindosthan* (Kalakankar) of 10th and 13th August, received on 20th August, reproduces an article on the subject from a Rangoon paper from which the following extracts are taken :—The Anglo-Indians have come and ruled our country for over a century; and what do I, or any other Indian whose bosom is not heaving with unbounded passion for the filthy lucre of gold, find in them? In the Anglo-Indians I find a nation that has moulded political chaos into symmetry and order, disarmed the terrors that stalked the land in horrid sway, put down the proud conceits of the self-exalted tyrant, sowed broadcast the seeds of peace and plenty throughout the country, guarded our lives and property, hearths and homes, from the rapacious marauders who were "as flies," and redeemed, and are still engaged in the grand work of redeeming, the masses from the thraldom of ages. In them I find a nation that has fixed the princes in their powerful seats and given rest to their hands and happiness to their subjects, a nation that has used its genius and courage to abolish the infamous "sati," thaggi, infanticide, human sacrifices, and a multitude of infernal practices which had disgraced and terrorised India for centuries, a nation that is using its genial influence and magnanimous power to uplift and save the trodden-down races from the lowest depth of social ignominy and superstition.

* * * * * * * *

"The only circle in which the abolition created any sensation was that of the rich and orthodox Babus of Calcutta who resented the decision of Government, and more especially the promptitude with which it had been carried into execution, as it deprived them of the gratification of obstructing it." They therefore drew up a petition to the Government of India and afterwards to the Privy Council to restore the "sacred rite of Sati."

* * * * * * * *

Like your great model in the Spanish Romance, you have recorded immortal achievements. They are to be read in innocent school children flogged in the police court and then garlanded by heroic knights amidst weird eloquence and vulgar shouts. They are to be read in a big mob making a "gallant" swadeshi stand in the streets, but instantly "vanishing into thin air" at the sight of a policeman. They are to be read in the remarkable victory which the widest combination of bluff and boycott has won over the Partition of Bengal. Much cry and little wool. And above all they are to be read in that most ignominious of all national blunders, the notorious Sivaji-cult. What, sir, has Japan's sudden rise so stupified your intellects that you should vie with each other in making yourselves ridiculous in the eyes of the world? Have you none in all India to serve you for a model but that you should travel to a Western country and excavate hill and mole and catch a mountain rat, a rat that has gnawed into the very vitals of the Bengalis and, bringing it to your Capital, hold it up for the future god to guide the political destinies of the Indian races? . . . .

A story is current in Madras with reference to the great statue of the brave Munro, placed in the city, that in his time he seized upon all the rice depôts and starved people to death by selling the rice in eggshells at one for a rupee, and for his everlasting punishment, the Government has erected his statue and put it on an open place, that even the fowls of the air might insult him by polluting his face. The belief in this absurd story is so deep-rooted in the minds of the illiterate that not one of them, man or woman, would pass his statue without flinging a foul imprecation upon the immortal Englishman. This fact, insignificant as it is, shows how easily can the masses be seduced by the "interested wire-pullers," how dangerous it is to experiment the unbridled liberal principles of the Government in power, on a country like India, the most conservative on the face of the earth and consequently, how keen must Government's watch be upon the crowd of agitators, which swells day by day. You may be dabbling with your dummy politics without end, but I would thank your Congress to leave us with the Anglo-Indian rulers. "We trust them." We write those words in golden characters of eternal gratitude, and, if need be, we will write them with our hearts' blood. . . . .

Do you hate them because you enjoy, with no cost whatever, the constitution of their country, the most glorious in the world, which they had wrested from their despotic monarchs after shedding rivers of blood? But you are too prejudiced to be better. I know that to the very end you will continue to be the self-same chatterbox in the congress, a Hercules in the police court, a Napoleon with school children.

AN INDIAN.

* * * * * * * *

ADVOCATE,
12th August, 1906.

The need of a Provincial Organisation.

6. The *Advocate* (Lucknow), of 12th August, received on 20th August, says:—In all talk about the need of giving a constitution to the Congress, one thing which comes prominently to our mind is the need of organisations for districts and provinces, in order to keep the people in touch with what is going on around. Cases of miscarriage of justice happen in every district which do not even come to public notice for want of such organisations. Newspaper agitation is not the only form of agitation. Submission of Representations from an organised body is the best method of approaching the Government to remove our long felt grievances or disabilities.

Let us hope that we shall soon be able to dispose of the preliminaries and make the first Provincial Conference at Aligarh a success, followed by the establishment of a political association.

ARYA MITRA,
16th August, 1906.

Discontent in Natal.

7. The *Arya Mitra* (Agra), of the 16th August, expresses its approval of the conviction of a public speaker in Natal for spreading disaffection amongst His Majesty's subjects, but at the same time suggests the desirability of some sort of lesson being given to officials, whose conduct is a source of discontent amongst the subjects.

AKHBAR NAIYAR-I-AZAM,
19th August, 1906.

The Boers and Indians.

8. The *Akhbár Naiyar-i-Ázam* (Moradabad), of 19th August, congratulates the Boers on getting the same rights and privileges as Englishmen have in England. They will have a Parliament of their own, and elect their members. The distinction between the rulers and the ruled will cease to exist. The Boers refused to swear allegiance even after they had been totally subdued only a few years back, and bear a strong contrast to the Indians, who in spite of their uniform loyalty and faithfulness for a whole century, are looked upon not only as unfit for self-government, but also as something short of human beings. The Indians are much more faithful and respectful than the Boers, but their mutual jealousies and recriminations do not allow them to work in harmony and to achieve good results.

BHARAT JIWAN
20th August, 1906.

The convention between Great Britain and China relating to the Tibet Treaty.

9. The *Bharat Jiwan* (Benares), of the 20th August, referring to the convention between Great Britain and China relating to the Tibet Treaty published in the *Pioneer* of the 17th August, says:—It appears that the British and Chinese Governments will not, in any way, interfere with the administration of the Tibetan Government. The British Government will be able to connect the great commercial centres of Tibet by opening telegraphic lines, &c. It does not appear that the British Government in making a treaty with China has any ulterior object in view beyond establishing commercial relations with that country. The editor expresses his fears as to the future of Tibet, and remarks that the mission of the English to India likewise was purely mercantile.

INDIAN PUNCH,
21st August, 1906.

India and England.

10. The *Indian Punch* (Budaun), of 21st August, contains a dialogue in verse between England and an Indian. The following is supposed to be a reply given by the Indian on England finding him sighing, and asking him how he accounted for his miserable plight, as his country was a very prosperous one and had made England so wealthy:—

Reply :—Oh! my mother's sister, you have made me bankrupt, and brought about my ruin, by entangling some (of my sons) in the meshes of your daughters, by giving some a peg of whisky, by sowing the seed of dissension broadcast, by having Bengal partitioned, by placing Nawabs and Rajas against one another, and by creating difficulties on the frontier. You set people fighting, cheer up the winning party, and keep aloof from your friends and *proteges* if they sustain a defeat, charging them with foolishness and cowardice.

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
21st August, 1906.

The visit of the Amir of Kabul to India.

11. The *Oudh Akhbar* (Lucknow), of 21st August, remarks that India has in recent years been entertaining a large number of royal visitors. Our next visitor, the Amir of Kabul, is expected to come here in November next, when a darbar will be held in Agra to commemorate his visit. India is a most fortunate country owing to its having entertained in recent years so many royal visitors both at the cost of the public and the Government treasury. The late Amir of Kabul was the friend of our Government, the royal diadem was placed on his head and he was the guest of our sovereign at Rawalpindi. His successor is now coming to pay a friendly visit to India, with a view to oblige Indians thereby. What the Amir was before he came to be the ally of our sovereign is known to everybody.

III.—NATIVE STATES.

MUKHBIR-I-ALAM,
16th August, 1906.

Rampur.

12. The *Mukhbir-i-Alam* (Moradabad), of 16th August, says that rumours of all sorts are afloat in Moradabad, amongst them the following :—(1) that certain of the associates of the Nawab including Karamat-ulla Khan, jailor, have been banished from Rampur ; (2) that the Nawab has solicited an inquiry into the conduct of Shaikh Abdul Ghafur Khan, ex-minister ; (3) that the heirs of Mansab Ali have telegraphed to the Government of India praying for an inquiry ; (4) that there is a party working against the Nawab at Rampur and at Moradabad.

NIZAM-UL-MULK
16th August, 1906.

Rampur.

13. The *Nizam-ul-Mulk* (Moradabad) of the 16th August, suggests the advisability of the Nawab of Rampur appointing a council for the government of the state, with his brother Nawab Manjhu Sahib, who is at present in England and has received sound training, as vice-president. The Nawab should be himself at the head of the council, and should be able to discard such of his associates as waste his time in useless matters.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

INDIAN PEOPLE,
12th August, 1906.

Illegal proceedings of a Tahsildar.

14. A correspondent in the *Indian People* (Allahabad), of 12th August, says that the Sub-divisonal officer transferred three connected cases to the tahsildar of Nakur. In one of these one Mansab Rai charged six Turcomans with rioting, in the second Mansab's witness Kundan charged them with beating him while he tried to separate the parties in the original case. The third case was brought by one Zinda Beg, a Turcoman and relation of the six accused, charging Kundan with forcibly rescuing his cattle which he (Zinda Beg) was taking to the pound.

The tahsildar instead of trying the cases together and pronouncing judgment on one day, first heard the case of Zinda Beg, and, holding his story to be false, acquitted Kundan.

The accused then filed three successive petitions for adjournment of proceedings under section 526, Criminal Procedure Code, which the tahsildar refused ; and another for transfer to the court of the Sub-divisional Magistrate who likewise rejected the application. A long petition was sent to the District Magistrate who could not entertain it, as it had been sent by post instead of being presented according to law.

The demeanour of the tahsildar subsequent to the petition for transfer was full of prejudice, and eventually five days before pronouncing judgment in the two cases, he called upon one of the accused to show cause why he should not be dealt with under section 228, Indian Penal Code, for contempt of court. The Magistrate then and there, in the absence of the accused, took statements on oath of two of his subordinates and of a mukhtar who happened to be present in support of his own order. Then he sent the culprit at once to the lock-up, refusing to release him on bail on the ground that he might abscond Three days after he convicted and sentenced all the accused to fifteen days' rigorous imprisonment, and a fine of Rs. 30 each. He then sent Mansab's case for enhancement of punishment under section 349, Criminal Procedure Code, to the Sub-divisional officer, and the case of contempt to the District Magistrate, mentioning that his life was in danger, and that an exemplary punishment was called for in the case.

The facts of Mansab's and Kundan's cases were such that a conviction could not be sustained on their merits.

On an appeal being filed against the judgment in Kundan's case, the sub-divisional magistrate forwarded the record of Mansab's case to the district magistrate, at the request of the prisoner's counsel, with a view that both may be heard by one tribunal.

The learned District Magistrate, Mr. Boner, after patiently hearing the counsel for the prisoners on the facts and on gross illegalities committed by the tahsildar quashed the sentences passed in Kundan's case, and acquitted the prisoners in Mansab's case. The learned District Magistrate in his judgment elaborately dwelt upon the illegal and prejudiced action of the tahsildar in both the cases.

As regards the contempt case, holding that he could not deal with the case under section $\frac{482}{349}$, Criminal Procedure Code, according to which it was submitted to him, the learned District Magistrate sent the record to the file of the Sub-divisional Magistrate for a regular trial.

Such cases show how the tahsildars, who have no education and who are promoted from lower grades in service, prove incompetent and unfit to administer justice.

ALAMGIR,
15th August, 1906.

Distribution of justice between Europeans and Indians.

15. The *Alamgir* (Aligarh), of the 15th August, says that exemplary sentences of rigorous imprisonment are meted out to Indians for assaulting a European, but in cases where Europeans attack Indians an apology suffices to bring proceedings to a close. In like manner Indians are sent to jail even for gazing amorously at a lady, but a fine is looked upon as an adequate punishment for European guards who go even so far as to dishonour Indian women in female compartments. A European has recently been let off with a fine of Rs. 200 for assaulting the well known Professor Gajjar's wife, whereas a native tailor received twenty-three (?) years rigorous imprisonment for assaulting a Christian girl in Ludhiana.

SURMA-I-ROZGAR,
16th August, 1906.

Anticipated breach of the peace in *Seb-ka-Bazar* in Agra.

16. The *Surma-i-Rozgar* (Agra), of 16th August, says that subscriptions are being collected by Saiyid Bakar Hasan and Shaikh Ahmad Hasan to help in the institution of a civil suit against Lala Saligram, who, on being ordered by the Joint Magistrate to pull down a wall adjoining a mosque in the Seb-ka-Bazar, Agra, pleaded that the question involved was one of right and should be decided by a competent tribunal. The locality was inspected by the Joint Magistrate in connection with a case of breach of the peace instituted by Lala Saligram against one Alimuddin, watch-maker.

UNION GAZETTE,
21st August, 1906.

Assault on a Madrasi girl by a Eurasian.

17. The *Union Gazette* (Bareilly), of the 21st August, deplores the ever-increasing oppression and tyranny of Europeans and Eurasians in India, and speaks of the case of a Madrasi girl ravished at Midnapur by one Mr. Donamy, a Eurasian Railway employé, who has been released on bail. The case has caused much sensation and the public are anxiously awaiting the result of the trial. Not long ago a poor Chamar, nearly shot dead by a European gentleman in the same province, was allowed a nominal compensation of Rs. 5 only, and the editor therefore is afraid that exemplary punishment will not be meted out to Mr. Donamy for outraging the chastity of the poor Madrasi girl.

AWAZA-I-KHALAQ,
24th August, 1906.

The Honorary Magistrates of Benares.

18. The *Awaza-i-Khalq* (Benares), of 24th August, says that the Honorary Magistrates of Benares are not doing justice to the cases entrusted to them, some on account of strong racial likes and dislikes, some owing to backdoor influence brought to bear upon them, and some again owing to very poor educational and legal acquirements.

The editor suggests that only such persons should be made Honorary Magistrates as have good educational qualifications in addition to family prestige, and that they should be required to pass a prescribed examination like stipendiary magistrates.

(b).—*Police.*

AKHBAR SHAHNA-I-HIND WA TUTI HIND,
1st August, 1904.

The police of India.

19. The *Akhbar Shahna-i-Hind wa Tuti Hind*, of 1st August, received on 21st August, says that the high-handedness of the Police is due to the backward condition of the country, but in spite of all its faults, the elimination of the police force is calculated to spread anarchy all over India. One cannot blame the police, for the Government has to consider the nature of its subjects. A country, in which the people are torn by internal dissensions, and of which one class is bent upon ruining another, richly deserves to be ruled with a rod of iron. The police has to cope with great difficulties. It is the duty of educated people to help the police in bringing bad characters to book, and to check the police if it attempts to get good people into trouble without reason. In India, however, where we do not have an educated public, the entire burden of redressing wrongs lies on the Government, and it is on this account that policemen do not take warning, in spite of exemplary punishments.

CAWNPORE GAZETTE,
15th August, 1906.

Wrestling in Cawnpore, and the police.

20. The *Cawnpore Gazette* of the 15th August, notes that there are complaints against the police placed on duty at the wrestling amphitheatre (*dangal*) at Anwargunj in Cawnpore. They are reported to take their friends inside without tickets, and to adopt an unpleasant attitude when the proprietors and managers demand tickets.

ARYA MITRA,
16th August, 1906.

An assault on the Kotwal of Allahabad.

21. The *Arya Mitra* (Agra), of the 16th August, is surprised to hear of a raid by some bad characters on the house of the Kotwal of Allahabad, who however succeeded in effecting his escape, but his orderly constable has been wounded dangerously. The people are said to be more in dread of the police in these provinces than elsewhere, and it is suggested that the police here break the law with impunity in most districts.

INDIAN PEOPLE,
19th August, 1906.

The police and the medical students at Agra.

22. A correspondent in the *Indian People* (Allahabad), of 19th August, says:—On Friday, the 3rd instant, there were *Hindolas* in the temples at Rawatpara. There was a large number of visitors, both men and women. They visited one temple after the other, pushing and being pushed in their turn as they passed through the crowds. Amongst the crowds were some medical students. Some three of them left one of the temples by the door meant for women and cut vulgar jokes with them. According to the version of the police they even laid their hands upon them. The servant in attendance remonstrated against their conduct and called the police to his help. After the use of hot and abusive words there was an exchange of blows. One constable and two or three students received some simple hurts and at that time it ended with the arrest of two students. One was taken to kotwali, and the other to *Thana* Chatta. Those who had escaped hurried to their hostel and informed their friends of what had happened. In a few minutes they gathered together and without dressing or making any other preparations they went to the kotwali. They requested the Kotwal to let go the students he had got arrested, and he, finding the situation awkward, complied with their request. But he could liberate only one student, because the other one was at Chatta. So from the kotwali the boys proceeded towards the Chatta. In the meantime the Superintendent of the hostel had informed the Civil Surgeon, Principal of the Medical School, of the arrest of his boarders, and was on his way to the kotwali and the Chatta thana.

It is heard that the Kotwal, who is considered very polite and courteous, spoke politely to the students, but at the same time he at once telephoned to the *Thanas* for force and telephoned his instructions to the Sub-Inspector of Chatta.

Having arrived at *Thana* Chatta the students asked the Thanadar to hand over the other student to them. The Thanadar told them he could not do anything without consulting the Kotwal, who he said would be shortly coming. Thus he managed to keep the students waiting for about an hour. Then the Kotwal arrived. There were about 200 constables and four or five Sub-Inspectors with him. The students were surrounded. The Kotwal asked them in a threatening tone to sit down upon the ground, which the students refused to do. He began to swear, and with a great force he struck his *lathi* upon the ground. Upon this there was confusion all round. Everybody seemed to be running for his life. The police struck right and left. Many others, besides the students were assaulted. Some of the students received injuries and four of them were arrested. Others came back to the hostel. The Superintendent of the students gave the Principal's letter to the Kotwal, and requested him to let the boys go with him. The Kotwal began taking the statements of the arrested, and while this was going on, one of the Hindu Sub-Inspectors, who is said to have gained great unpopularity, slapped one of the students. There was no disturbance just then, and that particular student is said to have done nothing offensive. He was arrested, simply because he could not run fast. Only a few days before this occurrence the Sub-Inspector's father was a patient in the hospital. This student was on special duty with his father, and this is the way how this Sub-Inspector rewarded the poor student. After taking their statements the students were allowed to return to their Boarding-house.

On Saturday, the police authorities were busy with the witnesses whom they wanted to produce against the students.

The students were informed that they were to be prosecuted under sections 332, 353 and 354 of the Indian Penal Code. They came to Pandit Govind Sahai Sharma, barrister-at-law, for advice. The latter rebuked them and advised them not to misbehave in future. He also advised them to request some leaders in Rawatpara to excuse them their fault and folly, and on their behalf requested the Rawatpara people to think over the matter. He pointed out to them that to drag the students into criminal courts would mean great inconvenience and trouble to hundreds of families outside Agra. What they wanted was that such things should not occur in future, and this object could be achieved more satisfactorily by having them punished departmentally than in the criminal courts. The Rawatpara people were kind enough to accept these terms. Then the Principal was interviewed. Mr. Sharma explained the whole thing to him, and advised him to write to the District Magistrate requesting that the matter should be taken out of the hands of the police, and the Principal would punish the boys severely. It is reported that the students have been punished departmentally, and the District Magistrate has agreed to let the matter rest there. It is hoped that in future the relations of the medical students with other people will be more satisfactory.

(c).—Finance and Taxation.

RAJPUT,
15th August, 1906.

Consumption of liquor.

23. The *Rajput* (Agra), of 15th August, expresses its surprise at the ever increasing income from excise shops, the more so as India is reduced to a state of extreme penury.

INDIAN PEOPLE,
16th August 1906.

Mr. Morley's Budget speech.

24. *The Indian People* (Allahabad) of 16th August, received on 20th August, says :—If any one could make up his mind to give India a large measure of reform it would be Mr. John Morley, but even he is not disposed to go very far. . . . In reality it is neither Sir Henry Fowler nor anybody else that is responsible for Mr. Morley's attitude. The responsibility and the blame belong entirely to us. India is the most valuable possession of the British Empire, but it is also the easiest to hold. Unless there is pressure from inside why should the ruling power trouble itself to confer more privileges upon the country than are unavoidable?

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All this (disregard of the Congress) is now changed by the treatment accorded to that movement (the Congress) by Mr. John Morley. It must be now taken as a serious factor in the administration of India, a force which it is neither expedient nor wise to ignore. The Congress will be now certain of a respectful hearing from the authorities in India.

ANAND,
21st August, 1906.

Budget in the Legislative Council, Bombay.

25. The *Anand* (Lucknow), of the 21st August, says that the Governor of Bombay, while debating on the Budget question in the Legislative Council, bestowed encomiums on the fortitude displayed by the Deccanese in these hard times. The editor while fully appreciating the value of the praise conferred, requests His Excellency to take necessary measures to alleviate their sufferings, as they cannot hold out long as they have begun.

(d).—Municipal and Cantonment Affairs.

INDIAN PEOPLE,
12th August, 1905.

Cholera in Aligarh.

26. A correspondent in the *Indian People* (Allahabad), of 12th August, received on 20th August, says :—" Cholera is now assuming epidemic form here. It has been amidst us for well nigh on three weeks and has claimed many victims, but the beauty of it is that till about three days ago only one case was reported And this when we have got a Health officer, whose duty is to report the mortality. Some people believe that by reporting such cases a scare is caused among the people. This is a good principle no doubt, as it gives plenty of rest and saves a good deal of worry, but unfortunately those who lock the stable-door after the steed is stolen have to repent pretty long. Duty wants us to take immediate steps to arrest the spread of such a dire disease and for a responsible person to sit quietly at such a time because of the fear of a scare is almost criminal.

Our old Assistant Surgeon who had been promoted to a Civil Surgeoncy is come back again. It is said that before he had been a few months in the district he had managed to fall foul of his assistant surgeon and other people, and consequently he has been again sent back as assistant surgeon. If he is reverted as a punishment to him, then there is no reason why he should have been inflicted upon us. He has been sufficiently long in the district, and I believe a change is now most desirable in the interest of others as well as his own."

INDIAN PEOPLE,
12th August, 1906.

Roads in the Native quarters of Cawnpore.

27. The *Indian People* (Allahabad) of 12th August, received on 20th August, says :—A correspondent who had an opportunity to visit Lucknow, Benares, Allahabad and Cawnpore during the last week writes to say that the roads in the native quarters of Cawnpore are the worst. The roads are one long stretch of mire over which pedestrians can only walk without shoes, and the horses cannot trot without splashing.

COLONEL,
16th August, 1906.

Municipal arrangement in the Lal Masjid quarter.

28. The *Colonel* (Moradabad), of 16th August, notes that fish are cut and exposed for sale on the ground in the fish market near the Lal Masjid. The ground there being sandy absorbs all the blood and stinks extremely. Besides three municipal carts stand at a short distance from the public latrine there, so that the residents of this quarter are subjected to great inconvenience.

ADVOCATE,
16th August, 1906

Octroi rules in Deoband.

29. The *Advocate* (Lucknow), of 16th August, received on 20th August, says :—A correspondent from Deoband complains that octroi rules have been so stiffened that the traders find it difficult to carry on import business, and asks the district officials to see that the trade of the place is not killed by the overzeal or negligence of the Municipal officials.

ADVOCATE.
16th August, 1906.

The Lucknow drainage works.

30. The *Advocate* (Lucknow), of the 16th August, received on 20th August, says :—The municipality ought not to grope in the dark ; before it takes the next big drain in hand, it ought to know its probable cost, and tell the citizens from where it is going to find funds.

Up to the present Rs. 7,00,000, have been spent on the Moulviganj and Patanala drains. Of this sum, Rs. 4,00,000 have been contributed by the Supreme and the Local Governments and Rs. 3 lakhs given on loan by the Local Government in May last. There are yet bills of about 2 lakhs to be met. We have a right to know if this expenditure of money has been checked and controlled by any proper authority. On behalf of the Government such works are generally supervised and controlled by the Sanitary Engineer, who in this particular case has not thought it his duty to check the expenditure of money under the orders of the Drainage Engineer, perhaps because he was not paid his fees for doing so.

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Thus an expenditure of Rs. 8 to 10 lakhs has been incurred without any proper control on the part of the municipality beyond that of the expending officer.

Mr. Lane Brown is a capable Engineer. We do not know if he is a good accountant also. He is a busy man, as he has to look after the drainage works of a number of other municipalities. So to expect that he would supervise the minor details of every item of expenditure is to expect an impossibility. We think that in this matter the Lucknow Municipal Board has failed to do its duty. In justice both to the Government and the citizens, it should appoint a Sub-committee to go through the accounts of the drainage works and to lay before the Board a correct statement of its financial position in this respect. Now that the auditors of the Government are examining the municipal accounts they may be asked to go through the accounts of the drainage works. As for the future we think the municipality should make up its mind not to re-construct other drains in the manner it has constructed the Patanala and Moulviganj drains.

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We must call a halt to drainage works, and see that any further loan which we are compelled by the circumstances to ask the Government to give us, should be for purposes the urgency of which is undisputed. The greatest care should be taken that the money so taken is spent with the greatest possible economy, and no occasion given to the people to accuse the Municipality of extravagance and carelessness as they do in the matter of drainage works. It should be borne in mind that municipal taxation has reached the highest limit and that the people will not and cannot bear any further burden without a severe growl. Such a course in these days of scarcity and hardships to the poor and the middle classes will be a great blunder.

HINDUSTANI,
22nd August, 1906.

The municipality of Lucknow.

31. The *Hindustani* (Lucknow), of 22nd August, suggests that since about nine lakhs of rupees have been spent on drains and gutters in Lucknow, the work done should be closely scrutinized and the public asked as to the continuance of the work, that the municipality is in debt and it is necessary to consider the desirability of taking further loans which are sure to sit heavily on the present and the succeeding generations.

NASIM I-AGRA,
19th August, 1906.

Ekka and carriage stands in Agra.

32. The *Nasim-i-Agra* of 19th August, suggests the abolition of ekka and carriage stands from the Kinari and Tarkari bazars, (lace and vegetable markets) in Agra. These stands were abolished some years back, on the ground that the locality is a very crowded one; and, besides there being every possibility of people getting hurt, pocket-picking is facilitated by the attention of wayfarers being diverted, as ekkas and carriages looking out for hire are constantly plying along the bazars. People attribute the existence of these stands to various reasons, amongst them the want of interest evinced by the District Magistrate, the Municipal Secretary and the members of the Board, who it is said do not pay surprise visits to different parts of the city.

CITIZEN,
20th August, 1906.

Levy of octroi duty at Allahabad.

33. The *Citizen* (Allahabad), of 20th August, says :—We strongly protest against the existing method of levying the octroi duty from the personal luggage of travellers coming to Allahabad. This has become the topic of general complaint. No sooner they cross the railway portals, than the passengers are simply pounced upon. *Sahibs* are generally allowed to go unmolested for to do the *octroi* people justice they are by no means colour blind. If, however, there happen to be any natives they are peremptorily marched off to the barrier with all their bundles and baggages. There they are kept waiting for a very long time because the method of inspection is very far from being systematic, and the period of their detention varies with the number of passengers and the quantity of luggage they happen to carry. It is conceivable how bothering this is to the poor passengers who are mostly travelworn pilgrims, who at the end of their journey badly require some rest. While the *octroi* people are so

particular in levying *duties* from the passengers, they do not think that they owe any duty to the latter to provide them either with seats or to attend to their convenience. To the best of our knowledge, at Benares or Cawnpore, *octroi* is not levied on the personal luggage of passengers. If the authorities would see their way to abolish this system at Allahabad they would earn the gratitude of a very large portion of the Indian population of Allahabad and abroad.

(e).—Education.

EXPRESS,
9th August, 1906.

Muslim colleges in India.

34. The *Express* (Lucknow) of 9th August, received on 20th August, says that the annual dinner of the Muhammadan Anglo-Oriental College Association held on the 10th July under the presidency of Sir Charles Lyall, was an interesting function. The loyal toast was proposed by the chairman himself, who remarked that the visit of the Prince and Princess of Wales to the college on their tour in India had done the institution a great deal of good and Their Royal Highnesses' gift of money had resulted in the foundation of a school of Science . . . .

In proposing the toast of the college, Sir Walter expressed the opinion that one college like that of Aligarh was not sufficient for such a vast country as India, and suggested that institutions, run on similar lines and having similar ideals, should be started in other parts . . . .

We wonder what the effect of these weighty pronouncements of such distinguished authorities will be on those who think that there is no need for any other Muslim College in India till the Aligarh institution has acquired the highest possible level of efficiency. The necessity of having a Muhammadan college in every province is so obvious that it is amazing to find some people denying it. Mr. Badr-ud-din Tyabji also pointed out the crying need of female education among the Muhammadans of India, and thought it a great reproach to the Indian Muslims that they neglected it.

ADVOCATE,
12th August, 1906.

Education or Inspection.

35. The *Advocate* (Lucknow) of 12th August, received on 20th August, says :—There has been an enormous increase—nearly fifty per cent. in four years—of expenditure on the administration arising from the multiplication of Inspectors, advisers, and other highly paid officials. In other words, the increase of expenditure on officials has risen at twice the rate of that devoted to education generally. Then our contemporary applies the observations to India in order to show how money meant for the spread of primary and secondary education has been misapplied, if not misappropriated, towards helping those already well off. . . . . . .

Well what is the good of having a number of Inspectors unless we have a large number of schools to impart instruction? Not that we have got more than enough supervisors, but that we want an enormously larger number of schools first. The thing itself should first be had, and then will come the time to see how it works or how it should be improved upon.

INDIAN PEOPLE,
16th August, 1906.

Text-books for Female Education.

36. *The Indian People* (Allahabad) of 16th August, received on 20th August, says :—As a result of the labours of the Committee that was appointed by the Local Government sometime ago to consider the whole question of Female Education in these Provinces, a Sub-Committee consisting of Mr. Karamat Husain, Pandit Bhagwan Din of the Meerut Arya Samaj, Miss Arundale of the Hindu Central College, a lady representative of the Church Missionary Society, and two Inspectresses of girls' schools, is going to sit at Allahabad on the 21st of this month and subsequent days to consider the lines on which the text-books for girls are to be prepared. This is a move in the right direction, but we cannot help remarking that the selection of members is not as happy or catholic as it might have been.

INDIAN PEOPLE,
16th August, 1906.

Electrical Engineering at the Allahabad Christian College.

37. *The Indian People* (Allahabad) of 16th August, received on 20th August, says :—The authorities of the Christian College, Allahabad, have opened an Electrical Engineering Department in connection with their college. It is a pity that people have not yet taken advantage of this opportunity of imparting to their wards a training in this useful branch of study. The prospectus issued by the Principal of the college shows that practical training in mechanical engineering and workshop practice will form part of the course of the new Department. The services of

a competent specialist, Mr. H .T. Avey, B.M.E., of the Iowa State College, U.S.A., have been retained, and he has been placed in charge of the Electrical Engineering Department of the college. The Christian missionaries have always been the pioneers of education in this country, and much credit is due to the authorities of the Christian college for having opened this useful branch just in the nick of time, when the Swadeshi movement has given an impetus to technical education in the country at large. The course of study in this Department comprises a three years' course in which science, mathematics and English will be taught in addition to the special subjects, *viz.* drawing, surveying, machine design, dynamo-electric machinery, pattern-making, metal-working, Power plant and Electrical Installations and other connected and subsidiary subjects.

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It was left for missionary enterprise to start a technical class in connection with their college which to a certain extent is bound to facilitate the study of engineering in these provinces, and we wish our countrymen should take proper advantage of the opportunity offered to them.

Medical School, Agra.

SURMA-I-ROZGAR,
16th August, 1906.

38. The *Surma-i-Rozgar* (Agra) of 16th August, notes that the Principal of the medical school has rusticated one student for good, and two for a term of one year each in connection with their recent altercation with the police. He has besides suspended the scholarships of certain students for a fortnight and of certain others for a whole month.

The Department of Labour in America.

INDIAN PEOPLE,
19th August, 1906.

39. The *Indian People* (Allahabad), of 19th August says :—There is no chance of our Government establishing a Bureau of labour, but if our leaders of the Industrial Conference desire to do something permanently good and useful to the country at large, they can do nothing better than to adopt some of the methods of the Bureau of labour of America, and employ whole-time agents and specialists at first to collect and collate all available information on every possible subject of interest, connected with the industrial improvement of a country all over the world, and then to make the said information easily available to all who desire to benefit by it.

A National scheme of education.

ADVOCATE,
19th August, 1906.

40. The *Advocate* (Lucknow) of 19th August, says :—Tuesday evening was inaugurated in Calcutta a new era in the annals of the Bengali nation. The people undertook a task that was truly national and without a due performance of which no nation can rise in the scale of civilisation. Education gets the greatest possible impetus, at least in Bengal, on account of the opening of the National College and School, which ceremony brought together all the eminent and representative men of two Bengals, Bengal Proper and the New Province, and sympathetic letters and messages from those who could not for unavoidable reasons attend.

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While education—general, scientific and technical—is to be imparted, facilities for research and training of teachers are also to be afforded.

The idea seems to have taken deep root into the rulers and gone down into the people that no higher education is possible unless it be through the medium of a European language, particularly English, in this country. To some extent it is a fact. So long as we have not got books in vernacular, treating of the higher branches of knowledge, particularly physics and chemistry, botany and zoology, geology and minerology, history and economics, philosophy and sociology, it is indeed absurd to expect vernacular to be the medium of instruction in the collegiate stage. The Council has therefore made up its mind to supply the want. It is indeed a serious task and a heavy responsibility. This faithfully discharged will mean a great improvement in the language and enrichment in the literature of the vernaculars chosen by the Council. We should here earnestly request the Council to adopt the Devanagri character for their Bengali books and journals so that the Hindi-knowing public of Upper India may also profit by the fruits of this noble movement of Bengal. . . . .

Government service and legal profession are the forbidden fruit: the first, because the certificates at the Council may not be recognised by the Government, and the second because the College is not to be turned into a coaching institution for University Examinations. This is a good resolve. It may bring less pupils, but will preserve the purity of the objects of the Council. But agriculture, manufacture and commerce afford innumerable openings for the trained students of the Council. . . . .

We only hope and trust that in its anxiety to work on national lines the Council does not perpetuate national vices and superstitions, for these are, as far as they retard progress anything but *swadeshi*.

CITIZEN,
20th August, 1906.

Excessive strain due to the system of teaching adopted.

41. The *Citizen* (Allahabad), of 20th August, says:—Complaints are rife in the college with respect to loss of general health and eyesight of students of college classes owing to excessive strain upon their constitution by being made to work for longer periods than they can bear. In the F. A. class, besides the regular instructions on religion, the students are taught all the six subjects every day and they are engaged full six hours. For preparation of six subjects at home every day a proportionately greater time must be utilised over and above the two hours occupied in attending physical exercises on the playground. The B. A. and B. Sc. students have three subjects and for each, two hours are occupied. There is no plausible reason why the Muir College or the Queen's College should be followed in this respect. It is said almost all the students of the B. A. and B. Sc. classes last year have ruined their health, and some have taken to wearing glasses.

RIYAZ-UL-AKHBAR,
29th August, 1906.

The M. A. Examination in Arabic.

42. A correspondent in the *Riyaz-ul-Akhbár* (Gorakhpur), of 29th August, upholds the views expressed by the editor on the subject in his issue of 8th August. He says that the questions were shown by him to many learned scholars, and it is their general opinion that the papers were made purposely difficult in order to dissuade candidates from selecting this language for their examination. It is to be hoped that the University will soon take steps to remove this misapprehension (*vide* Selections, page 511, paragraph 36).

ZUL QARNAIN,
21st August 1906.

The views of Hindus about Urdu.

43. The *Zul Qarnain* (Budaun), of 21st August, expresses its dissent from the views expressed by the *Hindustani* (Lucknow), of 15th August, on the subject, and alleges that Urdu books, whether lithographed or printed in type, are sold at the same price in the market, and that no Hindu has ever felt so interested in the propagation of the Urdu as they do in the spread of the Deva Nagri. Certain Hindu papers, though ostensibly public organs, are really party papers aiming secretly to strike at the very root of Islam, while certain others, that are limited in their circulation to the Hindu community only, express their views openly on the subject. The *Káyasth Hitkari* is a paper of the latter description.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE,
12th August, 1906.

The prophecies of Sir Bampfylde Fuller.

44. The *Indian People* (Allahabad) of 12th August, received on 20th August, says:—When Sir Bampfylde Fuller had the stormy interview with the leaders of Barisal and compelled them to withdraw a swadeshi proclamation he told them in so many words that they were revolutionaries "You call your societies associations; I call them committees of safety," he said, referring to the French and Russian revolution. When the agitation became keener and began to draw attention in England he openly pooh-poohed the whole affair, and declared that there would be one or two angry speeches in Parliament and the excitement would end in smoke. The one thing that never occurred to him was that he himself might come to grief over the trouble that was so largely of his making. The committees of safety are there, the angry speeches in Parliament have not yet been made and yet Sir Bampfylde Fuller has been jerked out of the saddle by a power that he never reckoned with.

INDIAN PEOPLE,
12th August, 1906.

Sir Bampfylde Fuller's successor.

45. The *Indian People* (Allahabad) of 12th August, received on 20th August, says:—The appointment of Mr. Hare as Sir Bampfylde Fuller's successor raises the question whether the appointment is being treated as a permanent or a tentative one.

There is no precedent in Bengal of a member of the Board of Revenue being appointed *pucca* Lieutenant-Governor, though such appointments are made in these Provinces and in the Punjab. Three or four years ago Mr. Hare was a Commissioner of a division. The Lieutenant-Governorship of East Bengal should have gone, in the usual course, to Mr. Baker. Mr. Hare would have reverted to the Board of Revenue on Sir Andrew Fraser's return from leave. His sudden elevation almost justifies the hope that the entire question of the Partition of Bengal may be reconsidered, say, on the retirement of Sir Andrew Fraser. Mr. Hare may be translated to the Viceroy's Council or a Political Residency and the whole of Bengal may be converted into a Presidency under a Governor in Council. The dual control now established will never work satisfactorily, nor is there the slightest likelihood of Dacca rivalling Calcutta in size and importance.

**CITIZEN,
13th August, 1906.**

The Satrapy of Eastern Bengal.

46. The *Citizen* (Allahabad) of 13th August, received on 20th August, says:—Sir Bampfylde Fuller has resigned at last. He leaves behind him bitter memories. It is amidst the groans and hisses of a down-trodden population that he lays down his sceptre.

Bengal partitioned against the wishes of the children of the soil, the work of carrying on the Government of the newly-created Province required the talents of a tactful administrator, possessing a certain amount of foresight and largeness of heart. The feelings of the people were stirred to their very depths. When Poland was cut up to pieces what may have been the feeling of the Poles! When Roman Catholic Europe in its fulness of Christian orthodoxy drove the Jews from their hearth and scattered them all over the world like the leaves of autumn what must have been the feeling of the Jews? In Bengal the people were grieved. They were angry. It seemed to them that they were going to be divided and separated, quite removed from those who were near and dear to them. The Government was not conscious then of the tenacity of our national life. The storm of agitation which gathered over the partition question was not the result of wire-pulling as has been suggested by some of our generous critics. It was a genuine outburst of indignation. It was directed not against any particular person, but against that retrograde policy which all over the course branded the administration of the retired Viceroy.

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Sir Bampfylde came with his heart charged with prejudice against the people that he was going to rule. He saw disaffection, disloyalty and sedition everywhere; at any rate he thought they were there. Every anti-partition meeting was a token of disloyalty to his power and authority. Every *swadeshi* demonstration was in his opinion charged with dangerous consequences to the British trade in the East and might lead to great changes in the tenets and the procedure of the India Office. *Bande Mataram* seemed to produce in his ears an echo of *la marsellaise*. He did not understand the Bengali people. He had picked up about them some information at club houses and dinner parties, where they had been represented as a race of mischief-making people, disloyal to the Government and lacking in strength of character. He had also learnt the adage in the copy book that Cretans were liars and Bengalis were cowards. His peculiar situation combined with the queer ideas he had imbibed of governing the East developed in him a great prepossession in favour of strong Government.

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If the landed gentry of Bengal or others occupying important position in society did not come to pay obeisance to the new Governor, they were sent for, lectured and treated with the utmost rudeness. This was the sowing of the wind. It was sufficient to make the people savage. They retaliated by throwing in their lot with the *swadeshites*. From Dan to Bersheba, *Bande-Mataram* became the article of political faith for the people of Bengal. It was taken up with one accord by women and children, and men of every age from the hoary-headed old men down to the merest school boys. They succeeded in preventing the sale of foreign goods in Bengal. This roused Sir Bampfylde. He wanted to put this down and, brought up in the faith of strong Government, he thought the simplest way to do it was by beating and bullying the leaders, by letting loose on them the Gurkha troops, by prosecuting school-boys, by recommending the abolition of schools and by enlisting the leading men of Bengal to act as special constables when there was no apprehension of a breach of the peace. He had yet to learn that it was easier rather to break than to bend the Bengalis.

Sir Bampfylde leaves the Government of Eastern Bengal in a more difficult situation than what it was at the start. It requires the tact of an Antony MacDonnell, the sense of justice and liberal-mindedness of an administrator like Sir James LaTouche to put things back to the *status quo.* It will take some time before the Hon'ble Mr. Hare succeeds in undoing the mischief committed by Sir Bampfylde and by his officers.

ARYA MITRA,
16th August, 1906.

Lieutenant-Govenorship of Bengal.

47. The *Arya Mitra* (Agra), of the 16th August, does not approve of the action of Government in its selection of Mr. Slacke, to the temporary charge of the Lieutenant-Governorship of Bengal in preference to Mr. K. G. Gupta, his senior by three years, and suggests that this sort of conduct can be attributed to racial predilections only.

MUFID-I-AM,
16th August, 1906.

The resignation of Sir Bampfylde Fuller.

48. The *Mufid-i-Am* (Agra), of 16th August, expresses its regret at the acceptance of Sir Bampfylde Fuller's resignation, and opines that Government will one day have to repent its policy of connivance, and to adopt very strenuous measures to put down the unrestrained agitation that has placed the country in a state of ferment.

RIYAZ-UL-AKHBAR,
16th August, 1906.

Sir Bampfylde Fuller and the Muhammadans of Eastern Bengal.

49. The *Riyaz-ul-Akhbar* (Gorakhpur), of 16th August, referring to the mass meeting of the Muhammadans of Eastern Bengal held on 6th August, says that Sir Bampfylde Fuller simply wanted to give Muhammadans a proportionate share of appointments, and had his thoughts directed towards their education. The Bengalis could not brook this owing to their selfishness, and hence their clamour.

Government should not lose sight of the fact that other sects are preparing themselves to follow the example set by the Bengalis, and in case this happens and there are platform agitations all over, the country will become involved in destruction. There are strikes in all departments; but God forbid that other sections should, in the excess of their zeal, join the Bengalis in agitating the country.

AL BASHIR,
21st August, 1906.

Sir Bampfylde Fuller and the Muhammadans.

50 *Al Bashir* (Etawah) of 21st August, resents the criticism of the *Hindustani* on the speech of Nawab Salimulla Khan of Dacca condemning the acceptance of Sir Bampylde Fuller's resignation. The *Hindustani*, it says, calls the Nawab's remarks impertinent, but are not the speeches of congressmen even seditious ? The editor says that the rule of Sir Bampfylde Fuller was not peaceful otherwise he would have considerably raised the status of Muhammadans. Adverting to the remark of the *Hindustani* that a protest against the resignation of Sir Bampfylde Fuller is only calculated to widen the gulf between Hindus and Muhammadans he reminds the *Hindustani* of the oppressive and tyrannical reign of Sir Antony McDonnell, who did not hesitate to be dishonest and to cheat and to tell lies in order to injure Muhammadans. Sir Antony MacDonnell passed the resolution to efface the Urdu language, and conferred Deputy Collectorships, tahsildarships and naib tahsildarships on certain Hindus in a most irregular manner. The congressmen bestowed encomiums on him and did their best to make his farewell meeting a grand success. They should have thought at the time that Muhammadans were sure to be aggrieved at the grand farewell party arranged for their enemy.

ADVOCATE,
19th August, 1906.

Indian Nation on the affairs in Eastern Bengal.

51. The *Advocate* (Lucknow) of 19th August, says :—What treatment are the people intending to give to Mr. Hare ? This is the important question of the hour. We earnestly hope no mistake will be committed. And it will undoubtedly be a mistake to treat Mr. Hare, from the beginning, in the way that Sir Bampfylde Fuller was treated; to give him, for instance, no reception on his tours, to put up insulting placards on his route, to cause a general disappearance of coolies from his landing places so that he may find it difficult to get his luggage carried. There may have been some excuse to insult and annoy Sir Bampfylde Fuller in a way which, as he himself declared, would provoke an angel, but if Mr. Hare, for no offence, is treated likewise, the agitators will produce a very bad impression on all sensible people, among whom, of course, Mr. Morley is to be reckoned. With all his radicalism and his sympathy, Mr. Morley will turn a deaf ear to the complaints of the people whom he discovers to be irreconcilable. It will be a mistake to spend on every Lieutenant-Governor of Eastern Bengal all the rage excited

by the Partition. That is a mode of agitation which if it is at all adopted will never be tolerated. Let agitators therefore at once make up their mind as to the tactics they are to adopt. How are they to receive Mr. Hare in the course of his tours? Are they to boycott his Legislative Council? As we have said already, a continuance of the old method without the old excuse will prove disastrous. Sir Bampfylde Fuller's despotism was an advantage to agitators. Men were permitted to speak and write and act in ways which would never have been tolerated in peaceful times. Patriotism and a sense of wounded dignity were suffered to be a reply for every sort of bad feeling, personal or political. Officers of Government, judicial, ministerial or executive were defamed in the most scurrilous manner; some were personally insulted and annoyed; men who had been convicted in courts of law were publicly honoured: English rule itself was described as a runious evil, especially from an economic point of view. In all denunciations little saving clauses were parenthetically put in with an eye to provisions of the Penal Code. All this was passed over because Government did not want to add fuel to the fire and to make martyrs of petty agitators. Mr. Morley apparently feels that a great deal ought to be tolerated by way of reparation for the grievance of Partition and for the oppressive pranks of Sir Bampfylde Fuller. But he will not tolerate that language and action for ever, and he will not allow the people to behave like spoilt children. Open exhortations to men and boys to the practice of picketing: open encouragement of strikers, open incitement to boys to defy orders, to refuse to pay fines for instance, may have been passed unnoticed at one time for special reasons. It will be dangerous to persist in these ways as the normal style of agitation. Privilege after privilege has been lost in recent years by abuse. Let us not lose the few remaining privileges by abusing them. If the law permits this or that rowdy method, it has to be remembered that in this country it does not take long to change the law. Privileges must not be strained if we want them to exist.

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Let Mr. Hare be treated as a gentleman and a ruler, at any rate until he gives an excuse like Sir Bampfylde Fuller. It is absurd to talk of respecting a rule when rulers are insulted.

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It is all very well to gloat over his (Sir Bampfylde Fuller's) resignation, but it has raised a problem as to the future attitude of agitators, which we sincerely hope will be solved with wisdom and justice.

Sir Bampfylde Fuller and the people of Bengal.

OUDH AKHBAR,
20th August, 1906.

52. The *Oudh Akhbar* (Lucknow), of 20th August, says:—Sir Bampfylde Fuller had no hand in the Partition of Bengal for which Lord Curzon is entirely responsible. There is no doubt that Sir Bampfylde Fuller who has adhered to his policy in all its details and followed his example to the extent of resigning his office would receive his support in every matter, if he were the ruling Viceroy. The residents of Bengal have no doubt given him offence by not presenting him with an address, though the Muhammadans of Dacca have by their conduct in the matter succeeded in maintaining the reputation of India for its proverbial hospitality. They cannot be said to have been actuated by motives of flattery, for they could not expect to gain anything from an officer who had already resigned his office, unless it can be alleged that they calculated thereby upon gaining the goodwill of the entire Anglo-Indian community, who have been led to be in full sympathy with Sir Bampfylde Fuller owing to the objectionable attitude of the Bengalis.

The Anglo-Indians are actuated in the matter by a sense of national fellow-feeling and are making much of the good qualities of Sir Bampfylde Fuller. The Bengalis, on the other hand, have been led in consequence to expose his shortcomings, and to paint him as black as possible. It is however desirable to close this episode, of which the less said on both sides the better.

The *Pioneer* is in a partizan spirit, eloquent in Sir Bampfylde Fuller's praise, and is doing its best to wash him quite clean of the stigma attached to him. The Bengal Press is not a whit backward in contradicting the up-country Anglo-Indian daily, and exposing Sir Bampfylde's shortcomings.

CITIZEN,
20th August, 1906.

Suggestions by the Anglo-Indian Press to Mr. Hare.

53. The *Citizen* (Allahabad), of 20th August, says:—Not satisfied however with the great mischief that they (Anglo-Indian Journalists have done by egging on Sir Bampfylde to pursue the policy, subversive alike of law and order, and not content with setting a misdirected portion of the Hindus and Muhammadans by the ear, they have the audacity to suggest that good Government would require that the Hon'ble Mr. Hare should in his policy of administration follow in the wake of the retired Governor. Was Section 124A of the Indian Penal Code intended exclusively for the Native Press? When Anglo-Indian papers so flagrantly abuse their journalistic privileges by placing the people at loggerheads with the Government, and by sowing the seed of dissension between class and class is it not time to ask as to where sleeps the official thunder.

UNION GAZETTE,
21st August, 1906.

A warning to the Bengali papers.

54. The *Union Gazette* (Bareilly), of 21st August, gives a warning to certain reckless and self-conceited Bengali papers, and advises them to cease to make unpleasant remarks against the Muhammadan *raises* and their community at large in Bengal, thinking that Bengal has no Muhammadan organ of its own to silence them, and that they will therefore remain masters of the situation. They must remember that their present attitude is only widening the gulf between the Hindus and Muhammadans, and is detrimental to the wellbeing of the country. If they do not desist the bomb of Muhammadan wrath will explode and shake the very foundation of the peace of the country. They must also remember that the inflammatory remarks of their leading members made in the course of their speeches in meetings held in connection with the Partition of Bengal and the *swadeshi* movement, and aimed against the Nawáb of Dacca and other Muhammadan noblemen, were very unpleasant and disagreeable, and that most of the Muhammadan audience left the meetings. The majority of Muhammadans have ceased to work with the Bengalis in promoting the cause of the *swadeshi* movement, for the reason that the latter are jealous of the immense influence of the Muhammadans in the new province, and their antipathy is the outcome of selfish and sordid motives.

AKHBAR
SHAHNA-I-HIND
WA TUTI HIND,
24th July, 1906.

The anticipated success of the Bengalis in their demands.

55. The *Akhbar Shahna-i-Hind wa Tuti Hind* (Meerut), of 24th July, received on 21st August, says that the Bengalis by their training are not a whit behind the civilized nations of the West, and are fully justified in demanding their rights constitutionally. There is no reason why Government should not satisfy their demands. This is a war between civilization and barbarism. It is civilization to demand our just rights constitutionally, and it is barbarism to put forth excuses in giving them. The tyrant, the despot, the usurper is barbarous. A demand of one's rights is (consistent with) candidness and civilization. Selfishness, avarice, national partiality are the characteristics of persecution and barbarism. The non-fulfilment of promises is dishonesty and tyranny. Russia is looked upon as barbarous, because she does not satisfy the just demands of her subjects.

The Bengalis testify to the blessings inaugurated by the British rule, and demand only their just rights which the Government promised to give. Nothing will deter them from pressing their demands until their efforts are crowned with success. Much has been said about the mutinous attitude of the Bengalis, but no one has been able so far to point out one single irregularity in their procedure. The Bengalis themselves are in favour of Government; and are in every way its well-wishers: but those who advocate a policy of repression, and are against meeting the demands of the Bengalis lest they should one day ask Englishmen to give up the Government of India, are its enemies. Should the Bengalis make such a demand it will only be consistent with the Royal Proclamation of 1857. Repression is not the way to exercise permanent sway, but such an end can be achieved by adopting a policy of conciliation, and by giving freedom and justice to the people. Those who discountenance this course are like a diseased limb that requires amputation. The *swadeshi* movement and its attendant results have convinced Government of the strength the Bengalis possess, and it has therefore begun making just concessions to them.

HINDOSTHAN,
10th August 1906.

The *swadeshi* movement and Bengali students.

56. The *Hindosthan* (Kalakankar) of 10th August, received on 20th August, says:—The spirit of *swadeshism* among Bengali students has reached a climax. They in some cases commit public nuisances and take the law in their own hands. We regret to

learn that the students of H. E. School, Sherpur, district Mymensingh, burnt the school *pankhas*, the other day because they were made of foreign cloth, and substituted for them country-made cloth at their own expense. Patriotism and independence of such a character should never be permitted in students.

INDIAN PEOPLE,
12th August, 1906.

The date of the Partition of Bengal and the inauguration of the *swadeshi* movement.

57. The *Indian People* (Allahabad), of 12th August, received on 20th August, says:—The 7th of August 1905 was the day on which the *swadeshi* movement was inaugurated and the Partition of Bengal was finally designed, though it was not actually carried out till the 16th October. This year in Calcutta there was a unique and an impressive celebration of this date, and it will be repeated year after year till either the Partition is set aside or the object of the agitation is gained by the unity of purpose and endeavour of the Bengali race.

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Indeed, so far as the rest of India is concerned the Partition of Bengal holds a secondary place compared with the vigorous agitation carried on against it. The feeling throughout the country is that should the occasion arise there should be just such an agitation as is now being carried on in Bengal. You cannot throw a stone into a sheet of still water without raising ripples on the entire surface. Similarly, the wave of agitation in Bengal has disturbed the whole country. The excitement is as great in the Punjab as it is in Bombay. The remarkable scenes that have been recently witnessed, the presence of the leaders of Maharashtra in Calcutta during the Sivaji celebration, the deputation of Arya Samajists from Lahore to East Bengal in connection with the famine are all traceable to the Partition agitation. The outburst of patriotic fervour in Bengal has attracted the patriotism of the whole country, and the undercurrent of popular feeling is flowing steady and strong Bengalwards.

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The main objective of the agitation is that the authorities in England should come to realise that the people of India have a right to be heard, and that the people of Bengal should have been heard before the partition of that province had been sanctioned. Lord Curzon perpetrated an outrage which cannot be sufficiently resented, neither is there any assurance that a similar injustice may not be committed on some future occasion.

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It is impossible to read the proceedings of the gathering of the 7th of August without being deeply impressed with the solemn character of the celebration. If there was no note of despondency there was no note either of undue elation. The proceedings commenced with a prayer, couched in earnest and solemn language, read out by the President, Babu Norendro Nath Sen. There were very few speeches. Besides the speech of the President the only other speeches were those of Babu Surendranath Banerji, who proposed a resolution renewing the vow about the *swadeshi* and the boycott and of the seconder. The *swadeshi* vow was dictated by Babu Surendranath Banerji and repeated by the whole audience standing. The meeting had been preceded by large processions which passed along the streets singing *Bande Mataram.*

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A novel feature was introduced at this celebration. A flag was presented to Babu Surendranath Banerji and he was requested to unfurl it. On the flag were emblazoned eight lilies, the sun and the crescent and a Sanskrit motto. The message that these words convey is that the constitutional fight for the undoing of the Partition of Bengal must be carried on from generation to generation till the object is attained. But there is a wider message conveyed by these words of the sage. It is a call to all patriotic Indians to assemble underneath the national banner and to devote themselves to the cause of national emancipation. It is not a battle flag for the field but an emblem of a peaceful, constitutional battle in which a nation seeks the recognition due to it. One cause, one nation, one endeavour—this must be the motto for all India. Babu Surendranath Banerji in accepting the flag said that he had done nothing to deserve such an honour beyond the fact that he had consecrated his life and his energies to the motherland. When shall our countrymen all over India be able to repeat these simple, glorious words in all the faith of work well done?

ADVOCATE,
12th August, 1906.

The *swadeshi* movement and Manchester.

58. The *Advocate* (Lucknow) of 12th August, received on 20th August, says:—In spite of the trade statistics given to Mr. Morley, *Capital's* weekly reports of the Calcutta market show the steady fall in the demand for Manchester fabrics, particularly dhoties. This cannot but create anxiety in the mill-owners of Lancashire. They mean to wreak their vengeance by introducing restrictive factory law in India and denying to Indian students facilities for technical education in factories and instructions in Manchester at least. A young man sent by the Bengal Association for the Scientific and Industrial Education of Indians has been prevented from learning dyeing and calico-printing in a factory there.

HINDOSTHAN,
13th August, 1906.

The anniversary of the partition of Bengal and the *swadeshi* movement.

59. The *Hindosthan* (Kalakankar) of 13th August, says:—Under the Presidency of Mr. Nagendra Nath Sen a meeting was held to celebrate the anniversary of the partition and to renew the *swadeshi* vow at Parsi Bagan.

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Mr. Banerjee then said that it was difficult for him to express the feelings which were uppermost in his mind on a unique occasion like that. He considered it the most glorious moment of his life when he was called upon to unfold a banner which was emblematic of the national awakening and triumph. He asked all to salute the flag which was a sign and emblem of the unification of all races, a standard of unity. They must resolve to follow it wherever it floated. The flag would lead them to victory and the accomplishment of their political emancipation. The 7th of August 1905, had given them a new national life, but the 7th August 1906, gave them that flag.

Such folly and daring without judgment we set down to positive weakness of intellect or derangement of the mind.

MOHINI,
17th August, 1906.

A *swadeshi* meeting.

60. The *Mohini* (Kanauj), of the 17th August, says that it has been resolved at the anniversary meeting presided over by Babu Kumudni Kant Banerji, the Diwan of Raja Brinjendra Kishore Rai Chaudhri, and held at Isharganj on the 12th August, that the *swadeshi* movement should be adhered to with zeal until the reunion of Bengal is effected. The Hindus and Muhammadans present likewise resolved to take measures to help the famine-stricken people of Eastern Bengal.

OUDH AKHBAR,
20th August, 1906.

Sermons in mosques on the *swadeshi* movement.

61. A correspondent in the *Oudh Akhbar* of 20th August refers to a sermon preached in the mosque at Maldah exhorting about two thonsand Hindus and Muhammadans assembled on the occasion to use articles of *swadeshi* manufacture which they vowed to do in future. He advocates the views expressed in the sermon, and is of opinion that the example set at Maldah should be followed elsewhere.

BHARAT JIWAN,
20th August, 1906.

Proposal for starting a meeting in Benares to advocate *swadeshi* movement.

62. The *Bharat Jiwan* (Benares), of the 20th August, appeals to the educated public of Benares to start an association for advocating the cause of the *swadeshi* movement.

OUDH AKHBAR,
22nd August, 1906.

Swadeshi movement.

63. A correspondent in the *Oudh Akhbar* of the 22nd August, condemns the attitude of the Headmaster of the Saharanpur school in forbidding the use of *swadeshi* articles among his students, on the ground that articles of foreign manufacture are cheaper and finer than those made in the country. He is besides said to have closed the debating club and to have ordered the discontinuance of papers advocating the *swadeshi* movement, as he regards reading them as a mere waste of time, which could be better utilized otherwise.

AWAZA-I-KHALQ,
24th August, 1906.

A *swadeshi* meeting at Cawnpore.

64. The *Awaza-i-Khalq* (Benares), of 24th August, says that a lecture was delivered at the McRobert Hall, where Mr. Tahal Ram Gangaram spoke for an hour and a half in very powerful language and exhorted the *elite* of Cawnpore, who had mustered strong, to encourage the movement so that their famished brethren may be able to earn a living. He said that the object of the *swadeshi* movement was to get work for the eight crores of starving Indians who can get only one meal in the day; and not to harm foreign trade.

The editor remarks that the *swadeshi* movement has tended to raise the price of country-made paper considerably and that paper of all descriptions is not kept ready in stock. This necessitates purchase of paper of foreign manufacture, Mill owners should take steps to remedy this evil. He also expresses his satisfaction at the opening of a shipping company between Tuticorin (Madras) and Ceylon, and praises the patriotism of Indians who refused to take passage on the British ships in spite of reduction of fares.

RAJPUT,
15th August, 1906.

Swadeshi and foreign sugar.

65. The *Rajput* (Agra), of the 15th August, invites the attention of the Hindu community to Mr. Julian's admission regarding the use of bone-ash in the refinement of foreign sugar. Mr. Julian owns a large sugar factory in England, and his word must be taken as an authority on the subject. Hindus should therefore cease to use sugar of European manufacture owing to the disgusting process employed.

ADVOCATE,
16th August, 1906.

Country-made sugar.

66. The *Advocate* (Lucknow), of 16th August, received on 20th August, says :—The movement in favour of the use of country made sugar is making progress. At Haldwani, the *halwais* having been paid Rs. 900 for the sweets prepared from foreign sugar, it was distributed to the poor and every one has taken a vow, at the pain of paying a fine of Rs. 50 to the *panchayat*, against the use of foreign sugar. At Bareilly both Hindus and Muhammadans have joined in taking the vow. From public subscription Rs 2,000 were raised and all sweatmeats ready in the shops in the old city, Shahamatganj and Alamgirganj were purchased and distributed to the poor; the medicine-sellers have thrown away preserves prepared with foreign sugar; the menial classes have in a *panchayet* resolved to have nothing to do with foreign sugar.

ANAND,
21st August, 1906.

Boycotting of European sugar.

67. The *Ánand* (Lucknow), of the 21st August, says that it has been resolved at a public meeting held at Haldwani that sugar of foreign manufacture be boycotted and a fine of rupees fifty imposed on persons detected using it. Foreign sugar worth rupees nine hundred was thrown away at the close of the meeting.

The Hindus and Muhammadans of Bareilly likewise have passed a similar resolution and given up the use of foreign sugar and the boycotting has extended even to low castes.

The *Mohini* (Kanauj) dated the 21st instant contains a paragraph giving similar details about the boycott, stating that foreign sugar worth Rs. 2,000 in Bareilly and worth Rs. 900 in Haldwani has been purchased and given away to the poor.

ADVOCATE,
16th August, 1906.

A statue to Tata (*swadeshi*).

68. The editor of the *Advocate* (Lucknow), of the 16th August, received on 20th August, says :—We approve the idea and we fervently hope that the marble and the artist should both be *swadeshi*, as Mr. Tata was the best specimen of what a *swadeshi* patriot must be.

INDIAN PEOPLE,
12th August, 1906.

Council Elections.

69. The *Indian People* (Allahabad), of 12th August, received on 20th August, says:—We understand that the members of the Local Legislative Council who met at Allahabad on the 9th instant could not among themselves agree as to who should be returned to the Supreme Council. The Hon'ble Rai Sri Ram and the Hon'ble Rai Nihal Chand, both of whom could not apparently see their way to retire from the field secured an equal number of votes. The Hon'ble Rai Sri Ram and the Hon'ble Munshi Madho Lal were not present at the meeting. The Local Government has been requested to call another meeting, and it is to be hoped that better counsels may prevail next time. We still maintain that if public opinion is not to be altogether flouted, and if these two members themselves have not made up their minds to treat all public opinion and feeling with sheer contempt, they ought to keep themselves back. We may admire them for their ambition to serve the public, but we cannot help feeling that it would be better in their own interest if they could only see themselves as others see them.

INDIAN PEOPLE,
12th August, 1906.

The expansion of the Legislative Council.

70. The editor of the *Indian People* (Allahabad), of the 12th August, received on 20th August, says :—For our part we are inclined to think that an expansion of the Councils is not an improbability, but if expansion means nothing more than an increase in the number of members, we cannot say that it will mean much improvement. What is necessary is that the Councils should be something better than

mere debating societies, that they should be marked by something practical in their constitution. If the function of the elected members of the Councils is to be nothing more than that of critics, if they are to have no hand in constructive schemes of far-reaching consequences, if the Budget is to be prepared behind their back and to be passed in spite of their opposition, we cannot see how the Legislative Councils do or can serve any very useful purpose.

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It is therefore obvious that public opinion in the country should not be deluded about the real issue before us, and it should demand in no uncertain terms not merely a numerical addition to the strength of the Councils, but a vital change in their constitution, a change that will give them some real power in the administration of the country.

Unfortunately so far as these Provinces go, there are no public bodies to which we can look up for expression of opinion or discussion of the subject, and it therefore becomes all the more necessary for those of us who are interested in our Councils that they should lose no time in discussing the subject in all its aspects in the Press.

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If the Muhammadans do not find themselves more often and in larger numbers in the Councils, the reason is obvious. They have made their choice, as much as the Hindus have theirs. They have hitherto followed a policy of exclusiveness, they have denounced political agitation, they have committed themselves unreservedly to the parental care and solicitude of the Government. The Hindus on the other hand have been demanding rights, the fulfilment of promises, and they have been put down as agitators. Under the circumstances therefore it will not do for Mr. Aftab Ahmad to say that the Hindus have naturally preferred to elect men of their own creed.

ANAND,
21st August, 1906.

Indian element in the Governor General's Council.

71. The *Anand* (Lucknow) of the 21st August, expresses its disapproval of the conduct of the Imperial Government in not inviting any Indians to take a share in its deliberations on the question of increasing the number and powers of Indian members in the Governor-General's Council. Such conduct it says is an apt illustration of the fact that the blind can see their interests all the same.

CITIZEN,
13th August, 1906.

The Hon'ble Mr. Hewett.

72. The *Citizen* (Allahabad) of 13th August, received on 20th August, says:—It has been officially announced that the Hon'ble Mr. Hewett will be the successor of our very popular Lieutenant-Governor Sir James LaTouche. We all feel extremely sorry that Sir James is going to leave us. It must be admitted that his has been on the whole a very successful administration. In a quiet sober sort of way he has ever done his best to improve the condition of the people so far as it lay in his power. His name will be ever associated with a large number of magnificent buildings which during his administration have sprung into existence in different towns in the Province. From start to finish he had in his view the well-being of the people. The reign of terror among the officials which had been established during the brilliant administration of Sir Antony MacDonnell had disappeared even without leaving a wreck behind. No Collectors were sat upon; no Sub-Judges prosecuted; no D. Ss. P. dismissed. Indian journalists have been allowed to ply their music free and unfettered with no spectre of section 124A chasing them. No experiments have been made in legislation, calculated to weaken the position of landlords but in no way improving the lot of the tenant or checking the tide of litigation. He attempted to bring Oudh and the United Provinces in a closer touch. How far his object could be realized, we would leave it to some future historian to describe. His charity has been very large and by his simplicity and unassuming manners he has won the heart of a very large number of men who are sure to miss him very keenly. Indian official life is, however, so peculiarly constituted that with all one's goodness and greatness one cannot, like the old man fabled in Æsop satisfy all and everybody. It is said that His Honour could not exercise proper control over many of his Anglo-Indian subordinates who taking advantage of his good nature have times and oft set law and authority at defiance and this with the greatest publicity. It is said that in the distribution of prizes and preferments His Honour owing to his pre-Islamite tendencies has not always succeeded in holding the balance even between the two

mighty cleavages of the Indian population. How far these accusations are well founded we shall leave posterity to judge. The one thing that we are convinced of is that Sir James LaTouche is one of those true born Britishers who has indefatigably worked for us, and by his charity and broad winged sympathy has made a place for himself in the hearts of us all and there his image will endure longer than any criticism on him and his administration.

The British rulers in India.

ALMORA AKHBAR,
13th August, 1906.

73. The *Almora Akhbar* of the 13th August, says that it is an inseparable accident of human nature to be sorry at separation from a just and considerate ruler and to feel a sense of relief at the departure of one who is tyrannical and indiscreet.

The strained relations existing at present between Europeans and Indians on the one hand, and between Hindus and Muhammadans on the other, make it very difficult to predict if a change in the ruler will be calculated to bring about a better state of affairs. One section of the Indian community has done Sir Bampfylde Fuller all the homage due to a just and benevolent ruler, while another shrinks from him and regards him as a most oppressive and tyrannical ruler, public opinion being so divided, he found it very easy to have his own way and to do things which have eventually disturbed the peace of the country. Peace and prosperity cannot exist in India where Europeans on principle follow the footprints of their predecessors and thereby strengthen their policy from day to day, while Indians look only to their individual interests unmindful of others. The editor exhorts Indians to unite their sympathies in a common cause for the well-being of their country and not to give an opportunity to the European officers to disturb their harmony.

The Indians.

ALAMGIR,
15th August, 1906.

74. The *Alamgir* (Aligarh), of 15th August, says that Englishmen do not now regard Indians as human beings. A railway employé sent the following telegram to his superior officer: "The dogs that struck work are returning." Sir Lepel Griffin used to call Indians monkeys. A European professor used to call Bengalis by the appellation of "ourang outang." An officer in Bombay used to call even educated Indians coolies. Native women are called women, but those from Europe are called ladies. Indian men are called "natives," whereas the natives of England look upon the term as disgraceful.

Signs of the Times.

INDIAN PEOPLE,
19th August, 1906.

75. The *Indian People* (Allahabad), of 19th August, says:—Some of us believe that a great change is coming over the country. Others see no signs of any change and think there is no probability of any. Both may be right; either may be wrong. But great changes have occurred in the history of the world without any marked signs of premonition, or such as could be felt or appreciated. Contrariwise, such changes have been heralded by a great conflict of opinion, one set of opinion vehemently insisting that a change was impending, another declaring that no change was probable.

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For several centuries the conviction has been growing that Asia is no match for Europe, particularly in war. It has been repeatedly set down in writing that a handful of European troops were more than a match for thousands of Asiatic troops, and even the facts of history were distorted for this purpose.

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The Boer war may be left out of account, as the Boers are not Asiatics; but a number of peasants and landowners repeatedly defeating the flower of the army is an event which carries its own lesson. If there had been 400,000 instead of 40,000 Boers what would have been the position of affairs to-day in South Africa?

In the full flush of the arrogant superiority of Europe over Asia came the Russo-Japanese war. Would any one have ventured to assert the day before the war that Russia was an Asiatic Power? That would have robbed Europe of almost all its pride. Russia was not only the greatest Power in Europe, but in the world.

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It was discovered that the Japanese were not an Asiatic race, though geographically Japan was in Asia! Also that the Russians were really Asiatics though Russia happened to be on the map of Europe. Consequently, the victory of Japan over Russia might be regarded as another victory of Europe over Asia!

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And if the Russians are Europeans what are the Persians who are going to have Parliamentary Government? Who could have dreamed that Persia was on the eve of a peaceful revolution and the people there were about to claim and obtain their rights? And still the Europeans talk glibly of Orientals and Asiatics, forgetting that man is everywhere the same, and the ages of autocracy and democracy alternate everywhere. And if Persia comes to have its own Parliament will the Government of India, or rather the English Ministry profit by the lesson, or wait till the next turn of the wheel?

BHARAT JIWAN,
20th August, 1906.

The poverty of India.

76. The *Bharat Jiwan* (Benares), of the 20th August, refers to the case of an offender sentenced in Lahore to three months' rigorous imprisonment on a charge of theft of flour, and to his request for an enhanced sentence on the ground that a long stay in jail will be more conducive to his interests as he will be able to enjoy a hearty meal while undergoing the sentence. The magistate remarked that his offence did not justify a severer sentence, whereon the convict flung a shoe at the magistrate and thus succeeded in getting full one year which he hailed with delight. The editor remarks that having this state of affairs in view it is indeed very deplorable to find the majority of Englishmen looking upon India as a rich and prosperous country.

INDIAN PUNCH,
21st August 1906.

India—Its past and present.

77. The *Indian Punch* (Budaun), of 21st August, describes the past of India as very bright. The people then were a race of warriors, and statesmen well versed in the use of arms and the country was very prosperous. The present is described as very unhappy. The piece of poetry closes with the remark that the past was only a happy dream.

AL-BASHIR,
21st August, 1906.

The causes of discontent amongst Musalmans of India.

78. The editor of *Al-Bashir* (Etawah) of 21st August, after reproducing an article on the subject in the Bombay *Times* remarks that the editor of the Bombay *Times* has in this article given a just and clear exposition of the grievances of Muhammadans and we await to see how these views as expressed by an Englishman are attended to by Government. These views are undoubtedly based on sound policy and are well-meaning.

The causes leading to discontent are said to be (1) Mr. Gladstone's attack on the Muhammadans which has impressed the Muhammadan public that the British Government is no longer an ally of Turkey and is rather her opponent. (2) The Muhammadans find themselves where they were twenty years back in spite of their separating themselves from the congress movement and remaining faithful and loyal to Government. (3) The attitude of the British Government which leads them to apprehend that an attempt is being made to render the power of the Sultan of Turkey less effectual in that part of Arabia, which is nearest and dearest to every Muhammadan. (4) Mr. Morley's new scheme about the introduction of more Indian element in the Legislative Council, which can in no way benefit Muhammadans under the present system of election.

ANAND,
21st August, 1906.

Mr. Bryan on British policy in India.

79. The *Anand* (Lucknow), of the 21st August, says that Mr. Bryan, the leading American statesman, is not a proper person to speak with authority on the British policy in India. He has drawn his conclusions from an American point of view which can suit America only, where a republican form of Government is in vogue, and cannot find favour with Indians who are always prepared even to sacrifice their lives for their king. Mr. Bryan has only repeated what the Indians have from time to time brought to the notice of Government. However, it is satisfactory to note that Mr. Bryan agrees with the educated Indians in pointing out the same evils which they have already discovered in the British administration of India. It remains now for the Government to take measures to remedy these evils and make the country happy, instead of leading it to the extremity of assuming the attitude adopted by Irishmen.

ADVOCATE,
12th August, 1906.

The American policy of Self Government in the Phillipines.

80. The *Advocate* (Lucknow) of 12th August, received on 20th August, says :— When the policy of the British people is placed in juxtaposition to the American policy in the Phillipines, what does one find ? In one, timid advance under the gloom of suspicion, in the other a bold step forward even in spite of open hostility ; in one much talk in resolutions and notifications with little work, in the other paucity of tall talk with abundance of accomplished facts ; in one excessive belauding of the blessings of *Pax Britannica*, in the other strenuous effort after heaping blessings upon the people. Surely as the critic in the *Indian Review* puts it, " If at the end of ten years, the American plan is still proving a success, it will behove the British Government to begin to study their methods." But, perhaps, our rulers are lost in admiration of their own policy, because it is older than the American ; and age must be respected. That is their justification as well as consolation. . . . .

INDIAN PEOPLE,
19th August, 1906.

The Civil Service and the Hindus.

81. The *Indian People* (Allahabad), of 19th August, says :—In its issue of the 18th instant the *Pioneer* publishes a letter from a member of the Indian Civil Service which it dignifies into a protest by the Civil Service against the forced resignation of Sir Bampfylde Fuller. Who this worthy member of the Civil Service is we do not know, but it seems to us that he will find himself more congenially employed on the permanent staff of some rabid Anglo-Indian daily than in the ranks of a service whose traditions for sobriety of language he has so ruthlessly betrayed by his contribution. But if the letter of the I. C. S. may be taken to be the protest of his entire service, may we ask whether respect for authority and discipline of service is not mere cant ? If example is better than precept, those in authority over us have to set us a better example.

AL BASHIR,
21st August, 1906.

The Pro-Congress tendency of Muhammadans.

82. *Al-Bashir* (Etawah) of 21st August, referring to an article in the Bombay *Times* says that the rights of Muhammadans have been overlooked, and they have received nothing from Government in return for their faithfulness and loyalty. It is on this account that young Muhammadans are beginning to show pro-congress proclivities. If things remain as they are Sir Saiyad's Mission will prove a failure.

EXPRESS,
9th August, 1906.

Curtailment of military expenditure.

83. The *Express* (Lucknow), of 9th August, received on 20th August, says :—The most glorious opportunity for Russia to have brought England down on her knees has long since passed away. That was when England's hands were full in South Africa, and a handful of Boer farmers were fighting the British with all the fury, vehemence and courage characteristic of the race. The moment for Russia to come down upon England in India, was when so many as ten thousand of our standing army were taken away for service in South Africa, and when all the strength and resources which England could command were employed to put down the small Boer Republic. The moment which Russia could most advantageously seize hold of to force her antagonist in a bewildering position was when the weakness of the British military system stood disclosed before the world. Russia's best opportunity was when England requisitioned the services of her ablest living generals with a view to bring the small community of the Boer to terms, and when the sympathy of civilised humanity was altogether alienated from her. It was a most unenviable position for England then when the nations of East and of the West should have been mightily pleased to see her humiliated in whatever part of her Empire. In national crises there is no force stronger than international sympathy.

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With so great a naval and military power as Japan to fight for her defence she can afford to defy almost anybody in the East. Thus her Indian Empire is well insured against any external danger, nor does it appear that England is at all troubled about any internal crisis. From the indifferent manner in which she listens to our prayers, the stubbornly defiant temper with which she receives our petitions, and the contempt and ridicule to which she holds up our protests and agitations, it is clear that she feels perfectly secure so far as any internal troubles are concerned. It is not our desire to dispel these notions from her mind, and far be it from our wish to try to disillusion her. Her conduct and

behaviour with us, all point to that feeling of and confidence in the security of her position in India. We are also of opinion that she has no reason to be doubtful about that fact and all the troubles that we are capable of creating for England in our country will go no further than petitions, agitations and representations. We prefer rigidly to adhere to our national strength—the strength of tears . . .
. . . .

During the most insecure moment of her life as a power of any importance she could do without as many as 10,000 troops in India for three long years. This fact alone demonstrates what we have been often at pains to impress upon our rulers that the military expenditure which is considerable and which weighs heavily upon the impoverished people of the country can with perfect safety be reduced to a minimum. . . . .

Looking at the question, however, from the point of view of our rulers, we admit that an appreciable reduction would throw thousands of British soldiery out of employ, with the result that they must immediately be a charge upon the people of England themselves, and that the solution of the question of the unemployed, will be more difficult and further than ever. The unemployed British workman or the labourer does not know, like his Indian brother how to bear his misfortune patiently or to take his fate easily. He knows how to make the position of any Government troublesome if not untenable . . . .

But the most powerful of all the reasons why England will never venture to tackle the question of the military expenditure by reducing the army in India is that it would tend to create a panic in the mercantile world of England, in that the English merchants would never agree to be a party to the reduction of their business. It is they who rule the Empire, not the ministers. We are ruled not by the Viceroy, not by the Secretary of State for India, not by the Ministry, not even by the King-Emperor himself. We are ruled by the 40,000,000 of English people who hold in their hands the sceptre for striking a ministry out and beckoning another in. In this question of army reduction is involved the greater question of self interest. . . . .

Petitions and agitations are useless in a matter in which the interest of England is so irrevocably vested. The part which appears to be incumbent on us, children of the soil, is for us to go forward, and tell our rulers that the preservation and the defence of our country must be entrusted to us. A long series of preliminaries would be necessary, in order to impress our rulers with the idea that we are as well-acquainted with the art of self help as they or anybody else, and that it is to our own interest to preserve the prestige and power of England, for which purpose India would be prepared to place at its disposal all its material and moral resources.

AKHBAR NAIYAR-I-AZAM,
19th August, 1906.

The native press on the high-handedness of Europeans.

84. The *Akhbar Naiyar-i Azam* (Moradabad) of 19th August, views with regret the attitude of the Government in regarding the conduct of the native press as calculated to spread disaffection by bringing to its notice the high-handedness of Europeans towards their Indian subjects. It cites a number of cases illustrating such high-handedness, and concludes with the remark that remonstrances ever so well intentioned are apt to be construed as sedition. There can be no better proof of faithfulness to Government than a true representation of the feelings of our countrymen.

TAFRIH,
21st August, 1906.

The editor of the *Bhala*.

85. The *Tafrih* (Lucknow), of 21st August, says that the editor of the *Bhala* who received six months' rigorous imprisonment for writing an article entitled the "Darbar in Hell" was met at the Jail gate by a large concourse of men and hailed with shouts of *Bande Mataram* and *Sivaji-ki-jai*. Flowers were showered at him, and on reaching Poona from Satara he was received by Mr. Tilak and a large number of famous personages. The editor asks why this was done.

ADVOCATE,
16th August, 1906.

The *begar* system in the United Provinces.

86. The *Advocate* (Lucknow) of 16th August, received on 20th August, says:—The *begar* system prevailing in these provinces has its horrors. A vernacular paper reports that at Farrukhabad two tahsil peons were forcibly dragging two carts and their drivers to the tahsil when a *sowar* appeared on the spot, who asked them to relieve one cart as it belonged to him. From exchange of hot words they came to blows,

and one tahsil peon was killed on the spot. The *Sowar* has not yet been arrested.

TOHFA-I-HIND,
18th August, 1906.

Mukhtars, revenue agents and clerks.

87. The *Tohfa-i-Hind* (Bijnor) of 18th August, invites the attention of the Allahabad High Court to the fact that the absence of any distinctive dress or badge in the ranks of mukhtars, revenue-agents, petition-writers and muharrirs often leads to much irreparable mischief to clients who unwittingly entrust their cases to incompetent persons. It is suggested that steps be taken to remedy this evil.

INDIAN PEOPLE,
19th August, 1906.

An epidemic of strikes.

88. The *Indian People* (Allahabad), of 19th August, says:—Strikes are in the air and no mistake. A great deal of unnecessary fuss has been made about the strike on the East Indian Railway. Then there has been some trouble on the Oudh and Rohilkhand Railway, though we believe the authorities of that system of railways are prepared to meet their men in a conciliatory spirit. Reports of a similar nature come from the Bengal-Nagpur Railway. Finally, there is the wholesale strike among the Bombay postmen. Will all these strikes be attributed to the *swadeshi* movement and the Bengali agitators? In point of simple fact these strikes are due to the new spirit that is becoming manifest everywhere, among the educated as well as among the slightly educated classes. Men are beginning to have a dim consciousness of their rights and labour is asserting itself against capital. Instead of realising the situation and facing it frankly, the issue is being obscured by a lot of mischief-makers, who are exciting the capitalists on the one hand and the authorities on the other. This is the class that has consistently opposed all reform and has stood in the way of the people of the country getting a hearing. It is some small satisfaction, however, that they have been baulked in their little game in East Bengal, where the prospect is now decidedly less gloomy.

ADVOCATE,
19th August, 1906.

Working hours in mills.

89. The *Advocate* (Lucknow) of 19th August, says:—To the voice of protest raised by the Anglo-Indian press and echoed by the Manchester Labour Associations against the lengthening of the period of daily work in Bombay mills, the United States Consul has added his own. He bases his condemnation on what Mr. Bomanji Dinshaw Petit has said on the situation. Being an employer of mill labour on an extensive scale, Mr. Petit has every right to be heard. He says:—"It is as clear as daylight that these unfortunate people must suffer in physique, that their crushing work must produce its deleterious effect upon their health, that their resisting capacity must gradually dwindle down, and that day by day they must grow more impotent to resist attacks of ill-health and the prevalent epidemics, if they are not actually slowly ground down to death. I deliberately assert every additional pound of production got by making them work longer than 12 hours a day is wrung out of their aching limbs." Surely the situation calls for a reduction in the hours of work as the bad practically nullifies the wholesome rule about closing all factories for at least four days in the month. This sweating process may enrich some, but it diminishes the vitality of most important factors of society.

MOHINI,
21st August, 1906.

The Arya Samaj in Muzaffarnagar.

90. The *Mohini* (Kanauj), of the 21st August, says that the Muhammadan tahsildar of Muzaffarnagar has issued strict orders prohibiting members of the Arya Samaj from singing national songs (*bhajans*).

PUBLIC NEWS,
August, 1906.

Stamps in the Meerut Treasury.

91. The *Public News* (Meerut) for August says that much delay was occasioned in the despatch of newspapers as postal stamps were not available in the Meerut treasury for some time in August. It is to be hoped that the district magistrate will see that such difficulties do not occur again.

HINDOSTHAN,
13th August 1906.

The Devanagri a common script for Northern India.

92. The *Hindosthan* (Kalakankar) of 13th August, received on 20th August, says:—In a meeting recently held at Benares under the auspices of the Nagri Pracharini Sabha, a very important question of having one common script for all Indian vernaculars, throughout the whole of Northern India, was very ably discussed. . . . . . .

It is proposed to make Devanagri the common script, as the alphabet of this language has one sound for each letter and one letter for each sound. We entirely agree with this proposal and wish it every success. There is certainly no other language better suited for the purpose than Devanagri, and we hope the idea will be favourably received by all concerned. The fact, that Hindi newspapers are being started in nearly all parts of India, except the extreme south, indicates the possibility that in a very short time the Hindi language would ultimately become a national language of India.

JASUS,
14th August, 1906.

Misappropriation of the Agra orphanage endowment.

93. The *Jásus* (Agra), of the 14th August, invites the attention of the District Magistrate to the conduct of a maulvi, manager of the Agra orphanage endowment, who has been misappropriating its funds, and suggests the desirability of a serious notice being taken of his conduct. The local papers are also called upon to discuss the subject.

The *Union Gazette* (Bareilly), of the 21st August, also invites the attention of Government to the several complaints which are being received by it against Maulvi Abdul Hamid in connection with this misappropriation, and suggests the desirability of an immediate enquiry into the matter.

V.—LEGISLATION.

ADVOCATE,
12th August, 1906.

Introduction of a new drastic Irrigation Bill in the Presidency of Madras.

94. The *Advocate* (Lucknow) of 12th August, received on 20th August, says :—We understand, *en passant*, that the Madras Government contemplates the introduction of a new drastic Irrigation Bill which will seriously affect hitherto existing rights and usages in the matter of irrigation sources. Before doing so we should advise them to take a leaf out of His Highness the Nizam's book and invite the public and the parties interested into their confidence, so as, if possible, to make them allies instead of "opponents." Will the Madras Government follow this counsel of perfection ? It is no good reader of contemporary events if it does not profit by the experience of other Provincial Governments.

ADVOCATE,
12th August, 1906.

Factory Legislation.

95. The *Advocate* (Lucknow) of 12th August, received on 20th August, says :—Government interference in the regulation of the hours of work in mills and factories has become almost inevitable. And it is said the majority of mill-owners are almost sure to welcome such a course. It may sound strange, nevertheless it is a fact—and for very good reasons. There are some mill-proprietors who do not like the 15 hours' rule of work—an innovation since the introduction of electric lighting. But they are not ready to return to the old and wholesome practice of 12 hours' work for fear of loss in profits due to unfair competition by those who mean to stick to the new order of things. Voluntary restriction of working hours not being applicable to those who are not of the same mind, and even operatives not objecting to the sweating process in return for higher wages, uniformity cannot be attained throughout. As such, a legislative measure which would be enforced upon all alike is perhaps the only way out of the difficulty. Conscious, as the humane among the mill-owners are, of the cruelty of the 15 hours' rule, of the loss in the stamina of the mill-hands due to such a practice, and of the laxity of supervision and lessening in the efficiency of the workers, they cannot muster courage and go back to the old ways for fear of loss in dividend. There has thus occurred a breach among the mill-owners, and Mr. Morley will shortly take his stand there to heal it up without much loss of time.

SANSAR MITRA,
21st August, 1906.

Cocaine.

96. The *Sansar Mitra* (Allahabad), of the 21st August, approves of the measures for bringing cocaine within the purview of the Excise Act of 1896.

VI.—RAILWAY.

HINDOSTHAN,
8th August, 1906.

Educated Natives in the executive staff of the East Indian Railway.

97. The *Hindosthan* (Kalakankar), of 8th August, received on 20th August, says :—It is a matter of great satisfaction to note that the authorities of the East Indian Railway in order to improve the condition of the executive staff on their line have been entertaining, for the last few months, applications from and engaging the F. A. and B. A. type of educated natives as ticket collectors, &c., on their lines.

TOHFA-I-HIND
18th August, 1906.

Appointment of a commission to examine the question of Railway strikes.

98. The *Tohfa-i-Hind* (Bijnor) of 18th August, suggests the appointment of a commission to consider the grievances of the strikers and to ascertain whether the blame lies on them or the East Indian Railway authorities, who have replaced the Indian staff by appointing Europeans and Eurasians on considerably higher salaries, at a great loss to the line itself, the public, and the mercantile community.

ADVOCATE,
19th August, 1906.

The strike and the Railway Men's Association at Asansol.

99. The *Advocate* (Lucknow) of 19th August, says:—The formation of a Railway Men's Union at Asansol also has put heart into the strikers. The Union levies a small tax. In return it has arranged to put the men on strike, on strike allowance this week. A month's pay and allowance may also be given to them as a start. A donor has paid Rs. 10,000 to the Union. Those few persons who have resumed work on the company's terms stand the chance of social ostracism. Some strikers have taken to hawking *swadeshi* goods, some secured work in *swadeshi* firms, the others stand firm in their demand for better terms of service.

SANSAR MITRA,
21st August, 1906.

Strike on the East Indian Railway.

100. The *Sansár Mitra* (Allahabad), of the 21st August, says that the strikers on the East Indian Railway are still determined to remain at strike, though eight or ten of them have resumed work. The Company, being sure that the strikers will not return to duty until their demands are satisfied, is replacing them by enlisting inexperienced hands. The employés on the Bengal-Nagpur Railway likewise have submitted a representation. The editor suggests the advisability of the company giving their case proper consideration.

ADVOCATE,
12th August, 1906.

Railway in Kashmir.

101. The *Advocate* (Lucknow) of 12th August, received on 20th August, says:—Any enterprise to connect Kashmir by railway with India must be characterised as a wild goose chase in view of the latest facts revealed. When the project was broached, three routes were examined. Two have been abandoned and one approved. The total length would be 200 miles, to be covered by 50 miles on the broadgauge system and 150 on the narrow gauge. The estimate of expenditure is one lakh a mile; total two crores of rupees. The severity of Kashmir weather will keep the line almost idle for some months, and the traffic in other months is not likely to be heavy enough. Kashmir is not a country of many resources and the people are poor. The country abounds more in foxes, monkeys and bears than in animals of economic value, or plants and mines that may contain latent wealth. Thus a railway line is hardly likely to increase exports from, if it helps a little to raise imports into Kashmir. Nor is the so-called valley of heaven on earth of any great political or strategical value. It has been estimated we are told, that the financial prospects of the scheme are gloomy indeed. Why then this anxiety to throw away two crores of rupees on such a project? The answer as given by a writer in the *Pioneer* is that a railway linking Kashmir with India is essential to Major Lotbiniere's great power scheme. The waters of the Jhelum which have for countless ages been running to waste are now to be scientifically turned into electric motive power, to drive mill, mining, irrigating, and railway machinery, in order to open out what is believed to be a fertile land whose hidden treasures only await the wave of the magician's wand—read the roar of the railway engine—to bid it flow with milk and honey! Money will surely flow into the engineer's pockets and the supposed milk and honey will turn into water,—the waters of the Jhelum that run to waste and will continue to run to waste.

ADVOCATE,
20th August, 1906.

Municipal carriages within Railway yard at the Bareilly station.

102. The *Advocate* (Lucknow) of 12th August, received on 20th August, says:—The *Rohilkhand Gazette* invites the attention of the Collector of Bareilly to the complaint that the Oudh and Rohilkhand Railway authorities do not allow the hackney carriages licensed by the municipality to ply within the railway yard, and as the number of carriages licensed by the Oudh and Rohilkhand railway is limited passengers are put to much inconvenience. The paper asks the municipality to prevent the Oudh and Rohilkhand Railway licensed carriages to ply in the city, if the Railway is unmindful of the requirements of the public. But the licensing of hackney carriages by the Railway has under Government orders long ceased to exist. Why should an exception be made in favour of Bareilly?

ADVOCATE,
12th August, 1906.

Outrage on Hindu ladies by Eurasians on the Rohilkhand Kumaun Railway near Soron.

103. The *Advocate* (Lucknow) of 12th August, received on 20th August, says :—The other day, we are told, a dastardly attempt was made to outrage the modesty of certain respectable Hindu ladies by two Eurasian employés of the Rohilkhand Kumaun Railway near Soron. The shrieks of the women brought the guard, who happened to be an Indian, to the scene. He saved the women, but not without being assaulted by the Eurasians. We do not know if criminal proceedings have been instituted against the offenders. We, however, hope the Government will, even in the absence of a formal complaint, take the matter up and order an enquiry into it, in order to prevent repetitions of such outrages on Indian female passengers.

MUKHB-I-ALAM
16th August, 1906.

Waiting-room for native females at Moradabad.

104. The *Mukhbir-i-Alám* (Moradabad), of 16th August, says that native ladies find it very inconvenient to stop in the present waiting room, as it is far removed from the station itself, and requests that the former waiting room which was just suited to their requirements owing to its proximity to the trains be reopened for use, unless, Indian *parda-nashin* ladies are allowed to use the second class waiting-room irrespective of the class of tickets they hold.

ADVOCATE,
16th August, 1906.

Railway grievances.

105. The *Advocate* (Lucknow) of 16th August, received on 20th August, says :—The subject of faulty catering at railway stations has now been taken up seriously by the Railway Board, who have issued a circular to the different railway administrations, both Companies and State Lines, informing them that the Board have in view the necessity for improving the refreshments supplied to first, second, and third class passengers on the several railways in India. They have, therefore, been asked to state what arrangements are now in force for the supply of refreshments, whether by contract, or directly under the railway administration; and, if the former, how the contracts are let and whether in their opinion it would be feasible for the railways to undertake the direct management for the supply of refreshments to all classes of passengers, based on the principle that there shall be no profit made and that the rates would just cover expenses. Now is the time for leaders of public opinion to place their views before the Railway Board on this very important subject.

ADVOCATE,
16th August, 1906.

Refreshments on Railways.

106. The *Advocate* (Lucknow) of 16th August, received on 20th August, commenting on the unwholesome refreshments supplied to Indian passengers, says on the authority of the *Indian Daily News* that the Bengali staff of the Bengal-Nagpur Railway have submitted a petition to the Agent setting forth their grievances. Their first complaint is that the scale of pay is too low, lower in fact than that allowed to similar establishments in other railways. The leave rules are also very stringent and privilege leave is seldom granted. The hours of work are too long for the average Indian constitution, with the result that the sick list is always heavy. The accommodation provided is neither sufficient nor sanitary. Only third class passes are allowed to clerks so that they have to sit on the same bench as sweepers. Departmental punishments are inflicted without hearing what the defendant has to say. Favourable consideration may be expected from the Agent.

NAIYAR-I-AZAM,
19th August, 1906.

The contractors on the Oudh and Rohilkhand railway.

107. The *Naiyar-i-Azam* (Moradabad) of 19th August, regrets that Railway authorities have taken no steps to enquire into the mismanagement of the contractors, who hold a large number of passes and have facilities to better the state of things as soon as a voice is raised against them. The paper announces that it has documentary evidence in its possession about the levy of extra money from wayfarers on the Ramganga bridge, and complains against the conduct of Madan Mohan contractor in not answering its letter on the subject.

ANAND,
21st August, 1906.

Proposal for providing all classes of passengers travelling by rail with necessary articles of food.

108. The *Anand* (Lucknow), of the 21st August, says that the Railway Board has under consideration the proposal for providing all classes of passengers travelling by rail with necessary articles of food. It exhorts the public to take some measures to facilitate matters for the Hindus, whose rigid observance of social rules stands in the way of their eating and drinking freely.

VII.—POST OFFICE.

ADVOCATE,
12th August, 1906.

Theft of vernacular papers in transit.

109. The *Advocate* (Lucknow) of 12th August, received on 20th August, says :—There appears to be a sort of unanimity in the complaints made by the vernacular newspapers as to the theft of copies in transit. The complaints are so numerous that it is time that the Postmaster General should devise means to prevent such a practice. The complaint is not confined to one newspaper, but is heard in every newspaper office. Moradabad, Etawah, Agra and Lucknow newspapers receive numerous complaints of non-receipt from subscribers. One proprietor even goes so far as to say that if the Post Office was to raise its charge he would be glad to bear the extra expense rather than have the annoyance of receiving complaints from subscribers. These newspapers are not lost at the office of posting but in transit, and it is the Railway Mail Service van which requires close watching. In the meantime the newspapers should bring every complaint received by them to the notice of the Post master-General.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

MUSAFIR,
8th August, 1906.

Islam *versus* Hinduism.

110. The *Musafir* (Agra), of 8th August, received on 20th August, has noted certain passages from the *Zia-ul-Islam* which reflect discredit on the Hindu faith, and has retaliated with equal virulence by quoting references from Muhammadan works on religion.

The passages quoted from the Zia-ul-Islam go to show, that polygamy was prevalent in India, before the Muhammadans came into the country, that incestuous intercourse was not regarded as objectionable, that the *Niyog* system of marriage had made Indians voluptuous, that rajas and maharajas used to send their wives to others, and that Swami Dayanand is to be regenerated as a beast.

The editor of the *Musafir* points out that as admitted by Sir Saiyid Ahmad Khan in his Tahzib-ul- Ikhlaq, the Muhammadans come from a country where science was quite unknown, and they learnt arithmetic, algebra and medicine from the Indians. He refers to the discord between Abel and Cain, the birth of Khalifa Harum Rashid from a concubine, the polygamy of Solomon, the episode of Lot and Zainab, the *Muta* and divorce systems, sodomy and polyandry (*nikahi musharikat*). He then refers to the commentaries of Fakhr-ud-din Kazi who considers incest excusable in a man not knowing that marriage with a mother or sister is unlawful. He quotes a passage from the Koran legalizing polygamy. He recommends a careful study of works on Muhammadan ecclesiastical law to his opponent, and then refutes the objections raised by him in the Zia-ul-Islam. He holds up to ridicule the educational qualifications of his adversary, insinuating that his prophet Muhammad himself was illiterate and advises him to try to follow a smooth course in future.

EXPRESS,
9th August, 1906.

Muslim regeneration.

111. The *Express* (Lucknow) of 9th August, received on 20th August, says :—While most of the Western students of foreign politics are indulging in dismal prophecies about the future of Islam, and while the Musalmans themselves do not profess high hopes as to their future, a leading article in the *Bombay Gazette* tries to prove in a curious manner that the contrary view is the right one. . . . .

The theory is a bold and ingenious one and requires careful examination. That this doctrine cannot be unhesitatingly accepted will become manifest when we consider that the writer's knowledge of Islam is not first-hand. It is stated for instance, that the Qoran urges its votaries to seek knowledge, even if need be, on the borders of China, and again, to seek knowledge from the cradle to the grave. No Muhammadan, who can understand the Qoran, will admit the accuracy of the above . . . .

The writer is perfectly correct in his surmise that Islam is not antagonistic to knowledge. The Prophet laid great stress on the obligation of a Muhammadan to acquire knowledge, and the early Caliphs, whether in Bagdad or in Cordova, ably carried out these precepts. The Arabs were the pioneers of science in the days when Europe was wrapped in the gloom of superstition and steeped in ignorance; liberal courses of study were pursued at the capitals of Saracen power, and even women distinguished themselves as lecturers and as poets.

* * * * * * * *

The principles of the progress of human society are all found in Islam. The decay of the Musalmans was owing to their forsaking the precepts of their religion; their revival must be due to their returning to those precepts. But we question the very basis of the argument on which the whole of this superstructure is raised. The regeneration of Muslim society, marked though it be, is really very limited, and it is specially limited in India, where the writer sees the most abundant signs of progress. We pointed out in our last that this country does not possess one Muhammadan institution which could turn out scholars who might take their place with the missionaries of other religions. Is this the state of the more backward Turkey? Decidedly not. The Sultan has himself sent a deputation satisfying all the conditions of suitable delegates at the Japanese Religious Conference. And it should be remembered that these delegates possess liberal education of the highest order. There is hardly one man in India who could fulfil the conditions. Surely this does not show that European domination is the cause of Muslim regeneration. There are many eminent doctors, engineers, and other professional men in Turkey who have made many important discoveries and inventions. We never heard of any Indian Muslim having done anything of the sort. How can the *Gazette* then dwell with such emphasis on the regeneration of Muslim society, under such circumstances?

OUDH AKHBAR,
20th August, 1906.

The Indian Muslim League, Lahore.

112. A correspondent in the *Oudh Akhbar*, of 20th August, hails with delight, the establishment of the Indian Muslim League at Lahore, which is a strong Muhammadan centre. It aims, briefly stated, at promoting a feeling of faithfulness to the British Government in the minds of the Musalmans of India, and at their political culture. He suggests the desirability of the League holding its annual meetings in the same towns in which the Aligarh Conference, or the *Darul Ulum Nidwa* hold theirs, as this course will save time, trouble, and expense to all concerned. The writer says that to his personal knowledge there are many Muhammadans advocating social, moral, agricultural and commercial culture to be met with amongst the members of the *Nidwa*.

CITIZEN,
20th August, 1906.

Prohibition of the lectures of Swami Yogindrapal of the Arya Samaj.

113. The *Citizen* (Allahabad), of 20th August, says:—The news of the prohibition enjoined on Swami Yogandrapal for lecturing in the premises of the Batala Arya Samaj, is a strange commentary on the attitude of the Batala officials towards a religious body like the Arya Samaj. It must be noted that the said Swami did not wish to speak in a place, where the fear of antagonism could be at all apprehended. It was not a public road or thorough-fare, nor the proximity of a Muhammadan Masjid, where the possibility of an alleged injury to the Muhammadan feelings could be entertained; but the place of lecture was a private house owned and reserved by the Arya Samaj for the exclusive use of their members and lecturers. Nor, may it be presumed, was the lecture meant for a mixed audience of both the Hindus and Muhammadans. Under such circumstances we do not see if the gratuitous interference of the Magistrate could have any justification on the ground of legality. The mere pretext that because a certain section of the Muhammadans could feel in him an inveterate foe of their own religious vagaries, is no just reason why his lecture ought to have been stopped. We hope the authorities of the *Arya Pratinidhi Sabha* will spare no time to move the higher authorities, and demand a just retribution for the encroachment of the right of liberty which was so thoughtlessly encroached upon in the case under notice.

MUSAFIR,
23rd August, 1906.

The Arya Faith in Japan.

114. The *Musáfir* (Agra), of 23rd August, in reply to the sarcastic remarks of Mahatma Munshi Ramji, remonstrates with him and urges him not to widen the gulf and cause schisms in the camp, and explains that Pandit Bhojdat is prepared to go to Japan if the Sabha makes no arrangements. He intends taking a graduate with him, and if he does go, it will be nine months before the conference begins its sittings, so that he may be able to learn the Japanese and preach the Vaidic faith in that language during his stay in Japan.

The *Awaza-i-Khalk* (Benares), of 24th August, says that the Arya Samaj of Benares has sent an English translation of a work by Pandit Sheo Lal Sharma, M.A., a Munsif in the province of Agra, which is an examination of the merits of the religions of India. A letter also has been addressed to the Private Secretary to the Mikado suggesting that the President of the Benares Samaj will be very willing to furnish any information sought regarding the Vedic faith.

ARYA MITTRA,
16th August, 1906.

Influence of religion on Europeans.

115. The *Arya Mittra* (Agra), of the 16th August, says :—Religion has ceased to exercise any influence upon the minds of Europeans. They now devote themselves entirely to what they call political matters which alone in their opinion can ameliorate the condition of a nation. It is an acknowledged fact that a complete devotion to self-interest, and apathy to the interests of others brings about disastrous results in course of time. Matters in Europe have come to a crisis. The people there have begun to realise their situation and are beginning to adopt revolutionary measures to secure their rights, of which the present condition of Russia is a remarkable illustration. This is all due to the absence of a religious element in the administration of justice, and the selfishness of Government and its office-bearers. Religious teaching is imparted in Europe through a class of missionaries who go to church once a week and occasionally preach a formal sermon without taking any real interest. This is all the religion they have, and it is surprising that neither the missionaries act up to the teachings contained in the Bible, nor do they succeed in impressing on others the efficacy of such teaching. The Bible teaches that Christ's self-crucifixion was an atonement for the sins of others. It is therefore unintelligible under what law Christians are punished for their misdeeds by their Christian rulers. The Bible teaches us to help our neighbour, but the Christian Powers of Europe have been continually oppressing their neighbour Turkey. The treatment recently given by the Russians to the Jews is another striking instance of their not acting up to the teachings of the Bible. The Bible again teaches that thou shalt not covet thy neighbour's wife ; all the same two Hindu women have recently been kidnapped by a Christian from Hathras. In conclusion he advises the Christians in India to look up the teachings in the Bible, regulating the relations between the rulers and the ruled, and to act up to them. The editor says with regret that the attitude of Europeans towards Indians has forced them to adopt extreme measures like striking work on the East Indian Railway. It is reported that discontent is brewing on the Oudh and Rohilkhand Railway and another strike is apprehended.

AL-BASHIR,
21st August, 1906.

The lecture of Pandit Madan Mohan Malviya at Aligarh and the students of the Muhammadan Anglo-Oriental College.

116. *Al-Bashir* (Etawah) of 21st August, in criticising the remarks of the Panjabi on the absence of the students of the Muhammadan Anglo-Oriental College, Aligarh, from the lecture delivered by Pandit Madan Mohan Malviya, and pointing out that friendly feelings cannot be cultivated unless the two nations mix freely, says that if the Principal of the college has made a mistake in not permitting the students to attend the lecture of the well-known opponent of the Urdu language, let our critics distribute a few thousand more copies of pamphlets like "Sivaji and Roshanara," or hold the next celebration of Sivaji's anniversary at Aligarh under the presidency of some Muhammadan leader and that will lead to harmony. He concludes with the remark that his friends clamour for friendship and union at one moment, and do things calculated to cause disagreement the next, and yet expect to promote friendly feeling between the two nations.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 27th August, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

merits of the religions of India. [illegible]
Secretary to the Mission [illegible]
be very willing to [illegible]

415. The [illegible]

Influence of [illegible]

what they ca[illegible]
condition [illegible]
self-interest, [illegible]
course of time [illegible]
begun to [illegible]
to shew their [illegible]
Hindu [illegible]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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I.—Politics.

(a).—Foreign.

Religious tension between Europe and Turkey.

SHAHNA-I-HIND,
24th August, 1906.

1. The *Shahna-i-Hind* (Meerut) of the 24th August, says that religious prejudices and differences have, as a rule, been at the bottom of all evils in the administration of justice and disturb the harmony of societies. The Christian Powers of Europe, in spite of religious differences, unite when opposed by a foreign power professing a different religion from their own. The Christian missionaries sent out to different countries to spread the light of religion and civilization among barbarians profess to be herdsmen sent to save the flock of the celestial father from wolves; but they themselves play the wolf when their feelings are hurt by foreigners, or when notice is taken of the misconduct of a Christian by a Foreign Power, and war becomes inevitable. On the other hand European Powers have turned a deaf ear to the cries of thousands of Christians whose blood is being shed in Russia. Europe prides itself for advocating liberty and freedom from religious prejudice, but views the policy of Turkey with a jealous eye, and is always prepared to bring pressure to bear on her merely through religious vindictiveness.

Formation of religious conferences in Turkey.

SHAHNA-I-HIND,
24th August, 1906.

2. The *Shahna-i-Hind* (Meerut), of the 24th August, says that some articles, published in an Egyptian newspaper, *Allawai*, under the head of *Aljamaat-ul-Islamia*, suggest the advisability of constituting two Muhammadan Conferences in Constantinople, under the patronage of the Sultan, the object of the one being to better the condition of Turkey, and that of the other to ameliorate and protect the religion of Islam all over the world. The policy of these conferences should be purely religious, like that of the Christian missions which are spread over all parts of the world.

The Sultan has realised that he is looked upon as the religious leader and Caliph of all Musalmans, but in spite of all this he is unable to exercise his influence in cases where the rights of the Muhammadans are interfered with or when they are oppressed. The above proposal if carried into effect will save him from all blame for not standing forth as the champion of Islam. The conferences will send out delegates to different places to propagate Islam, and to impress upon Musalmans the necessity for raising subscriptions for their proper maintenance. The editor recommends that committees and sub-committees be established in different cities and countries, and appeals to all Musalmans to join the common cause, which, once brought into working order, will bring about most beneficial results in the shape of reviving their arts and industries and infusing in them a new national life.

(b).—Home.

The Treaty of Tibet.

BHARAT JIWAN,
27th August, 1906.

3. The *Bhárat Jiwan* (Benares), of the 27th August, after giving an account of the agreement between the Government of India and China in connection with the Treaty of Tibet, states that the articles were not in consonance with the wishes of Lord Curzon. Tibet still holds the position it did before. It is well that His Lordship's views were not acted upon in the matter. All the same what satisfaction can the poor Indian tax-payer have for meeting the cost of more than a crore of rupees expended in the Tibet Mission from India. The editor remarks with regret that self-willed and obstinate rulers do what they like, and do not give ear to the proposals of poor Indians.

The British position in India.

INDIAN PEOPLE,
23rd August. 1906.

4. The *Indian People* (Allahabad), 23rd August, says that there is the false bombast of India having been won and of being held by the sword. It was this notion that led to the insolent suggestion that Bengal could be easily put down by a troop of dragoons. If every Anglo-Indian in India were subject to the same Arms Act as the Indian it would not be very difficult to deal with an Anglo-Indian rising, and a troop of Gurkhas would be quite sufficient for the purpose. Professor Seeley exposed this fallacy and hollow conceit ruthlessly :—"India can hardly be said to have been conquered at all by foreigners; she has rather conquered herself. . . The sum of what I have urged is that the conquest of India is not in the ordinary

sense a conquest at all, because it was not the act of a state, and was not accomplished by the army and the money of a state." Who has ever heard of a body of merchants registered as a company, conquering an empire? The superiority of the European soldier, says the great writer, is a myth. It consists merely of superior discipline. . . . . "He (Dupleix) perceived also that the native of India was quite capable of receiving European discipline and learning to fight with European efficiency. This then was the *talisman* which the Company possessed and which enabled it not merely to hold its own among the powers of India but to surpass them, not some incommunicable physical or moral superiority, as we love to imagine—but a superior discipline and military system which *could* be communicated to the natives of India." There is hardly any people in India now, who properly disciplined and drilled, would not be as good as any European troops. The Bengalis have long been regarded unfit for war. Let them raise a regiment of their own, treat it as part of the army, and see how it acquits itself in field and in barracks. So long as the challenge is not accepted and the matter put to the test, the accusation levelled against the Bengali or any other race is baseless and ungenerous. There is no *permanent unfitness* or *permanent superiority*.

The following well-known passages of Professor Seeley may be forgotten by pressmen whose ignorance is matched by their impudence, but they should be always borne in mind by the responsible rulers of India: "There is then no Indian nationality, though there are some germs out of which we can conceive an Indian nationality developing itself. It is this fact, and not some enormous superiority on the part of the English race, that makes our Empire in India possible. If there could arise in India a nationality-movement similar to that which we witnessed in Italy, the English Power could not even make the resistance that was made in Italy by Austria, but must succumb at once. . . For it is a condition of our Indian Empire that it should be held without any great effort. . . The moment India began really to show herself what we so idly imagine her to be, a conquered nation, that moment we should recognise perforce the impossibility of retaining her. . . The moment a mutiny is but threatened, which shall be no mere mutiny, but the expression of a universal feeling of nationality, at that moment all hope is at an end, as all desire ought to be at an end, of preserving our Empire. For we are not really conquerors of India, and we cannot rule her as conquerors."

AKHBAR-I-INTIKHAB,
August, 1906.

Self-Government.

5. The *Akhbar-i-Intikhab* (Meerut) for August, says that Indians have been subjected to great political disadvantages, which the Indian National Congress has been trying to remedy for the last twenty years. Their repeated demands for self-government have been put off on the ground of unfitness, but as a matter of fact Government seems to be afraid of conferring this privilege as it will lead necessarily to a curtailment of expenditure, and to the enlistment of Indians on comparatively low salaries to those at present paid to European officers. The editor concludes by reminding the British Government that the aim is not that all connections between England and India should be severed, but that the voice of the people should be heard in local matters.

It further notes that though India was the most civilized country in Asia before the arrival of the English, British policy has kept India in a very backward condition, while Japan has become one of the foremost nations.

ADVOCATE,
23rd August, 1906.

Training politicians.

6. The *Advocate* (Lucknow) of 23rd August, received on 29th August, says that if members of the several professions require a good equipment, why not the student of politics, with whom it is not an arm-chair occupation meant to fill in his leisure moments? In November next will be opened in Germany a school to provide political education for party journalists, secretaries, and agitators. The course will last for six months, and the number of students in any session is not to exceed thirty, in order that they may receive as much individual attention as possible. The schools will be maintained out of the party funds, and about £6 a month will be provided for the maintenance of each pupil, who will also receive his travelling expenses at the beginning and at the end of the course. Should the student have a family, special provision will be made for its support during the six months. The subjects taught are to include political economy, sociology, the history of the Social Democratic party, the history of materialism, and the principles of constitutional law and

history: but it is pointed out that the instruction given will be made as practical as possible with reference to the student's intended career. No "party novices" will be accepted, and students may be selected for a second term of six months if they show exceptional promise. In this country such a training is all the more required. The Servant of India Society of Poona has taken up the work.

ADVOCATE,
22nd August, 1906.

State irresponsibility.

7. The *Advocate* (Lucknow), of 22nd August says:—With what high-handedness the rulers put to practice their hobbies and squander away the people's money is plain from the reply given in the Bengal Council to some questions on the Ranchi College Scheme. Mr. J. Chaudhari wanted to get information about the progress of the scheme. Mr. Richardson, in replying, said: "There are no buildings under actual construction. It has been ascertained that up to date the preliminary expenditure in connection with the proposed Model or Arts College at Ranchi amounts to Rs. 28,000 (for materials). In addition, some expenditure has been incurred in acquiring land, but I am unable to say how much of this is for the Arts College. The subscriptions to the college scheme which have been promised amount to Rs. 3,12,897, of which Rs. 2,48,897 have been paid and are in deposit in the Bank of Bengal. From the correspondence which has been published in the daily press, it will appear that the proposal has not been referred to His Majesty's Secretary of State." Evidently the reply was framed before the publication of the Government of India's rejection of the project. Just think twenty-eight thousand rupees and more spent on the scheme before it was considered by the Supreme Government, much less approved by it and recommended to the Secretary of State. If this is not squandering, by what other name should it go? Cannot somebody be made to refund it?

OUDH PUNCH,
30th August, 1906.

The Muhammadans and their relation with the Congress.

8. The *Oudh Punch* (Lucknow), of 30th August, says that those versed in English politics and mode of government, cannot fail to see that the day is not far off when the proposals of the Congress, which sound at present like a voice in the wilderness, will receive the approval of Government, and its opponents will meet with shame and disappointment. The Muhammadans do not open their eyes to see how things stand, nor do they endeavour to understand political discussions; on the other hand opposition to the Congress is with them an article of faith, and their expectations cannot but end in disappointment. God however is to be thanked that advocates of the Congress are beginning to be found in the ranks of Muhammadans also, and can be found even amongst those trained at the Muhammadan Anglo-Oriental College, Aligarh.

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
29th August, 1906.

Causes conducive to the greatness of Afghanistan.

9. The *Oudh Akhbar* (Lucknow), of 29th August, after recounting the causes that have led to the greatness of Japan and have enabled her to gain decisive victories over a great Power like Russia, insinuates that Afghanistan may likewise rise one day to be an equally great Power. The Afghans are no doubt a very headstrong people, but they can be educated by careful training. They are capable of careful scrutiny of facts with a view to ascertain the truth, and are of a retentive disposition. They have the power of imitation to a remarkable degree, and can when necessary, adapt the ways and manners of others to suit their own requirements.

III.—NATIVE STATES.

JASUS,
21st August, 1906.

A murder case in Baroda.

10. The *Jásus* (Agra), of the 21st August, says that there are human monsters even in Baroda, where education is making rapid progress, and as an example cites the case of Apa Sahib's wife who is said to have been tortured to death by Apa Sahib, his mother and her *muharrir*. The evidence so far proves that deceased was shut up in a room, whipped, and kept fasting till she was dead. The medical evidence proves that death was due to the injuries sustained by her. Apa Sahib has confessed his guilt, and says that his wife was tortured because she did not bring with her the dower promised by her parents.

NAIYAR-I-AZAM,
26th August, 1906.

Gambling in Jaora state.

11. A correspondent in the *Naiyar-i-Azam* (Moradabad), of 26th August, says that the *karinda* of Jaora has granted permission to four persons from Meerut to establish a common gaming house, which is proving ruinous to the people of Jaora. The *karinda* and Superintendent of Police are requested to take early steps to stop this game, and to discountenance the endeavours of certain local bankers who wish to start a similar concern.

JASUS,
21st August, 1906.

Jaipur.

12. The *Jásus* (Agra), of the 21st August, referring to an article in its issue of 28th July, characterizing the conduct of Thakur Umrao Singh of Jaipur as tyrannical, tenders an apology and retracts the allegations therein on the strength of a letter received from another correspondent rebutting the former charges. The editor has further asked his original correspondent to explain his conduct in furnishing incorrect information, and to give such proof as he can in support of his allegations, if they are true.

JASUS,
21st August, 1906.

Kapurthala.

13. The *Jásus* (Agra), of the 21st August, says that a relation of the Assistant to the Private Secretary to the Maharaja of Kapurthala was arrested on strong suspicion of murdering a Brahman boy aged 18 years. He confessed his guilt, but for some mysterious reasons he has been released and further enquiry into the case seems to have been dropped.

The sanitation of Kapurthala is far from satisfactory, and the Municipal Committee is requested to improve matters.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

MUSAFIR,
30th August, 1906.

The murder of Mr. Goss, tea planter, and the conduct of the police in the case.

14. The *Musáfir* (Agra) of 30th August, says that Dharam Singh who was convicted and sentenced to death (transportation for life) on a charge of murdering Mr. Goss, tea planter of Darjeeling, has been acquitted on appeal by the High Court, and their Lordships in their judgment have dwelt in detail on the part played by the police in manufacturing evidence. The editor remarks that the police were led to act in the manner they did owing to the pressure brought to bear on them to work out the case; and that Government should not allow them to play with men's lives, or to view such matters so lightly. On the contrary they should be considered with the utmost seriousness.

ROHILKHAND GAZETTE,
24th August, 1906.

Arrest of certain agitators of the *swadeshi* movement in Bareilly.

15. The *Rohilkhand Gazette* (Bareilly) of 24th August, reports the arrest of eight enthusiastic agitators of the *swadeshi* movement on charges under sections 504 and 506 of the Indian Penal Code, for compelling one Daya Ram, druggist, to destroy all the things in his shop which were supposed to contain an admixture of foreign sugar, dissuading his servants from working at his shop, and otherwise bringing pressure to bear on him. The accused have been released on bail.

OUDH AKHBAR,
28th August, 1906.

Bhai Sewa Ram Singh *versus* Lieutenant Grenfell.

16. The *Oudh Akhbar* (Lucknow), of 28th August, says that certain leading gentlemen of Rawalpindi are trying to effect an amicable settlement between the parties on the accused tendering an apology. It is said also that Englishmen have been holding out threats to the complainant that in case he does not accept the apology, they will refer the matter to the jury and manage to get a decision in favour of the accused. The editor thinks that they are not in the wrong, as the jury will consist of Englishmen and they as a rule are notorious for their fellow feeling and spirit of national partizanship. The case of ordinary men can never call forth any serious notice, when important and influential persons like Sewa Ram Singh can be subjected to ignoble treatment. It is to his interest that he should accept the apology lest the decision of the jury in favour of the accused should lead to additional insult and annoyance to the complainant.

RAHBAR,
21st August, 1906.

The prosecution of a sowar in Moradabad.

17. The *Rahbar* (Moradabad) of 21st August, says that a certain relation of Risaldar Mumtaz Husain, who is employed in the cavalry stationed at Lucknow, was abused by the bearer of a European lady. The sowar thereon gave the bearer a beating. The lady

appeared on the scene and moved the local police to prosecute him, so that he was kept in the lock-up for the night and sent up for trial next morning. The District Magistrate acquitted the accused. There are certain rumours afloat in the city about the bearer, but what the reality is, is not generally known.

EXPRESS,
23rd August, 1906.

Acquittal of a native coolie charged with the murder of Mr. Goss, a European tea planter.

18. The *Express* (Lucknow) of 23rd August, received on 29th August, says:—In the Darjeeling murder case it appears Justices Mitter and Holmwood have discharged Dharam Singh who was sentenced to transportation for life by the Sessions Judge of Darjeeling on the charge of murdering a European tea-planter named Goss, who was carrying on an intrigue with certain coolie women, and had asked his servants to procure Dharam Singh's wife. There was no evidence against the man, who was made to undergo the trial at the instance of the police, which set its machinery in motion agaist Dharam Singh because of the feeling of indignation of the local European community.

NAJMI BAZIGH,
16th August, 1906.

Administration of justice between Europeans and Indians.

19. The *Najmi Bazigh* (Moradabad), of 16th August, received on 27th August, says that one Ilbert Dillon of Poona has been fined only Rs. 200 for outraging the modesty of a respectable Indian lady, though severe sentences are dealt out to natives, specially when the complainant is a European or Eurasian. The editor remarks that this sentence is an apt illustration of national predilection, and is a blot on the British administration of justice. He refers also on the authority of the *Jarida* to the Bangalore case in which Seth Siddiq has been sentenced to six months' rigorous imprisonment on the bare testimony of the complainant who happened to be a European lady.

(b).—*Police.*

AKHBAR-I-INTIKHAB,
August, 1906.

Gambling in Meerut.

20. The *Akhbar-i-Intikhab* (Meerut) for August, says that gambling is said to be going on in the local temple of Baldeoji and the police should be on the look out for the offenders.

ADVOCATE,
26th August, 1906.

Outrage of the modesty of a native Christian girl by a police constable in Saharanpur.

21. The *Advocate* (Lucknow), of 26th August, says:—A correspondent from Landhoura, district Saharanpur, brings a serious charge against the local police, namely that it refused to entertain a charge brought by a native Christian the modesty of whose daughter was outraged by a police constable.

CITIZEN,
27th August, 1906.

Objectionable conduct of a police officer in Gorakhpur.

22. A correspondent in the *Citizen* (Allahabad), of 27th August says:—Some days ago, a police officer, wishing to infuse into the mind of the Urdu Bazar people a fear of his all-powerful personality, laid a few hard strokes of his whip over the body of a poor bania, who happened to have kept a small basket on the roadside. As people gathered round his trap to ascertain the cause of the cry and the crowd, the officer began to brandish his whip right and left. To add insult to injury, he was using foul language. This conduct on the part of the officer was seriously objectionable.

SANSAR MITRA,
28th August, 1906.

Misbehaviour of a head constable in Katra, Allahabad.

23. The *Sansár Mitra* (Allahabad), of the 28th August, says that a police head constable caught hold of the hand of a woman who was passing through Katra with her husband, taking her to be a loose woman for whom he was on the look out. The head constable, being questioned by her husband as to what he meant upset him. This attracted the wayfarers and neighbouring residents, who, being offended at the head constable's misconduct, gave him a good beating so that he is now in the hospital. The editor remarks that the head constable should be severely dealt with for his unwarranted conduct.

CITIZEN,
27th August, 1906.

Unlawful entry into the female compartment by a constable at Phillour station.

24. A correspondent in the *Citizen* (Allahabad), of 27th August says:—A very painful incident occurred last midnight in the up-train at Phillour, when a native travelling constable was seen walking in front of the ladies' compartment of an Intermediate class carriage. Just when the train left Phillour, he

stepped into the compartment in which a beautiful Muhammadan woman was sleeping. The woman got up and began to cry. All this had been watched by a gentleman of the adjoining compartment, who went to his bath-room and looking into the ladies' compartment indignantly asked the fellow to go out and explain his conduct. "To make water I have come," was his reply. On hearing this, the gentleman's companion rose and caught the policeman who had by that time come down to the foot-board. They held him on till the train got to the next station, and the matter was brought to the notice of the guard. The constable was relieved at a subsequent station (perhaps Jullunder) where an Indian police officer was present to make the necessary enquiries and take the statements of the complainant, the offender and the persons who were travelling in the carriage with the lady. The fellow travelled on to Lahore in the guard's van, where, it is hoped, he was handed over to the police. We trust that severe notice will be taken of the offender's conduct and an example made of him.

BHARAT JIWAN,
27th August, 1906.

The dispersion of the Barisal Conference and the suit for damages.

25. The *Bhārat Jiwan* (Benares), of the 27th August, says that Mr. Kemp and Mr. Emerson were sued for damages amounting to ten thousand five hundred rupees in connection with the dispersion of the Barisal conference. The police report that formed the groundwork of the action taken by Government in the matter is not forthcoming. Inscrutable are the ways of the police!

ARYA MITRA,
24th August, 1906.

Police oppression and thoughtlessness.

26. The *Arya Mitra* (Agra), of 24th August, says that a European Police Inspector laid his hands on Mr. Nicholson, a teacher in the St. Joseph's Collegiate School, Allahabad, while he was standing near a wine-shop and had him shut up for the night. The teacher proved his innocence, and then brought a suit against the Inspector and eventually obtained a decree against him for Rs. 300. The editor thinks that when the high-handedness of the police can go so far as to affect members of the European community, what chance do poor natives stand of escaping their oppression.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

INDIAN PEOPLE,
23rd August, 1906.

Local Self-Government.

27. The *Indian People* (Allahabad), of 23rd August, says:—In municipalities in these provinces there is practically no self-government. We know how things are carried on in Allahabad, and in the *mufassil* it is much worse. The following facts are reported from Bareilly:- Some time ago at a meeting of the Municipal Board the Collector and Chairman took the Secretary to task for not putting up before him previously the papers about certain appeals against the decisions of Sub-Committees, and obtaining his orders before they were laid before the Board. So he quietly wrote against each item of such business, "Refer to Chairman," without even asking the members anything about it. He took it for granted that they agreed with him. He merely said it was impossible to decide such questions at a meeting of 16 members. Later on, the Chairman met with an accident which confined him to bed, but as he did not proceed on leave he continued to be Chairman of the Municipal Board. One of the Vice-Chairmen reported to him in writing that a muharrir of the municipality had been guilty of falsifying accounts. The Chairman sent back a written order that the man should be dismissed. The matter came up before the Board and a resolution was recorded that the muharrir should be prosecuted. On the resolution being sent on to the official Chairman he wrote that he did not think a prosecution would be successful, and the resolution was ordered to be filed. Under what law was the resolution of the Board cancelled? How long is the farce of self-governing municipalities to be kept up?

ARYA MITRA,
24th August, 1906.

Lanterns for ekkas in Agra.

28. The *Arya Mitra* (Agra), of 24th August, says that the lanterns used by ekka-drivers burn very dimly, and are of no use; but neither the municipality nor the police take any steps in the matter. The ekka-drivers also generally light their lanterns only

when they think they are close to the police stand. The editor invites the attention of the District Magistrate to the matter, and suggests that each ekka should have two well-lighted lanterns.

ARYA MITRA,
24th August, 1906.

Agra muncipality.

29. The *Arya Mitra* (Agra), of the 24th August, says that the sanitary arrangements in Gokalpura, Hing-ki-mandi, and Mansa Debi quarters in Agra are very unsatisfactory, but the municipality seems to take no measures in spite of its attention having been directed to the matter repeatedly.

NASIM-I-AGRA,
27th August, 1906.

Roads in Agra.

30. The *Nasim-i-Agra*, of 27th August, says that the roads in Agra between Kinari bazar and Phalti bazar are in a very unsatisfactory condition, and should receive due attention from the municipality. The sanitary arrangements require closer supervision.

ROHILKHAND GAZETTE,
24th August, 1906.

Roads and light arrangements in Ghazipur.

31. The *Rohilkhand Gazette* (Bareilly), of the 24th August, invites the attention of the District Magistrate of Ghazipur to the bad roads and defective arrangements for lighting them, and suggests early steps being taken to remedy the evils.

NAIYAR-I-AZAM,
26th August, 1906.

Location of meat shops within municipal limits.

32. The *Naiyar-i-Azam* (Moradabad), of 26th August, says that the observance of the Dasehra and Moharram festivals, the Gaorakshani Sabha, the movement to make Nagri a common script for Upper India, the question of restricting meat shops to a particular locality are some of the causes that have tended to disturb friendly relations between Hindus and Muhammadans. The rival communities should not allow racial and selfish motives to affect their union.

NAIYAR-I-AZAM,
26th August, 1906.

Prohibition of sale of meat by young boys in Moradabad.

33. The *Naiyar-i-Azam* (Moradabad), of the 26th August, is at a loss to understand on what principle butchers below sixteen are prohibited from selling meat in the streets in Moradabad, and suggests that the order be set aside.

TOHFA-I-HIND,
25th August, 1906.

Treatment of snake-bite in Bijnor.

34. The *Tohfa-i-Hind* (Bijnor), of the 25th August, invites the attention of the District Magistrate of Bijnor to the most successful treatment of snake-bite by one Chhajju Singh of Najibabad, and recommends that some reward should be given to him from municipal funds.

(*e*).—*Education.*

INDIAN PEOPLE'
23rd August, 1906.

The National Council of Education.

35. The *Indian People* (Allahabad), of 23rd August, referring to the National Council of Education, remarks that the young men who pass through the hands of the Council must be equipped in a different fashion altogether. Their physical education must be sound. National education in India must be *Japanised*. There must be the same intense patriotism, the same love of work, the same devotion to duty. And every young man must be something of an athlete, trained in the art of private defence, the *jiujutsu* by preference. We want men self-reliant and self-respecting, who must practise self-restraint. At the same time they must not submit to being either bullied or assaulted. No young Japanese is a strong man to begin with and yet, when he has gone through a course of *jiujutsu* he is afraid of no man. If the practice of Brahmacharya is to be encouraged and inculcated, muscular strength must go hand in hand with it.

NAIYAR-I-AZAM,
26th August, 1906.

The M. A. examination in Arabic.

36. The *Naiyar-i-Azam* (Moradabad), of 26th August, points out the difficulty and lengthiness of the question papers set at the last M. A. examination in Arabic, and suggests that the examiner himself would not be to able answer them within the time allotted.

JASUS,
21st, August, 1906.

The B. L. examination.

37. The *Jásus* (Agra), of the 21st August, invites the attention of the Calcutta University to the mistake made in fixing the dates of the B. L examination so as to clash with the Id festival. A change in date is suggested by the editor.

BHARAT JIWAN,
27th August, 1906.

State education.

38. The *Bhárat Jiwan* (Benares), of the 27th August, says that the circumstances of India are quite different from those of France and Belgium. There a majority of agriculturists are educated, and are taught at the cost of the State, and it is on this account that they are prosperous. In Japan too education is compulsory. While in India people are mostly uneducated, and it is the miserable lot of the uneducated Indians that has led the Hon'ble Mr. Gokhale in the Supreme Council and Babu Bhupendra Nath Bose in the Bengal Council to propose that in primary schools education should be given free, but it is very much to be regretted that this proposal did not receive the approval of Government.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ROHILKHAND GAZETTE,
24th August, 1906.

The partition of Bengal.

39. The *Rohilkhand Gazette* (Bareilly), of the 24th August, does not approve of the suggestion of the *Statesman* that Government should reconsider the question of the Partition of Bengal, and remarks that by so doing Government will only lower itself in the eyes of the Bengalis. The *Statesman* should not disregard the opinions of the press and the educated public, as by so doing it will lead the Government into an error which it will not be easy to rectify.

INDIAN PEOPLE,
23rd August 1906.

Sir Bampfylde Fuller.

40. The following verses appear in the *Indian People* (Allahabad), of 23rd August :—

TO SIR BAMPFYLDE FULLER.

Must thou go, my patron good,
Severed from thy faithful few,
Leaving all in rueful mood,
Maddening o'er thy long adieu?
Woman's love and friendship's zeal,
Dear as both have been to me—
What are they to all I feel,
With a nabob's faith for thee?
Idol of my breaking heart!
Must thou me thus surely leave?
Must thou so abruptly part?
Must thou thus me bereave?
My hopes and aspirations
Have been now nipped in the bud;
Pivot of my gyrations
Hammered down with a thud,
Through thy friendly efforts I rose
Beyond expectation to
A Councillor,—a Curzon chose
And meant more for me to do.
Who will protect me when thou
Art away to thy far home?
Who will be so kind as thou?
Whom shall I warmly welcome?
"A gem only knows a gem,
Is an established saying;
Our worth is *ad valorem*
Sure against all gainsaying.
Taunts and jeers of countrymen
With what face shall I now bear?
I shall be butt of all men
In thy absence, I do fear.
I am pucca Apkewaste,
I am a partitionwallah,
I am a nabob *Shikaste*,
Better known Sallimullah.
Who will be my Delkhosh rose?
Who will make such fuss and stir?
Thou hast thrown me into throes,
Oh Sir Fuller, Sir Fuller!

—A GRIEVING NABOB.

ARYA MITRA,
24th August, 1906.

Sir Bampfylde Fuller.

41. The *Arya Mitra* (Agra), of the 24th August, says that Sir Bampfylde Fuller is still a source of discord between Hindus and Muhammadans of Eastern Bengal, and the tension is so great that Muhammadan coolies and musicians refused to join certain Hindu celebrations. The Hindus have therefore ceased to employ Muhammadan coolies and carriage drivers, and it is understood that they are beginning to starve for lack of work.

The *Oudh Akhbar* (Lucknow), of 31st August, expresses exactly the same views on the subject.

OUDH AKHBAR.
31st August, 1906.

Sir Bampfylde Fuller's resignation.

42. The *Oudh Akhbar* (Lucknow), of the 31st August, says that Sir Bampfylde Fuller has gone a little before his time for reasons best known to him, and deprecates the conduct of Muhammadans in shedding crocodile tears at the acceptance of his resignation, and their attitude in charging Governnent with weakness.

ADVOCATE,
23rd August, 1906

The Civilian Indignation at Sir Bampfylde Fuller's downfall.

43. The following is an extract from the *Advocate* (Lucknow) of 23rd August on the subject:—Do the Anglo-Indian papers of Calcutta or the indignant Civilians of Eastern Bengal know what becomes of these letters? They are reproduced in Indian papers, their translations are published in the vernaculars of Upper India, where some tension already exists. Hindus and Muhammadans possess here a number of vernacular papers which are desirous of getting hold of such opportunities, to publish inflammatory writings and excite feelings of hatred and contempt. We ask, are these tactics likely to help Government?

But how are the mighty fallen! The letter of an "I. C. S." in the *Pioneer* will be read with feelings of amusement. The usual dodge of inciting the anger of the English public by saying that Bengalis insult English ladies has been resorted to. If a Bengali is rude towards a lady, be she English or Indian, the hands of the law are long enough to punish the man. Has any Bengali been ever prosecuted on the charge of insulting English ladies, or spitting on the ground while an Englishman is seen passing by him? If he has not been, why then invent stories. The letter of "I.C.S." is amusing; he poses to be the protector of the poor against their oppressors, and who are they? The vakils, doctors, zamindars, teachers—the very men who have and are devoting their savings to save them from famine, to give them education, to revive industries for them. "I.C.S." a highly paid official of the State, has devoted his life to India, but he seems to insinuate that the vakil and the doctor, who do not draw a shell from the State treasury, and who work more for love of their people, have not! The letter would lead the people to believe that the zamindars are so many cut-throats, and the vakils dacoits, and they would bleed the people to death but for "I.C.S." Can egotism go any further?

RAFIQ PUNCH,
21st August, 1906.

Sir Bampylde Fuller and the Muhammadans of Eastern Bengal.

44. The *Rafiq Punch* (Moradabad) of 21st August, received on 27th August, says that the Muhammadans of Eastern Bengal are showng signs of hearty sympathy with Sir Bampfylde Fuller. A mass meeting was held on 14th August, at the mosque in Sirajganj, and was attended by about three thousand men. Resolutions were passed expressing sympathy with Sir Bampfylde Fuller at the acceptance of his resignation, and condemning the conduct of the students and the officials attached to the schools whose disaffiliation was recommended. It was stated that Sir Bampfylde Fuller was the true loving and deep friend of the Muhammadans, and was a wise, prudent and strong ruler. Nawab Khwaja Salimullah of Dacca as president of the provincial Muhammadan Association proposes to give a farewell address to Sir Bampfylde Fuller before his departure.

ANAND,
28th August, 1906.

Swadeshi sugar in Lucknow.

45. The *Anand* (Lucknow), of the 28th August, says that the question of boycotting foreign sugar is being taken up with great zeal in Lucknow and several meetings have been held to inculcate the use of *swadeshi* sugar only.

INDIAN PEOPLE,
23rd August 1906.

The essence of *swadeshism*.

46. The *Indian People* (Allahabad), of 23rd August, says that the real secret of the *swadeshi* movement is not commercial but national, though ultimately the law of supply and demand must regulate all produce, which must also face the competition of the open market. But, bearing in mind the real character of the movement, we

cannot overlook the fact that it has a sentimental and intellectual side as well as its practical aspect. The former is being supplied by Bengal. The national sentiment is inspiring practical efforts in that province. The one is as indispensable as the other.

RAHBAR,
21st August, 1906.

The *swadeshi* movement.

47. The *Rahbar* (Moradabad) of 21st August, says that the *swadeshi* movement has not met with success everywhere. There is a large section of the Indian community that looks upon its progress with an eye of jealousy; about 21 crores of Indians are illiterate and all that they care for is to earn their pittance, and to eke out their miserable existence. It is only about one crore of Indians who are in a position to improve the resources of their country. In Bengal the movement is receiving every support from people of all classes, the Punjab ranks next, and the public in large cities at least do what they can to help the movement. In the United Provinces however very little practical work has been done, though the matter has been much talked about all over the Provinces, while Rajputana is so backward that even the educated people there do not know what is going on in the world outside. Bombay is by far ahead of Bengal in point of education, but the one thing that the people there care for is money-making. Economical products have a charm for them, irrespective of considerations as to their being indigenous products or otherwise.

Under these circumstances it is desirable that *swadeshi* associations should be formed everywhere and lectures widely delivered so as to give the movement an impetus, and to place it on a firm basis, in order that it may not end in smoke. The propagation of the movement is incumbent on all Indians, irrespective of creed or nationality, and those who fail to discharge this duty are committing a sin for which they will be answerable.

INDIAN PEOPLE,
26th August, 1906.

The National Feeling in India.

48. The *Indian People* (Allahabad), of 26th August, says :—A still greater fixed misconception is that because there was no consciousness of nationality in India such a consciousness can never grow here. The ruling class and a number of Englishmen are wedded to this misconception and they ridicule every national movement in India. Yet such a feeling is of slow growth, and no blindness can be more hopeless than that which refuses to see the growth of the national sentiment in India. For, after all, the miracle of the growth of a nation in India is not so great as the wonder of a little island in the German Ocean holding dominion over the vast stretches of country in India.

OUDH AKHBAR,
30th August, 1906.

Disunion in Bengal.

49. The *Oudh Akhbár* (Lucknow), of 30th August, says that the Government having partitioned Bengal, has accepted the resignations of Lord Curzon and Sir Bampfylde Fuller, and has by its policy succeeded in maintaining official prestige on the one hand and gaining the good-will of the aggrieved public on the other. It is simply useless holding meetings to protest against the acceptance of Sir Bampfylde Fuller's resignation. They are only calculated to widen the gulf between Hindus and Muhammadans. The bitterness of feeling has been carried to such an extent that the Hindus were not able to take out their procession on the Janam Ashtmi day owing to the refusal at the eleventh hour of the Muhammadan labourers and *ghari-walas*; to assist them though ultimately the local authorities succeeded in inducing the Nawab of Dacca to get them to join the procession.

The *swadeshi* movement is calculated to find work for a large number of unemployed labourers. The parties should therefore forget all racial prejudices, and should unite for the good of the country.

The Muhammadans can, if they like, memorialize Government in a variety of other ways without doing things calculated to injure the interests of the Indian nation as a whole.

UNION GAZETTE,
21st August, 1906.

The attitude of Government towards the native press.

50. The *Union Gazette* (Bareilly), of 21st August, says that the comments of the native press on the relations between Europeans and natives are looked upon as seditious, while the views expressed by the Anglo-Indian Press are regarded as conducive to peaceful administration. It is, however, the duty of the Native Press to keep Government well informed of native opinion on current topics of the day, and the editors and proprietors are no more punishable for a true expression of the public feeling than

is a surgeon for performing a necessary operation. Instances of European high-handedness are brought to light every day which go to show that the very sight of a native is disgusting to the European mind. The cases of Lieutenant Grenfell, of a native station master beaten near Ludhiana by a European guard, the assaults on a Muhammadan shopkeeper who refused to supply a packet of tea on credit to a European with whom he had no current account, are of recent occurrence and fresh in the public mind.

RAFIQ PUNCH,
21st August, 1906.

The British nation and freedom.

51. The *Rafiq Punch* (Moradabad) of 21st August, received on 27th August, says that the British nation is no doubt passionately fond of freedom, but no practical proofs of this being the case have been given in the case of India, Africa and other Asiatic dependencies. The Indians have been for nearly a century under British rule, but are still behind Japan in the race for freedom and civilization, though only quarter of a century has developed Japan into what it is at the present day.

OUDH AKHBAR,
31st August, 1906.

The Anglo-Indian Press on the present situation in India.

52. A correspondent in the *Oudh Akhbar* (Lucknow) of 31st August, says that the Anglo-Indian papers are doing their best to incite feelings of hostility between Hindus and Muhammadans, instead of appeasing the excited feelings at a time when the resignation and departure of Sir Bampfylde Fuller from India, the appointment of a frontier commision in Egypt, and Mr. Morley's speech are all calculated to create a lull and promote good feeling. The paper refers particularly to an article in the *Civil and Military Gazette*, and criticizes it thoroughly, pointing out that it is certainly calculated to foment ill-feeling.

SHAHNA-I-HIND,
24th August, 1906.

The editor of the *Dilshad* and Mr. Adams, Joint Magistrate.

53. The *Shahna-i-Hind* (Meerut), of the 24th August, referring to certain complaints published in the *Dilshad* against Mr. Adams, the Joint Magistrate of Moradabad, approves of the action of the District Magistrate in amicably settling the misunderstanding by interviewing the editor of the newspaper, who admitted his mistake and has promised to correct the impression in a subsequent issue.

RAFIQ PUNCH,
21st August, 1906.

A Madrasi girl outraged by a Eurasian railway officer in the Midnapur district.

54. The *Rafiq Punch* (Moradabad), of the 21st August, complains that the cases of European and Eurasian high-handed proceedings have been on the increase during the current year throughout India. Recently Mr. Wood, a Eurasian railway officer, outraged the modesty of a Madrasi girl. The father of the girl has instituted a criminal suit against the accused, who has been released on bail. Taking into consideration the case of a chamar who was recently wounded by the shot of a European in the same Presidency, and who was made to pay Rs. 5 as compensation, Mr. Wood who outraged the girl is not likely to be severely punished.

INDIAN PEOPLE,
23rd August, 1906.

Assault by two natives on a European.

55. The *Indian People* (Allahabad), of 23rd August, says that two natives were put up before the Joint Magistrate on Friday last on a charge of having trespassed into the house of a Mr. Schofell near the Widows' Home in Thornhill Road and assaulted him severely with sticks. It appears the accused, who live close by, took up the cause of a female relative who owed a grudge against the complainant's wife. Mr. Schofell was taken unawares and received a severe blow on the head and others on the body. Mr. Chiene appeared for the prosecution and Babu Bindesr Prasad and Salig Ram for the defence. The accused pleaded not guilty, but the case being proved, the Magistrate sentenced one of the accused to one month's rigorous imprisonment and the other to three weeks' rigorous imprisonment.

INDIAN PEOPLE,
26th August, 1906.

Suicide by a Salt Sub-Inspector caused by the over-zealous conduct of his official superior.

56. The *Indian People* (Allahabad), of 26th August, says :—A correspondent writes to us from Kulittalai in the Trichinopoly district :—

In the interests of native official life, I hope you will give due publicity to the following incident in your widely circulated paper :—

On Thursday last, the Salt Sub-Inspector of this place committed suicide by throwing himself into the river Cauvery. The following is the cause attributed by the public for his death :—It seems that there was a petition pending against the Sub-Inspector for making false entries in his diary ; and an Assistant Inspector of Salt was duly deputed to enquire into the truth of the petition. Some two or three days before the incident, the Assistant Inspector, for reasons best known to himself, is said to have searched the Sub-Inspector's house thrice in the day; once at daybreak, again at about 8-30 P. M., and lastly, at about 12 in the midnight—to see if the Sub-Inspector was in the house. In all his three visits the Sub-Inspector was not found in his house, but was absent in camp. The over-zealous Assistant Inspector went to the Sub-Inspector's house at 12 in the night, and knocked at the outer door. The Sub-Inspector's wife, a young girl of about 20, the sole occupant of the house that night, remonstrated with the Inspector and would not open the door, as there was no male inside. The Assistant Inspector would not leave her there, but it is alleged he insisted upon the girl opening the door. The girl once again repeated the fact of the absence of her husband, but the Assistant Inspector would not be satisfied, till he entered the house alone, at midnight, to the great annoyance of the young girl, and is said to have searched the whole house, including the couple's bedding, in vain, to see if the Sub-Inspector was there. The Assistant Inspector reluctantly made his way out of the house, crestfallen, a sadder man than before.

The feelings of the girl were much wounded, so much so, that she felt it her first duty to reveal the outrage to her husband, who returned home the next morning. The husband, a social amiable and sensitive man took this to heart. Hearing that his wife, when alone had opened the door, and had some conversation with a stranger (the Assistant Inspector), he at once fell into a mad rage, repeatedly asked the girl whether the Assistant Inspector had the audacity to enter the house at midnight, and search for him, as if he was an escaped convict, and repeatedly beat himself in the breast, giving vent to his feelings. Since then, till his death (two or three days after), he ceased to directly talk to his wife and to take his meals properly. The wounded feelings grew stronger day by day, till at last he took the course already described.

INDIAN PEOPLE.
26th August, 1906.

The lesson of the strikes.

57. The *Indian People* (Allahabad) of 26th August says, that while the Bombay postmen's strike, which has happily terminated, was in progress, it was triumphantly announced that a number of Europeans, including the Commissioner of Police himself, were working at the post office, and several Europeans went out with registered parcels and letters to ensure their prompt delivery. These gentlemen deserve all credit for the splendid work done by them, but what is done in an emergency cannot be looked upon as routine work. Supposing the strike had continued how long could the Commissioner of Police and policemen have carried on the work of postmen? Then there is work and work. There was the strike of street sweepers in Calcutta. Could the Commissioner of Police and the policemen of Calcutta have swept the streets and kept them clean? The municipality was compelled to give the men an increase of salary of one rupee each and they have resumed work. We think it is a spirit of sheer and desperate bravado that induces a number of Anglo-Indian papers to declare that strikes can be overcome with ease and there is no trouble in dealing with them. It seems to us that the struggle has just begun. No movement is formidable to begin with, and consequently the strikes so far have been comparatively easy to deal with. But look at their extent and the variety of the classes affected by them. Who can doubt that Labour is trying to raise its head in India? As soon as Unions are established all over the country and there is something like an organisation, strikes will not be so easily put down as they are now. The tendency that these strikes now have of bringing about an understanding between the educated and uneducated classes cannot be overlooked, and the labour problem is bound to become a serious problem in the course of a few years.

OUDH AKHBAR,
31st August, 1906.

A generous grant of legal remuneration to Mr. N. Gupta, barrister-at-law.

58. The *Oudh Akhbar* (Lucknow), of the 31st August, says that editors of newspapers are surprised at the generous grant of Rs. 250, to Mr. N. Gupta, barrister-at-law, instead of the legal fee of Rs. 30 demanded by him, for conducting on behalf of Government the well-known case against Babu Surendra Nath Banerji, and insinuates that this action of Government is only calculated to stimulate other barristers and vakils to come forward to prosecute similar cases for the Crown. Another side of the question is that Mr. Gupta showed strength of character in accepting the brief for the Crown when others were not prepared to do so. The editor remarks that

the press hitherto has been silent on the question of the cost incurred by Babu Surendra Nath Banerji in his defence.

SARASWATI,
August, 1906.

Hindi version of the Government Gazette for United Provinces.

59. A correspondence of *Saraswati* (Allahabad), for August, states that the Government Gazette of the United Provinces is translated and published in Urdu characters only, but under Sir Antony MacDonnell the Government made Hindi the Court language and summonses have since then been issued both in Hindi and Urdu characters. The editor thinks that it is only due to oversight, that the Government Gazette is still published in English and Urdu only, and considers its publication in Hindi very desirable.

ANAND,
28th August, 1906.

Strikes.

60. The *Anand* (Lucknow), of the 28th August, says that strikes seem to be occurring everywhere. The strike of the post office peons was hardly over when the sweepers struck work in Calcutta. The pays of the strikers should be increased as there is no doubt that these strikes are due to scarcity.

ARYA MITRA,
24th August, 1906.

Foreign trade in India.

61. The *Arya Mitra* (Agra), of the 24th August, says that Government is doing all in its power to encourage foreign trade in India, but it has to be borne in mind that luxuries cannot but harm a country which can hardly get a full meal in the day. The interest of Government leads to one result that India is being drained to enrich England.

OUDH AKHBAR,
29th August, 1906.

A suggestion to help the poor in debt.

62. The *Oudh Akhbar* (Lucknow), of 29th August, says that Government servants and others are subjected to great hardships owing to the exorbitant interest they have to pay. They find great difficulty in raising loans in the first place, the fall in the value of silver has considerably raised the rates of interest on articles of jewellery made of silver, and compound interest is charged when money cannot be paid at certain fixed periods. Besides the lender takes good care to secure the loan by getting the deed countersigned by a second person. The editor suggests that Government will confer a great boon on the poor and the needy if it can arrange to lend money to those who require it, as the rate of interest will surely be comparatively much lower than what has to be paid to the professional usurer. The system if enforced, will be an additional source of income to Government.

NAIYAR-I-AZAM,
26th August, 1906.

Stomach complaints in jails.

63. The *Naiyar-i-Azam* (Moradabad) of 26th August, suggests that stomach complaints in jails are due in most instances to bad dieting, and inspecting officers will do well to satisfy themselves by questioning intelligent prisoners instead of restricting their inquiries to the jail officials and the superintendent in charge, (1) corrupt motives lead those entrusted with the work to buy grain of an inferior quality to that approved; (2) they do not hesitate to adulterate the flour which is issued with other substances, (3) the quantity of fuel allotted hardly suffices for cooking the food thoroughly, (4) those employed on cooking food have got more work than they can perform, (5) the prisoners do not get enough to eat so they have recourse to eating raw flour when on grinding duty, (6) the prisoners generally get less than the allotted rations, and hence attempt is made not to bake the bread thoroughly, (7) the vegetables supplied are not properly cooked and the dieting is almost the same all through.

RAHBAR,
21st August, 1906.

A new disease in the Agra Central Jail.

64. The *Rahbar* (Moradabad) of 21st August, says that a new disease has made its appearance in the Agra Central Jail. Its advent is prognosticated by the appearance of a pimple in the hand, putrefaction then sets in, and life becomes extinct in two days' time. Should the information be true, the authorities should see that the disease is not allowed to extend beyond this jail.

CITIZEN,
27th August, 1906.

A life annuity to the widow of a Hospital Assistant who died while on special duty.

65. The *Citizen* (Allahabad) of 27th August, says :—As we go to press the following telegraphic message reaches us for publication from Nagina in the district of Bijnor :—

"Babu Partap Singh, Hospital Assistant of only a few months' standing, was deputed by the Inspector-General of Hospitals in connection with the Dadri Mela to Ballia, where he had an attack of cholera and succumbed to its effect. The widowed wife of the deceased young man represented her helpless condition to the Local Government and an order has just been received from Sir James LaTouche granting her a life annuity of rupees 10 a month. The incident well illustrates how apt and eager Sir James is to respond to a true tale of distress."

HINDOSTHAN,
27th August, 1906.

Escort of prisoners to and from the Allahabad Jail.

66. The *Hindosthan* (Kalakankar), of 27th August, says:—We learn from our contemporary, the *United Provinces Times*, that the authorities in charge of the criminal community at Allahabad, having studied the troubles and difficulties of the prisoners and the guards-in-charge, have ordered the construction of a prison van to convey the prisoners between the district jail, at Malaka, and the central prison at Naini, a distance of about four miles. Mr. W. W. Weatheral, Government and Railway auctioneer, was put in charge of the construction, and it is further stated that he has just completed the van in question. Would it not be advisable if the prisoners to and from the said prisons are conveyed to the criminal courts also in the same vans?

ADVOCATE,
26th August, 1906.

The proposed expansion of the Legislative Councils.

67. The *Advocate* (Lucknow), of 26th August, says:—In connection with these Councils, what we most badly need is to make the election of members a living thing and not farcical. The electorates which return members to the Provincial and Imperial Councils should not be narrow; that privilege should not be limited only to the members of the municipal and district boards or to the non-official members of the Provincial Councils.

The numerical strength of these councils should be strengthened. This will be a distinct gain. But in order to make the fullest use of this gain, it is necessary that we should have an expanded electorate to return the members. The members should be given the right to divide the Council on budget discussions. But this will be of little avail, unless the members themselves instead of being responsible to a dozen men are made responsible to a larger constituency, and they themselves are made amenable to public opinion.

NAIYAR-I-AZAM,
26th August, 1906.

Motor-cars.

68. The *Naiyar-i-Azam* (Moradabad), of the 26th August, strongly protests against the new but useful invention of motor-cars, which have caused numerous deaths, and says that they are likely to cause more mischief than good.

V.—LEGISLATION.

ALIGARH INSTITUTE GAZETTE,
22nd August, 1906.

Grant of jagirs and remission of land revenue for good services rendered to the police.

69. The *Aligarh Institute Gazette* of 22nd August, says that the Government Resolution regulating the grant of *jagirs* or remission of a certain amount of land revenue to persons rendering proper assistance to the police in the investigation of crime is a favour for which Government should be thanked. The Local Governments are authorized under this resolution to grant without the sanction of the Supreme Government a life interest in property not exceeding rupees five hundred in value, or a remission of land revenue up to rupees fifteen per annum during the lifetime of the person rendering such good service. The editor expresses a hope that very good results will be brought about by giving practical effect to this resolution.

NAIYAR-I-AZAM,
26th August, 1906.

Punishment of whipping.

70. The *Naiyar-i-Azam* (Moradabad), of the 26th August, says that whipping, which is a savage form of punishment, has been abolished in Great Britain, and suggests its abolition in India also.

MOHINI,
24th August, 1906.

Election for the Supreme Legislative Council.

71. *Mohini* (Kanauj), of the 24th August, says that a meeting was held recently for the election of a member for the Viceregal Council, in which Rai Bahadur Sri Ram and Lala Nihal Chand secured equal votes. The election was therefore adjourned till the next meeting. Rai Bahadur Nihal Chand has been already elected on three previous occasions, and it is hoped that he will now make room for Pandit Madan Mohan Malviya who is quite competent for the office.

ANAND,
28th August, 1906.

Indian element in the Supreme Legislative Council.

72. The *Anand* (Lucknow), of the 28th August, says that the committee appointed to consider the introduction of additional Indian element in the Supreme Legislative Council consists of Europeans only; and that the public would have no occasion for complaint if it consisted of some Indians also.

VI.—Railway.

Strike on the East Indian Railway.

ROHILKHAND GAZETTE,
29th August, 1906.

73. The *Rohilkhand Gazette* (Bareilly), of the 29th August, has reason to apprehend that the men employed recently in place of the strikers on the East Indian Railway will be compelled to resign owing to climatic reasons. The editor therefore advises the railway authorities to appoint, on increased pay, men who can stay on permanently so as to avoid future inconvenience.

Grant of leave to clerks on the East Indian Railway Line.

CITIZEN,
27th August, 1906.

74. The *Citizen* (Allahabad), of 27th August, says, :—"Natives" as a rule have to be satisfied with appointments of inferior grades. There is a class of people, however, who, if through sheer chance they manage to get a post of, say, Rs. 200 a month, begin to think much of their position and do their level best to become favourites of their European superiors, even if their act occasionally amounts to abuse of power. This disgraceful habit is displayed much more frequently as the day of their retirement draws nigh. Babu Harendra Nath Dutt is a clerk in the Office of the District Engineer, East Indian Railway, Allahabad. On the 18th instant he applied for 15 days' full and 15 days' half pay leave to which he was entitled under the rules. The Head Clerk, who, to our shame is a Bengali, wrote the following remarks on it: "This application is for a long leave and can only be recommended if the apprentice working in the account branch gives an undertaking that he will work regularly, and Babu U. N. Dutt, whose notice expires on 9th September 1906, agrees to work until 12th September 1906 and sees the pay sheets off. The applicant must also undertake to work during Durga Pujah Holidays.—(Sd.) G. C. D." The District Engineer's order runs thus:—He may go if this can be arranged." So, these railway administrators have set their rules and regulations not for the purpose of carrying them out but for a mere show. If the Indian staff on the East Indian Railway are becoming refractory, the reason is not far to seek. Fancy the number of conditions, absolutely illegal, which must be complied with before the leave can be granted to the clerk. Will the Railway Board take steps to prevent this sort of *zulm*? If so, they will undoubtedly earn the blessings of many an oppressed clerk.

Assaults on Indian ladies while travelling in female carriages.

ANAND,
28th August, 1906.

75. The *Anand* (Lucknow), of the 28th August, says that an Indian lady travelling in the female compartment from Lahore was outraged by a police constable who forced himself into the compartment while another met with the same fate at Khangpur while proceeding from Calcutta to Lucknow. The editor suggests that signal punishment should be inflicted on the offenders to ensure the prevention of this sort of crime in future.

Assaults on Indian females travelling by rail.

ALIGARH INSTITUTE GAZETTE,
22nd August, 1906.

76. The *Aligarh Institute Gazette* of 22nd August, says that travelling by rail is always unsafe for native women, specially when they travel without a relative or a guardian. A number of bad characters are travelling with the object of pilfering their ornaments or dishonouring them. Besides a number of railway employés are constantly committing offences of this description and not a month passes when such occurrences are not noticed in newspapers. The railway authorities should take pity on women and take early steps to remedy this evil.

Corruption of the Railway employes at Agra.

JASUS,
21st August, 1906.

77. The *Jásus* (Agra) of the 21st August, notices with extreme regret the hardships and inconvenience to which the passengers are put at the Agra station on the Rohilkhand Midland Railway due to the shameful corruption prevailing among the railway employés and the police on duty there. The editor who happened to be there one day found that passengers destined for Agra could not get tickets, and that they were told by the constables and coolies that they would get tickets for them on payment of an additional sum of four annas per ticket which was divided equally between the booking clerk and the police. He invites the attention of the Traffic Superintendent to the state of affairs, and suggests the desirability of appointing European booking clerks on occasions of fairs, or of directing the station master to be present on occasions of fairs and festivals.

ROHILKHAND GAZETTE,
29th August, 1906.

Scarcity of water in railway latrines.

78. The *Rohilkhand Gazette* (Bareilly), of the 29th August, suggests the necessity of better arrangements being made for providing sufficient water in the latrines in trains, and says that ice is sold at exorbitant rates in spite of the vendors having been allowed free compartments.

JASUS,
21st August, 1906.

A suggestion for better catering arrangements.

79. The *Jásus* (Agra), of the 21st August, notices with regret the inattention of the authorities on the Oudh and Rohilkhand Railway to the complaints made from time to time against the conduct of its contractors and catering arrangements, and invites the attention of the Railway Board and Government with a view to early and necessary measures being taken to remedy the existing evils. The contract for providing fruits and sweets has now been given to one Madan Mohan, a Rastogi of Lucknow, who has no experience of the business and belongs to a class of bankers determined to make money. He himself has given contracts to a number of local residents all over the line, and this arrangement necessarily leads to a much higher rate than would be payable if the contracts had been entered into direct. Madan Mohan lends money to almost all the railway employés, whether high or low, at high rates of interest, and one cannot help thinking that his proceedings, however detrimental to the comfort and convenience of the passengers, are likely to be connived at by those responsible for better administration on the line.

The editor therefore suggests the desirability of such contracts being given to professional men, and not to persons like Madan Mohan.

RAHBAR,
21st August, 1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

80. The editor of the *Rahbar* (Moradabad) of 21st August, says from personal experience gained during a recent journey made by him from Allahabad to Lucknow *viâ* Fyzabad, that the catering arrangements on the Oudh and Rohilkhand Railway are very unsatisfactory, in spite of the cry raised to improve them. To illustrate his allegation he cites the case of a water-bearer at Lucknow who refused to supply water without being paid for it, and behaved impertinently when questioned as to his motive for such conduct; the prices of the mangoes he purchased at the Lucknow railway station was thrice the value at which they could be had in the city; the *puries* he bought at the Bara Banki station cost him at the rate of eight annas per seer and had been cooked apparently two or three days back. All this he says is due really to laxity of supervision. The railway authorities seem to be quite unmindful of the health of travellers; and the sale of things supplied at such exorbitant rates when the shopkeepers have to pay little or nothing for the license for sale is highly objectionable.

NAIYAR-I-AZAM,
26th August, 1906.

The eclipse fair at Hardwar.

81. The *Naiyar-i-Azam* (Moradabad), of 26th August, says that coolie charges at the recent eclipse fair at Hardwar were exorbitant, and catering arrangements most unsatisfactory. Only unwholesome food could be bought and that at very high prices. The editor invites the attention of the railway authorities, and asks them to see that proper arrangements are made on the occasion of large fairs in future.

ROHILKHAND GAZETTE,
29th August, 1906.

Double line system on railways.

82. The *Rohilkhand Gazette* (Bareilly), of the 29th August, deploring the disastrous results to life and property that are brought about by the collisions and derailment of trains, impresses the necessity of double lines at places where there is considerable traffic, and advises the Railway Board to compel the authorities concerned to pay early attention to this matter, irrespective of all considerations as to the cost incurred in the undertaking.

VII.—POST OFFICE.

ADVOCATE,
26th August, 1906.

Holidays in Dead Letter Office.

83. A correspondent in the *Advocate* (Lucknow), of 26th August, has contributed the following letter regarding holidays in the Dead Letter Office:"—Sir—Sometime ago it was pointed out by you that in the local Dead Letter Office clerks are forced to work on Sundays and other gazetted holidays. It was said that the postal authorities would take measures to mitigate the undue severities suffered by the clerks. But by

some strange coincidence instead of adding some hands, which was the only remedy for the evil, they decided in the last Postal Conference held at Calcutta to abolish the gazetted holidays in the case of Dead Letter Office altogether. Holidays are given by the State with a view that the health of the employés might not deteriorate. It is for this reason that in addition to gazetted holidays, the civil courts are closed for a month in spite of large arrears. But the Dead Letter Office employés who were already groaning under existing circumstances and hoping to have their grievances redressed have permanently been deprived of all holidays.

Of all the departments of the Post Office the Dead Letter Office work is most tedious, and cases of breakdown of health are numerous. The work consists in the major portion of the deciphering of addresses of articles already rejected and it is not work of an urgent nature that it cannot admit of delay.

As Mr. Stewart Wilson, who has a long experience of postal work and is well known for his sympathy for the poor and hard-pressed employés, is now at the helm of the Department, I appeal to him to have compassion on the Dead Letter Office clerks and redress the grievances complained of.

AN OBSERVER.

EXPRESS,
23rd August, 1906.

Theft of vernacular newspapers in transit.

84. The *Express* (Lucknow) of 23rd August, received on 29th August, says:— There appears to be a sort of unanimity in the complaints made by the vernacular newspapers as to the theft of copies in transit. The complaints are so numerous that it is time that the Postmaster-General should devise means to prevent such a practice. The complaint is not confined to one newspaper, but is heard in every newspaper office. Moradabad, Etawah, Agra and Lucknow newspapers receive numerous complaints of non-receipt from subscribers. One proprietor even goes so far as to say that if the post office was to raise its charge he would be glad to bear the extra expense rather than have the annoyance of receiving complaints from subscribers. These newspapers are not lost at the office of posting but in transit, and it is the Railway Mail Service van which requires close watching. In the meantime the newspapers should bring every complaint received by them to the notice of the Post Master-General.

NAJMI BAZIGH,
16th August, 1906.

Bearing letters.

85. The *Najmi Bazigh* (Moradabad) of 16th August, received on 27th August, says that the public send bearing letters only when post-cards and postage envelopes are not available, and with the view of insuring that the letter reaches its destination. The editor suggests a reduction of postage on bearing letters taken by the addressee, and that the sender may be rendered liable to double the postage in case the letter is refused.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

NASIM-I-AGRA,
27th August, 1906.

Sacrilege of a Hindu temple in Muttra.

86. The *Nasim-i-Agra* of 27th August, says that a Muhammadan official holding a responsible post committed sacrilege by entering the temple of Sethji in Muttra. He gave himself out as a Kayasth, and had access to the very spot where food was kept for distribution to Hindu pilgrims; and on his return it transpired that he was a Muhammadan. All the food had to be thrown away, the temple had to be purified with closed doors and fresh food had to be cooked for distribution. This act of sacrilege caused immense loss to the temple, and wounded the feelings of the pilgrims who were besides put to great inconvenience.

RIYAZ-I-FAIZ,
4th August, 1906.

A Christian proselyte returning to Hinduism.

87. A correspondent in the *Riyaz-i-Faiz* (Pilibhit) of 4th August, received on 29th August, says that the Budaun Prashiddhi Sabha at a very largely attended meeting at Surajkund performed certain religious ceremonies calculated to purify Lala Ram Chander who had become a convert to Christianity about six years back, his Eurasian wife and their three daughters. Sweetmeats were distributed to those present at the close of the ceremony and were partaken of by about two-thirds of the gathering. These are signs of a happy future, and God is to be praised for the turn Hinduism has taken.

IX.—MISCELLANEOUS.

INDIAN PEOPLE,
23rd August, 1906.

Mr. Bhopatkar, editor of the *Bhala* transformed into a hero.

88. The *Indian People* (Allahabad), of 23rd August, says:—Very few people outside the Bombay Presidency knew that there was a vernacular paper called the *Bhala* and its editor was Mr. Bhopatkar. To-day every educated Indian knows who Mr. Bhopatkar is and why he is being lionised in Poona and Satara. He was sent to jail for having published in his paper a seditious article, and now that he has come out of the jail, he is well-known all over the country, and there are many people who look upon him as a martyr in the cause of principle. If his influence—assuming it was for evil—was limited to a narrow circle, it will, now that he has suffered, extend largely. This is how an all-wise Government makes heroes of men who if left to themselves would probably live and die as nine men out of ten. In suppressing what the Government calls sedition, it really ennobles it, and makes it worth the while of many people to avail themselves of the advertising facilities which a nervous Government, which cannot see things boldly in the face, so easily offers. And the curious part of it all is that papers which should be prosecuted for sowing the seeds of discord among the various communities are left untouched. Why? Because the Government is afraid to lay its hands upon them. Need we say that at present there are influential Anglo-Indian dailies which richly deserve the honour of a State prosecution and which if convicted would be an example and a warning to all erring and evil-disposed members of the journalistic fraternity?

ALLAHABAD:
The 4*th September* 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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Nil.

I.—Politics.

(*a*).—*Foreign.*

OUDH AKHBAR,
4th September, 1906.

The religious prestige of the Sultan of Turkey.

1. A correspondent in the *Oudh Akhbar* (Lucknow) of 4th September says that even those who do not acknowledge the Sultan of Turkey as their Caliph, have to admit his religious supremacy; but religious intolerance has so influenced certain correspondents of Anglo-Indian newspapers as to induce them to use disrespectful language while speaking of the Sultan of Turkey in spite of their pretensions to soundness of judgment and good-breeding. The allegation that the Arabs do not acknowledge the Sultan as their Caliph, does not imply that they do not respect him. Minor differences do not in any way affect the broad principles of faith. There is no doubt that a large section of the Muhammadan community looks upon the Sultan of Turkey as the King of Islam and the Defender of Mecca and Medina, but it does not necessarily follow that in case of war between the Sultan and some Christian Power all Musalmans including those in India, will have no alternative but to declare war and side with the Sultan, leaving aside all other considerations. This view of the European correspondent is not consistent with his assertion that the Muhammadans are not united. The Sultan is not proud and self-complacent, nor has he ever been so in his dealings with England, yet every attempt is made in the Anglo-Indian newspapers to lower him in the public estimation. Such writings however have no effect on the minds of the Musalmans generally, and, though Egypt is at present beyond the political sway of the Sultan, yet it can never be said to be beyond his religious influence.

ROHILKHAND GAZETTE,
1st September, 1906.

Islam in Japan.

2. The *Rohilkhand Gazette* (Bareilly) of 1st September says that the first lesson taught by Islam is truthfulness and control over passions. It expounds matters that reason fails to comprehend. Japan is at present the centre of spiritual and religious thought. Christian missionaries and learned men from Kabul and Turkey are propounding the tenets of their faith in Japan. Such of the doctors of religion as have been prevented from attending the religious conference in Japan, have sent their works on religion to the Mikado. The editor thinks that Japan will not accept Christianity, as the Mikado knows that Christian powers are jealous of him, and will do all that they can to weaken his power irretrievably. He knows that their professions of friendship are hollow and do not proceed from the heart. The Mikado evidently is not actuated by political considerations in changing his religion, for, if this were the case, he would declare himself to be a Musalman without going through the farce of a conference. In case Japan adopts the faith of Islam, Asia will recover its lost glory, as Arabs, Turks, Persians, Kabulis and many other nationalities will become united by a religious bond and a new leaf will be turned in their social, political and administrative life.

AKHBAR NAIYAR-I-AZAM,
5th September 1906.

Reuter on the illness of the Sultan of Turkey.

3. The *Akhbar Naiyar-i-Azam* (Moradabad), of 5th September, says that Reuter has considerably magnified the illness of the Sultan of Turkey, which was nothing more than an attack of bleeding piles. The telegram would no doubt have spread consternation were it not that the public are well aware that European papers are in the habit of magnifying things disparaging to Muhammadan powers so as to cause a panic. The editor concludes with a prayer that the Sultan should be spared until steps have been taken to secure Turkey against her foes.

(*b*).—*Home.*

HINDUSTANI,
5th September 1906.

The Legislative Councils and the Muhammadans.

4. The *Hindustani* (Lucknow), of 5th September, says that the question of the expansion of the Legislative Councils is being discussed at present in its various aspects, and the Muhammadans of these provinces are trying to make out that a number of memberships should be set apart for Muhammadan representatives who should be elected by Muhammadan voters only. The editor congratulates the Muhammadans on their having eventually recognized the utility of the principle of representation. Rumour he says is also afloat that a memorial is in circulation and signatures are being obtained with a view to request Government to keep the question of the expansion of the Legislative Councils in abeyance as the Muhammadans are not prepared

to profit thereby at present. The editor remarks that the Muhammadans have now admitted the principle of election and the only question that remains to be decided is that of the election of their representatives. He thinks that the proceedings of the Legislative Councils so far go to show that there have been scarcely any questions in which the Muhammadan interests were exclusively involved and were injured by Hindu opposition. If so, their objection falls to the ground. Again if the course suggested is adopted, there is no knowing where it will end. The Shiahs, the Christians, the Brahmins, the Kayasths, the Banias, in fact every class of the Indian community will claim to be represented exclusively on the same principle. The Roman Catholics of Ireland had for a good long time no right to vote at parliamentary elections, but they never urged that they should be given the right of electing their representatives exclusively. He thinks that the grievance is only an imaginary one, that the blame lies mainly with them, and that they should take an active share in matters interesting the Indian nation if they wish to become political leaders. Mr. John Morley has said very clearly that the financial relations of England (with India) are not just. The editor advises Muhammadans to win public confidence by their deeds, and then there will be no reason why they should not be elected as members for these councils. He maintains that there are no Muhammadans who have a command over political questions of the day like Mr. Gokhale, Mr. Subramaniya or Mr. Wacha, or who can take their stand in the councils and meet Anglo-Indian opposition successfully, and says that this is due not to inefficiency but to the inattention of the Muhammadans to the burning questions of the day. Taking the question of education as an example, no Muhammadan leaders or newspapers ever came forward to oppose the proposals of the Universities Commission, which aimed to strike at the very root of high education. Freedom of thought and indifference to the smiles and frowns of officials are indispensable to political activity, and all Muhammadan leaders who wish to set themselves up as the representatives of the people should aim at achieving this invaluable qualification.

SAHIFA,
5th September, 1906.

The increase of representative element in the Legislative Councils.

5. The *Sahifa* (Bijnor), of 5th September, says that the system of elections as suggested in Mr. Morley's speech is calculated to place Muhammadans in a more disadvantageous position than they have so far occupied, as the elections are made through municipal and district boards which consist chiefly of Hindus. The Muhammadans being in a minority their election even as Government members is practically useless. There would be nothing objectionable in Hindu members being elected for the Councils, but their relations have become so strained owing to religious prejudices that these two great communities cannot be said to constitute one nation. It is therefore suggested that Muhammadans should be elected on the principle of nationality and not in proportion to the population of the country. The editor thinks that this is a lawful demand which should be granted with due regard to justice and the political needs of the country.

HINDUSTANI,
5th September, 1906.

Provincial Association.

6. The *Hindustani* (Lucknow), of 5th September, says that a permanent political association is needed in addition to the provincial conference, so as to advise Government on behalf of her subjects. The place of this association is at present taken by the association of talukdars and zamindars, but their voice is not the voice of the people.

INDIAN PEOPLE,
2nd September, 1906.

The last conquest of India.

7. The *Indian People* (Allahabad), of 2nd September, says:—No expression is heard more commonly on the lips of Imperial Anglo-Indians than that India was won by the sword and must be held by the sword. Even a two-penny half-penny paper indulges in this boast in and out of season. In the little histories that are taught in our schools our young boys are taught of the prodigious valour performed by the first English conquerors of India, how a handful of British troops put to rout thousands of Indian troops, and how the first English conquerors strode over the land as Gulliver towered over Lilliput. Pretty little works of fiction are seriously taught as history. But these histories do not teach us when India was invaded by an English army and conquered.

* * * * * * *

The fact is, the English in those days never looked upon themselves as conquerors of India, or any part of India. The battle of Plassey was fought in self-defence, and no thought of conquest or empire entered the minds of the English. It is only now that we hear of conquest by the sword. India passed to the English by consent and co-operation, Indians themselves taking the most active part in placing the country in the hands of the English.

HINDUSTANI,
5th September, 1906.

Egypt and India.

8. The *Hindustani* (Lucknow) of 5th September, says that Egypt is at present progressing at a more rapid pace than India. The legislative councils in India were established much before they were in Egypt (in 1883), but the authorities there have always tried to win the good-will of the leaders of public opinion and their support in matters involving reforms. The editor quotes the opinion of Lord Cromer about this council, when he said that it is now passing through its third stage, that the members have begun to express their concurrence with the *modus operandi* of Government in all sincerity of heart, and to help it in carrying out reforms, and that they do not show any disinclination to give their opinions, which are invited frequently. The leaders are invariably consulted before a matter in which the people are interested is laid before the council. The interest in and the usefulness of the councils have hitherto been on the increase, and the results have been satisfactory.

The editor says that it is amazing to find that progress in India has been uniformly slow, and that English institutions here do not produce the same results as in Egypt, and secondly that though the legislative council in Egypt is proving so useful, Lord Cromer is in no hurry to introduce Self Government.

AKHBAR NAIYAR-I-AZAM
5th September, 1906.

Mr. Morley's speech on the East India Revenue Accounts.

9. The *Akhbar Naiyar-i-Azam* (Moradabad), of 5th September, refers to Mr. Morley's speech on the East India Revenue accounts, and quotes an extract regarding the false step taken in Southern Africa, showing his apprehensions if a similar mistake is made in India. The editor explains this reference as meaning that, if proper attention is not paid to Indian affairs as heretofore, and if the British Government still persists in not hearing the voice of the Indian people, their dissatisfaction will lead to more baneful results than those that followed the Boer war. The editor trusts Mr. Morley may not be right.

QULQUL,
30th August, 1906.

The British Government in India.

10. The *Qulqul* (Bijnor), of 30th August, says on the authority of the *London Daily News* that considering that only two lakhs of pounds are spent on the education of Indians, while two crores and ten lakhs of are spent on the army, and forty lakhs of pounds on the European Civilians, England cannot be said to be doing justice to Indians, and cannot be exonerated from the charge of ruling India out of selfish motives.

ZAMANA
for July, 1906.
OUDH AKHBAR,
7th September, 1906.

Political agitation in India.

11. The *Zamana* (Cawnpore) for July and the *Oudh Akhbar* (Lucknow), of 7th September, referring to an article on the subject of political agitation published in the *Zamana*, say that Japan and America have both risen to be what they are by trying to achieve political freedom, to improve the industrial resources of their country and to impart free education to the people. No nation can rise to be great without political freedom. It is often urged that Government views political agitation with an eye of disfavour: this is partially true. Lord Curzon himself remarked in one of his speeches, while the question of the partition of Bengal was under discussion, that the agitation was the work of a few men, and not the outcome of public feeling on the subject. There is no doubt that the partition will be set aside if the agitation is carried on by the public with the zeal and strenuousness it demands. The current of recent events in Bengal and the cancellation of the circular declaring the words Bande Mataram to be sedition, all go to show that the Indians can get their rights if they ask for them in the right way, that Government is not opposing them, but is simply waiting to see whether the people are really deserving of what they seek. There is no fear of opposition from Government; and it is a matter for rejoicing that the need for a political association is felt even by the students of the Aligarh College, which so far has been the centre of opposition in political matters. Lord Curzon has to be thanked for the turn matters have taken since 1905, and there is not the least

doubt that the swadeshi movement, and the deputation of certain leaders of the Congress to carry on the agitation in England will prove two great factors in the future prosperity of India. The evil results arising out of the partition of Bengal are not of great national significance : but it has involved important political rights, and the best way of securing them is to boycott English manufactures from the Indian market until the partition is set aside. The Indian public has now to depend on its perseverance and not on the mercy of Government.

ADVOCATE,
2nd September, 1906.

A Hindustani National Conference.

12. A correspondent of the *Advocate* (Lucknow) of 2nd September, has contributed the following letter on the subject :—"Sir—There has been a talk of holding a Provincial Conference for the United Provinces this year. This proposal in itself is a laudable one. This Conference will probably discuss and pass resolutions on important imperial and provincial questions, and try to educate public opinion on political matters. But I think we have passed the stage of mere resolutions. Such a conference should deal with matters political, social, economic, and educational, and should try to take practical steps to carry out its objects, so far as may be. We do not want such leaders who, though holding advanced views in politics, cannot bear the sight of a highly educated Sudra. We want men of liberal ideas and tolerant opinions. Such a conference would be a great strength to the Hindustani nation. Your readers will perhaps be surprised to hear me talk of the Hindustani nation. But such a nation does exist. Its members may not have realised their unity, but still they are one in their social customs, manners, dress, language, sentiments, and race. They form one-fourth of the total population of India. Now I come to the most important part of my article—the point which I want specially to urge. In my opinion instead of the proposed Provincial Conference, our leaders should convoke a Hindustani National Assembly, which would represent the Hindustani (Hindi-Urdu) speaking people from Delhi down to Bhagalpur and Ranchi. The important problems, that loom large before the eyes of different portions of the Hindustani people in Central and Upper India, are very similar and so they would be better able to discuss each other's questions by meeting together in a common place. Besides it is the dream of every educated Indian to form an Indian Nationality, but we cannot have a strong and compact nation unless and until the foundations are properly laid. Now what can be better than to bring together and unite all the Hindustani people and make them ready to be used as efficient materials for the superstructure of a compact Indian Nationality. By the way, I may as well caution my Moslem brethren (I do not address those who take great interest in the politics of Turkey, the deserts of Arabia, and the new born Persian parliament to the exclusion of any interest on the politics or welfare of their own country) not to fight shy of the word 'Hindustani,' as it includes both Hindus and Moslems, and is actually applied to us by men of other parts of India.

30*th August* 1906. KRISHNANAND NATH KHARE."

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
3rd September, 1906.

The proposed visit of the Amir of Kabul to India.

13. The *Oudh Akhbar* (Lucknow), of 3rd September, referring to the intended visit of the Amir of Kabul to India, says that rumours are afloat that one Ishaq Khan, one of the rivals claiming the throne of Afghanistan at the time that the British Government espoused the cause of the late Amir Abdul Rahman Khan, is negotiating matters with the Czar of Russia, and intends seizing the throne during the ensuing visit of the Amir of Kabul to India. The public and the kith and kin of the Amir are all fully satisfied with the present state of affairs in Afghanistan which is in a very prosperous state, and no rising can be expected to have any important effect on the country or its ruler, except that it might tend to disturb the visit which is anticipated with so much pleasure. It is quite possible that Ishaq Khan hopes to gain something by holding out such threats, and by attempting to disturb the friendly interview between the Amir and the Government of India.

ROHILKHAND GAZETTE,
1st September 1906.

Sirdar Ishaq Khan and Afghanistan.

14. The *Rohilkhand Gazette* (Bareilly) of 1st September, says that Sardar Ishaq Khan, a cousin of Amir Abdul Rahman Khan, was one of the rival claimants to the throne of Afghanistan when the British Government espoused the cause of the late Amir

and placed him on the throne, which led Sardar Ishaq Khan to go into exile and remain a pensioner of the Russian Government, until recently when, finding that the pension which the Russian Government had been reducing gradually would not suffice to maintain him, he returned to Afghanistan. It is now said that Sardar Ishaq Khan has invoked the assistance of Russia to help him in taking possession of Afghanistan, and it is feared that he will seize the opportunity of the Amir's visit to India to overrun Afghanistan with Russian Cossacks. The editor however thinks that Russia will not consider Ishaq Khan's application favourably as the Czar is at the present moment endeavouring to form an alliance with England.

III.—NATIVE STATES.

RAHBAR,
28th August, 1906.

The successor of Maulvi Abdul Gafur in Rampur.

15. The *Rahbar* (Moradabad) of 28th August, says that Sahabzada Hamid-ul-zafar Khan is reported to be the likely successor of Maulvi Abdul Ghafur as Minister of Rampur, but hopes that the Sahabzada Sahib will not accept the appointment as any interference with His Highness' private life is sure to stir up old animosities. The editor suggests that the next Minister should be altogether disconnected with the state.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

ROHILKHAND GAZETTE,
1st September, 1906.

Assault by natives on a European.

16. The *Rohilkhand Gazette* (Bareilly) of 1st September, notes that several of the bad characters who assaulted Mr. Maxwell of Allahabad some time back were sentenced each to four years' rigorous imprisonment. The editor notes that such assaults are the result of a desire on the part of Europeans to impress ignorant natives with their dignity as conquerors. He also questions if the same punishment would be inflicted on Mr. Maxwell if he happened to be the accused.

ROHILKHAND GAZETTE,
1st September, 1906.

The prosecution of the Sub-Inspector of Seohara (Bijnor) for wrongful confinement.

17. The *Rohilkhand Gazette* (Bareilly), of 1st September, says that the Sub-Inspector of Seohara, who has been placed on his trial on a charge of wrongful confinement, has managed so far to remain attached to his police station, and is said to be going round to the residents of Seohara with a view to get the case compromised. It is rumoured that he is doing so in order to win over the witnesses, who will be examined in the presence of the accused on 4th instant. The editor thinks that the presence of the Sub-Inspector as such in Seohara is calculated to enable him to exert the same influence as he did before the institution of the case. The case has been lately transferred to the court of the Joint Magistrate of Moradabad.

NASIM-I-AGRA,
7th September, 1906.

Illegal procedure in courts in Agra.

18. The *Nasim-i-Agra* of 7th September, says that the depositions of witnesses in criminal cases are recorded in the lower courts in Agra by the peshkar or by the court ahlmad while the presiding officer is busy doing something else. It is said that certain presiding officers talk in whispers occasionally with their readers in open court, and allow them to give their opinions if the parties are represented by weak legal practitioners. This tends to give the peshkars undue influence in the public eye. The editor says that the District Magistrate should report such cases of breach of circular letter No. 4 of 1881 to the High Court.

KANAUJ PUNCH,
1st September, 1906.

A Madrasi girl raped by a Eurasian.

19. The *Kanauj Punch* of 1st September says that the number of complaints against European and Eurasian high-handedness during this year is by far in excess of those in previous years. One Wood, a Eurasian in Midnapore, is reported to have induced a minor Madrasi girl to go into his house and to have raped her. The accused is on bail. The public are very anxiously awaiting the result of the trial.

COLONEL,
1st September, 1906.

Complaints of non-payment to employes in the Survey department in Moradabad.

20. The *Colonel* (Moradabad) of 1st September says that certain tracers, who were working under one Hafiz-uddin of the Survey Department, were paid very irregularly. Mr. Murphy, who was in charge of the work, had at its completion furnished them with written orders that they will receive payment either by

money-order or through the tahsil, but no money has yet been received in spite of repeated applications. The hands employed were overworked, and some of them had to do so at the risk of their eyesight.

SITARA-I-HIND,
4th September, 1906.

Sentence of whipping inflicted on a constable.

21. The *Sitara-i-Hind* (Moradabad), of 4th September, says that the constable arrested on a charge of theft was sentenced to thirty stripes on 3rd September, and the Superintendent of Police had arranged for the presence of the entire police force at the time of the infliction of the sentence, so that it may have a deterrent effect on the force.

JASUS,
for September, and
October 1906.

A murder at Gahmar (Ghazipur).

22. The *Jasus* in Hindi (*Ghazipur*), in its combined issue for September and October says that the pargana of Jamanya in the Gahmar circle has earned a notoriety for crime, and that a large number of offenders belonging to the circle are at large at present. The paper then refers to the murder of one Subhag by a Kshatrya now under trial before the court of sessions. The editor suggests that deterrent sentences should be passed on offenders so as to bring down crime in this locality.

ARYA MITRA,
1st September, 1906.

Murder of a native by a Eurasian.

23. The *Arya Mitra* (Agra), of the 1st September, says that the strained relations between Europeans and the natives of India are making themselves visible in some shape or other more frequently than ever, and cites the case of one Smith, a fireman who is said to have assaulted and thereby caused the death of a native baker at Puri railway station.

(*b*).—*Police.*

RAFIQ PUNCH,
28th August, 1906.

The arrest of the proprietor of *Gulzar-i-Hind* of Lahore.

24. The *Rafiq Punch* (Moradabad) of 28th August notes with regret that one Gulzar Muhammad, proprietor of the *Gulzar-i-Hind*, Lahore, has been arrested on the charge of habitually purchasing postal stamps effaced from letters by one Noora, a post peon. The latter was caught removing stamps from covers which were in his custody. The police searched Gulzar Muhammad's house and recovered some stamps from his possession, while a third person, a relative of his, has been arrested for trying to destroy evidence by removing the stolen stamps. Noora has made a confession admitting that he used to sell the stamps to Gulzar Muhammad.

HINDUSTANI,
5th September, 1906.

Police interference with *swadeshism* at Rurki.

25. The *Hindustani* (Lucknow), of 5th September, says that one Hira Lal has complained of the way in which he has been shadowed by a police constable, and of the attitude adopted towards him by the Sub-Inspector of Rurki at a subsequent stage, in connection with a pamphlet forbidding the use of foreign sugar. The correspondent says that it is in this way that the police try to deter people from the discharge of their public duties.

DILSHAD,
30th August, 1906.

The *swadeshi* movement and the Meerut police.

26. The *Dilshad* (Meerut), of 30th August, notices the objectionable and somewhat impertinent curiosity of the local police in connection with a lecture on the *swadeshi* movement delivered by Kashi Nath Misra at the house of Dr. Ram Chander. The inquisitiveness of the police is said to have frightened the doctor so much that he gave some very absurd answers.

OUDH AKHBAR,
5th September, 1906.

Insult by a Punjab constable to a lady in a female compartment.

27. The *Oudh Akhbar* (Lucknow) of 5th September denounces the conduct of the police generally, saying that the powers delegated to them are so extensive that they can easily ruin the social position and respectability enjoyed by the best of men; and refers in particular to the case of a policeman who gazed voluptuously at a beautiful Muhammadan lady at the Phillour station while she was travelling in the train, and stepped into her compartment as soon as the train was in motion. A young Kayasth from Delhi who had been watching the policeman intervened, arrested him on the footboard with the help of a fellow traveller, and telegraphed to Jullundur where he found a police officer waiting to take up the investigation of the case. It is to be hoped that an exemplary sentence will be passed on the culprit for his attempted assault on an unprotected woman.

ADVOCATE,
2nd September, 1906.

The police of Benares.

28. A correspondent of the **Advocate** (Lucknow) of 2nd September, contributes the following letter on the subject:—" Sir—The atrocity of the police in this city has begun again. Every day measures are being taken to put down the *élite* and gentry. It may

be said that the present condition of the high-handedness is not a whit less than what it was in the time of Khan Bahadur, City Kotwal. The residents do not open their lips on account of fear of additional oppression. You lent a helping hand on that occasion. It was due to your advocacy that Sir Antony MacDonnell relieved the local residents of great *zulum* prevalent in those days. For an example of what is going on now-a-days I quote an instance to show how the public were molested on the occasion of the last lunar eclipse. The bathers were not allowed sufficient place to bathe and sufficient time to worship—although the Hindu religion makes this binding on the Hindus to remain in the water and say the Lord's prayer so long as the eclipse is not over. Many a *ghatia* was disallowed to sit at the ghats and the public were deprived of giving them *dakshina* which is another obligatory duty binding on those who belong to orthodox Hinduism. Lashes were freely used on bathers—nothing to talk of abuses and bad language for which the guardians of the public peace are world-renowned. Instead of all the *ghats*, a few *ghats* only were opened for the purpose of bathing. In short, the oppressions on such occasions as they were practised can better be imagined than described. The administration of the present police is rotten to the very core, and Government will do well to relieve the citizens by transferring some heads of the local police. When the attention of Government was called to the prevailing abuses in 1892, no notice was taken. The sad consequence was that first class *zabardastism* was practised. The authorities came to know the whole thing afterwards and the outcome was that they were sorry and could do nothing. In 1895 the thing happened in a similar way. The same clouds are gathering now and it would be simply a mistake if the matter be allowed to remain as it is. *Ramlila* is about to commence. The part the police is playing is most unsatisfactory. Unfortunately the District Magistrate and the District Superintendent of Police both are quite new to Benares.

A. B. C."

SITARA-I-HIND, 28th August, 1906.

Thefts by police constables.

29. The *Sitara-i-Hind* (Moradabad) of 28th August, says that a number of constables entered the house of a bania on the night between the 23rd and 24th August, and decamped on the complainant raising a hue and cry, and calling his neighbours to his succour. One of them however who had got possession of a casket of jewellery was caught in female attire bedecked with the ornaments. The editor suggests that the offender, who was under suspension in connection with another charge should be severely dealt with. The turban of a policeman was found at another place on a different occasion about the same time. The editor remarks that thefts have been on the increase during the incumbency of the present Kotwal, and suggests that better and more effective supervision is highly desirable. The *Mukhbir-i-Alam* (Moradabad) of 31st August, however commends the supervision of Kalyan Rai, the city kotwal, in a paragraph dealing with the arrest of this very constable.

RAHBAR, 28th August, 1906.

Gambling and theft in Agra.

30. The *Rahbar* (Moradabad) of 28th August, says that gambling and thefts in Agra are rampant, and a source of great annoyance to the public, so much so that even men of moderate incomes have to employ extra servants for the purpose of watching their property. The editor says that the Agra public, especially those living in Raja-ki-mandi and Gokulpura, can scarely sleep in peace during the night, and considers the state of things well worthy of the attention of the district authorities.

MOHINI, 31st August, 1906.

Disappearance of boys in Calcutta.

31. The *Mohini* (Kanauj), of the 31st August, after giving an account of the mysterious disappearance of boys in Calcutta, expresses a hope that the Calcutta police will soon detect the offenders and solve the mystery, and suggests that the police should entrust the investigation to some capable detectives.

BHARAT JIWAN, 3rd September, 1906.

The *Bhárat Jiwan* (Benares), of the 3rd September, in dealing with the subject says that the police wish to treat the matter lightly as they have remained unsuccessful.

ARYA MITRA, 1st September, 1906.

Pelting stones in Agra.

32. The *Arya Mitra* (Agra), of the 1st September, says that there was an affray at the shop of one Raja Ram at Phulhatti in Agra sometime ago, and that stones have ever since been thrown into his shop to cause him annoyance. The inability of the Agra police to put a stop to the nuisance is discreditable.

(c).—*Finance and Taxation.*

INDIAN PEOPLE,
30th August, 1906.

Contracts for sale of sweetmeats and fruits in courts and schools in Aligarh.

33. A correspondent of the *Indian People* (Allahabad), of the 30th August, writes from Aligarh that confectioners, fruit-sellers, ice-sellers and other itinerant tradesmen were hitherto allowed to do their business in the civil and revenue courts, and in the local Government school, without payment of any special taxes. But gradually taxes were levied, and now contractors have been appointed who have to pay enormous sums of money. One result of these contracts is that people have to pay twice and thrice as much as they would in the bazar, and as to the quality of the articles purchased the less said the better. The correspondent does not see any reason why there should be any monopoly for the sale of these necessities. He is sure that the Government can do without the fourteen or fifteen hundred rupees a year thus recovered, and it means a good deal to the poor people.

(d).—*Municipal and Cantonment Affairs.*

NASIM-I-AGRA,
3rd September, 1906.

Sanitary arrangements in Agra.

34. The *Nasim-i-Agra* of 3rd September, says that the sanitary arrangements in Agra city require more effective supervision.

RAHBAR,
28th August, 1906.

The sufficiency of water supply at Agra.

35. A correspondent in the *Rahbar* (Moradabad) of 28th August, says that the Agra public are put to great inconvenience owing to the stoppage of pump water supply between 12 and 3 P. M. in the day and after 6 or 7 P. M. in the night. Such restrictions are highly objectionable, when the public pay a water tax for the whole day and night.

NASIM-I-AGRA,
31st August, 1906.

The refuse of Agra.

36. A correspondent in the *Nasim-i-Agra*, of 31st August, says that the Municipal Secretary and his muharrir are so inattentive to their duties that the District Magistrate has to take the trouble of paying frequent visits even to the place where manure is collected on the outskirts of the city. He suggests that, if not disposed of periodically, the accumulation of refuse will tell upon the sanitation of the city, and points out that the chief reason why it is not disposed of is that the place is a long way off, and the price asked is excessive.

The editor remarks that the sanitary arrangements are very unsatisfactory and require greater supervision; and fails to understand why they are not attended to properly when a special officer has been appointed for the purpose.

OUDH PUNCH,
6th September, 1906.

The bathing ghats in Lucknow.

37. The *Oudh Punch* (Lucknow), of 6th September, contains a dialogue between a correspondent and a Seth, wherein the Seth admits that his passion for bathing in the Gumti is due chiefly to his having the opportunity of feasting his eyes on the women who bathe side by side with men, owing to there being only one ghat for both men and women. The correspondent deplores the inattention of both the public and the municipality in the matter, and the Seth, after suggesting various devices for bringing the matter to the notice of the authorities, concludes with saying that the matter is bound to attract their notice by a publication in the *Oudh Punch*.

OUDH PUNCH,
6th September, 1906.

Distribution of pay to sweepers in the Lucknow municipality.

38. The *Oudh Punch* (Lucknow), of 6th September, publishes a dialogue between a correspondent and a municipal sweeper which reveals a deplorable state of affairs in the Lucknow municipality. It appears from the words put in the mouth of the sweeper, that those concerned in the distribution of pay take a share at each monthly distribution, leaving almost nothing to the sweeper after he has paid his money lender.

OUDH AKHBAR,
4th September, 1906.

Assessment of house-tax in Mohan, district Unao.

39. A correspondent in the *Oudh Akhbar* (Lucknow), of 4th September, says that the number of assessors of house-tax in Mohan has been reduced from seven to three only, and that they have not sufficient firmness of character to discharge their duties fairly, besides there is only one Hindu member, though the Hindu population is by far in excess of the Muhammadan community. He invites the attention of the district authorities to the matter, and solicits a thorough examination of the assessments made, which is sure to disclose that personal feeling has been at work in the discharge of this public duty.

KANAUJ PUNCH,
1st September, 1906.

Municipal lanterns in Kanauj.

40. The *Kanauj Punch* of 1st September, says that the municipal arrangements for lighting are still very defective, that the number of lights sanctioned within the municipality is twenty-four only, and the district authorities should be requested to provide for a sufficiently large number of lanterns within municipal limits.

(e).—*Education.*

HINDUSTANI,
5th September, 1906.

Inspection of schools.

41. The *Hindustani* (Lucknow), of 5th September, says with reference to the report of the Assistant Director of Schools on the subject that the education imparted in Sanskrit and Arabic is mostly never tested at the inspection of schools, owing to the inefficiency of the inspecting officer for the purpose. The editor suggests that now that there is to be an increase in the number of inspecting officers, really capable men should be appointed, irrespective of all considerations of creed and colour, so that they may be able to do full justice to their work.

AGRA AKHBAR,
7th September, 1906

The present age, and education in schools.

42. The *Agra Akhbar* of 7th September, says that the present age is one of retrogression. The rich and poor alike are weighed down by heavy expenses, things are becoming very costly, and physical health has deteriorated considerably. This latter can to some extent be attributed to the present system of education. Religious education seems to be looked upon as unnecessary, and does not form a part of the course of training given. The editor thinks that languages alone should be taught, and that the rest of the subjects should be left to the individual's choice so, that every man can cultivate them according to his personal requirements. The time spent in teaching Urdu grammar is practically wasted in his opinion.

MUFID-I-AM,
1st September, 1906.

Urdu as the common script of Upper India.

43. The *Mufid-i-Ám* (Agra), of 1st September, while praising the *Watan* and criticising the *Prakash* and the *Civil and Military Gazette* adversely, agrees with the contention of the Muhammadans that Urdu is the one language that can be said to be the language of Indians, that words from the various dialects of India have become blended in its formation, and that no other language can ever become the universal language of the Indians. The editor suggests that both Hindus and Muhammadans should combine to adopt the Urdu as their common language, so as to bring about a feeling of unity, which will be an inevitable consequence of the existence of a common language for the Indian nation.

INDIAN PEOPLE
30th August, 1906.

Mr. Cooper, Head-Master, Aligarh High School.

44. A correspondent in the *Indian People* (Allahabad), of 30th August, referring to the attacks of the vernacular press on the personality of Mr. Cooper, the Head Master of the Aligarh High School, says that those who had seen the Government School ten years before and see it now are forced to admit that it is quite a different thing altogether. The number of boys in the school before was never more than 400, but now it is above 700; and boys will never rush to a tyrant. There is no doubt that Mr. Cooper sometimes loses his temper and that he is occasionally indiscreet in his language, but then he is not so bad as he is depicted. Sharp temper may be natural to him, but the indiscreet language is mostly due to those who go to see him and leave behind their self-respect at home. He is personally acquainted with Mr Cooper and has very often met him but never had any occasion for complaint. Adverting to the Shakesperian and the Miltonian clubs started by Mr. Cooper, he says that such clubs were once started before and quite a respectable sum of money was realized by subscription. The boys who again have had to pay subscriptions are very anxious to know what has become of the money that was collected before. He thinks that such inquiries are good, and so the Head Master will do well to appoint a treasurer either from among the boys themselves or from among the teachers of the school. He also suggests that Mr. Cooper should invite old boys of the school to join and take part in the meetings of the club.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—General.

NASIM-I-AGRA,
7th September, 1906.

The *swadeshi* sugar.

45. The *Nasim-i-Agra* of 7th September says that the public are talking about boycotting foreign sugar as it is injurious to health.

AKHBAR NAIYAR-I-AZAM,
5th September, 1906.

Swadeshi sugar.

46. The *Akhbar Naiyar-i-Azam* (Moradabad), of 5th September, says that a meeting was held at Sambhal (Moradabad district) on 27th August last, when it was decided to sell the stock of sweetmeats prepared from foreign sugar at six seers per rupee and thenceforward to boycott foreign sugar from the market. The resolution was adopted and carried out unanimously.

ARYA MITRA,
1st September, 1906.

Foreign *versus* indigenous manufacture.

47. The *Arya Mitra* (Agra), of the 1st September, expresses its surprise at the attitude of certain Christian missionaries who have recently opened a shop, where they are selling articles of foreign manufacture at a discount in the hope of repressing *swadeshi* enterprise. This conduct is surely highly objectionable. The editor thinks that the missionaries are receiving some encouragement from Government, as they play the spy when occasion arises.

HINDUSTAN REVIEW,
for July, 1906.

Practical *swadeshism.*

48. In the *Hindustan Review* for July Nanak Chand Dutt discusses practical swadeshism, and urges on his countrymen the necessity for subscribing capital freely to encourage Indian trade. He says that societies should be started throughout the country, and that a better class of men should be sent for instruction to foreign countries.

He further advocates that Government be petitioned to afford protection to the Indian industries by imposing heavy duties on imported articles.

OUDH AKHBAR,
8th September, 1906.

The *swadeshi* movement.

49. The *Oudh Akhbar* (Lucknow), of 8th September, says that Shamsululma Doctor Nazir Ahmad, of Delhi, delivering a lecture at the annual meeting of the *Madrasa Tibbia,* spoke strongly in favour of the *swadeshi* movement, and said that the movement if kept alive will no doubt lead to very beneficial results. He regretted that the products of India are being exported to foreign countries, and, that foreigners are sucking the life-blood of Indian wealth like so many leaches. He concluded that even the Government and its officials cannot be so blind as to discourage the movement and to drain the resources of the country so as to render it quite useless. He remarked that a milch cow is fed better even by ignorant villagers than other cattle.

One Farogh has contributed some verses to the paper on the subject noting the progress of the movement in Lucknow and elsewhere with gratification.

RAHBAR,
28th August, 1906.

The effects of the *swadeshi* movement.

50. The *Rahbar* (Moradabad) of 28th August, says that the *swadeshi* movement has produced beneficial results which are making themselves felt in various ways, as evidenced by a comparison of the imports for the two preceding quarters. Salt worth thirty lakhs has been imported from other countries: but if laws prohibiting the manufacture of salt in Bharatpur could be repealed, the need for such import would cease to exist. Our Government has done this to benefit Englishmen. The English correspondent of the *Pioneer* writes that there is a decrease in the import of all articles from Great Britain every month, and the total decrease during the quarter amounts to forty-nine lakhs and a half. The value of liquor imported during the quarter is six lakhs less than that in the preceding quarter. The improvements effected during the first year of the *swadeshi* movement are satisfactory. There are yet a large number of matters to which attention has not been directed so far. It is to be hoped that perseverance will bring about still better results during the next quarter.

RAHBAR,
28th August, 1906.

An appeal on behalf of the *swadeshi* movement.

51. The *Rahbar* (Moradabad), of 28th August, says that Babu Surendra Nath Banerji has addressed a letter to Pandit Rambhaj Datt asking him what progress the *swadeshi* movement is making in the Punjab, and telling the Pandit that it is his duty and that of his countrymen to give it every encouragement in their power. The editor remarks that the Punjab will prove that they are already prepared for the action

proposed to them, and expresses his regret at the slackness of the inhabitants of the United Provinces. The paragraph closes with an exhortation to them to give practical support to the *swadeshi* movement by using articles ~~of~~ Indian manufacture.

DILSHAD,
30th August, 1906.

The *swadeshi* movement.

52. The *Dilshad* (Meerut), of 30th August, says that Babu Baij Nath, a Professor of the Meerut college, was presented with an address on 21st August last. Mr. David, Assistant Sessions Judge, presided over the meeting. The Principal of the college in the course of his speech adverted to the *swadeshi* movement and pointed out that the idea was a very happy one and was calculated to lead to many beneficial results. He exhorted his pupils to take an interest in matters affecting their country, and to respect her interests just the same as they respect their teachers. The editor remarks that though Europeans brought up in the same school as Lord Curzon and Sir Bampfylde Fuller, feel it their duty to crush *swadeshi* feeling, yet there are others who give the movement all the support they can.

RAHBAR
28th August, 1906.

The *swadeshi* movement.

53. The *Rahbar* (Moradabad), of 28th August, says that the inhabitants of the United Provinces do not sufficiently interest themselves in the *swadeshi* movement. They lack patriotism and magnanimity. The editor points out that the movement has nothing to do with politics, that the door of high education and superior service has been closed against Indians, and that they should be able therefore to appreciate the *swadeshi* movement properly. He says that the Muhammadans can gain nothing by keeping aloof from the movement, and if they persist in doing so, Hindus will refuse to use things made by Muhammadans. The movement is Indian, it is not the work of an individual or of any particular section of the community.

QULQUL,
30th August, 1906.

The *swadeshi* movement.

54. The *Qulqul* (Bijnor) of 30th August, says that practical results obtained have sufficed to contradict the Anglo-Indian newspapers that tried to make out that the movement was only ephemeral, and the work of certain agitators who were dissatisfied at the partition of Bengal. The editor deplores the attitude of the Muhammadans of these provinces in holding themselves aloof from the movement and thinking that their future prospects will be blasted if they join it. He points out that the prosperity of the Muhammadans of Bombay and Madras is due to commercial enterprise, and that they are endeavouring to improve the commercial resources of India, and are giving every encouragement to indigenous products.

RAFIQ PUNCH,
28th August, 1906.

Rafiq Punch (Moradabad), of 28th August, likewise gives details of the meeting for the boycott of foreign sugar in Sambhal.

KANAUJ PUNCH,
1st September, 1906

The *swadeshi* movement.

55. *Kanauj Punch* of 1st September says that the *swadeshi* movement is taking a firm root in the hearts of the Indian public. Shops selling articles of *swadeshi* manufacture have been opened, and *swadeshi* manufactories have been established in various large cities in India. The partition of Bengal has so excited the Bengalis that they have advocated the cause of the movement very strenuously, and it is to be hoped that the movement will take a firm root in the country.

OUDH AKHBAR,
5th September, 1906.

Babu Surendra Nath Banarji and *swadeshism.*

56. The *Oudh Akhbar* (Lucknow) of 5th September says that Babu Surendra Nath Banerji and his partisans are assuming an attitude which necessitates that Government should be on its guard. Referring to the *Bengali* it states that Surendra Nath Banerji was anointed and a crown was placed on his head declaring him king of both Bengals. Babu Surendra Nath's personal vanity must no doubt have been extremely gratified. He protested strongly on this occasion against the use of foreign articles and invoked religious aid to support the boycott. His argument against piece goods of British manufacture was that they are sized with the fat of cows and swine, which is revolting to the feelings of both Hindus and Muhammadans. He made some very pertinent remarks on the prevailing famine.

INDIAN PUNCH,
3rd September, 1906.

The *swadeshi* movement.

57. The *Indian Punch* (Budaun) of 3rd September, contains a short poem addressed to the Indian public, chiding them gently for their lack of interest in the *swadeshi* movement, and depicting the attitude generally adopted by the Indians when they come across articles of Indian manufacture. The *Punch* says that the number of true supporters of the movement is limited, that a large section of the Indian

community is very forward in finding fault with and holding up to ridicule indigenous products for their coarseness or some other defect. They very often question the truthfulness of *swadeshi* shopkeepers, and occasionally hold out threats of exposing them through the press, thus everything is done to discourage the movement, while articles of foreign manufacture are receiving every support.

INDIAN PEOPLE,
2nd September, 1906.

The *swadeshi* movement.

58. The *Indian People* (Allahabad), of 2nd September, says :—The industrial side may be the most important feature of the *swadeshi* movement, but it has a much profounder significance. It has broken down the barrier between the educated and uneducated classes. The first meetings in Calcutta were themselves remarkable, irrespective of the enthusiasm of the audience. Marwaris, traders, labourers, and even coolies filled the open spaces round the speakers, who invariably spoke in the homeliest vernacular language. What began in Calcutta spread to the mofussil, and *swadeshi* work is chiefly carried on among the illiterate and ignorant people. Surendra Nath Banerji is no longer the idol of the educated classes and schoolboys, but of all classes of people. When a European was being savagely assaulted in Calcutta, Babu Surendra Nath rushed alone to the rescue. The mob did not even know him by sight but the magic of his name was enough. The crowd fell back at once, obedient to the magic influence of the name of "the anointed and crowned king of two Bengals." That is the highest work the *swadeshi* movement is rendering to the national cause. Our leaders are becoming the real leaders of the people. They are quite as much at home among the educated as among the uneducated classes. Let the gospel of *swadeshism* be carried from village to village, from peasant to peasant, from one class of people to another and the calumny about the Congress and other movements representing nobody will soon be a thing of the past.

ALIGARH INSTITUTE GAZETTE,
5th September, 1906.

The *swadeshi* movement.

59. The *Aligarh Institute Gazette* of 5th September says that the zeal for *swadeshi* articles is being carried to extremes, and the Bengali leaders, who have infused false notions of patriotism in the minds of Bengali students, are responsible for their indiscretions. The editor cites as an instance the assault made by about fifty Bengali students on a marriage procession on their refusing to part with articles of foreign manufacture.

ADVOCATE,
2nd September, 1906.

The new patriotism.

60. The *Advocate* (Lucknow) of the 2nd September says that the Indian is intensely patriotic. Such is the verdict of sojourners in this land who come in contact with Indians, and of friends and professors of Indians who go to England and America. A great discovery has been made at the present moment, it is that there is enough latent power in the Indian to develop himself into self-reliant manhood. The key-note is self-help. In the field of education, in the race for commercial supremacy, as also in the administration of the country, the Indian is anxious to share the responsibilities with the Anglo-Indian, if not to supplant him. Our sense of responsibility should be fully realized and acted upon, with a stern but sympathetic hold upon our new born patriotism. In an inconceivably small time we have got a goodly band of makers and manufacturers of our every day necessaries, a large body of dealers in Indian-made things and numerous customers, one and all fired with the sentiment of India for the Indians. Some again have taken to getting the trade of India into their own hands, while others with the help of Indians equally patriotic, mean to float fleets of merchantmen to carry on at least the coast trade of India in Indian ships and under the control of Indians. The education of the nation by the nation itself is a pretty loud cry. In Bengal and in the Punjab, in Bombay and to some extent in Madras we have got national institutions that mean to carve out their own ways and work out their own ideals. The new light that has dawned on us has revealed the extent of the responsibility that rests upon us. Let us begin with dispelling our ignorance of our own country. To do so mass education is as much a necessity as greater exchange of ideas, and comparing of notes by the educated of all provinces by a system of frequent if not extensive travels. For such a purpose we require one provincial conference in each province, and district associations to take up the actual work of imparting elementary instruction to the masses, giving information to the tillers of

practical ways of improvement and teaching the artisans less costly and more labour saving systems of manufacture.

HINDUSTAN REVIEW,
for July, 1906.

Indian Economics and German Economics.

61. The *Hindustan Review* for July publishes an article by Mr. Arthur Griffith on Indian Economics and German Economics, in which the writer says that India's salvation requires a teacher like Frederic List, and that the Indian Nation to be great must be a manufacturing nation.

He advocates protection in the case of products which the Indian manufacturer cannot prepare so cheaply as his English or foreign rival.

HINDUSTAN REVIEW,
for July, 1906.

Labour Problems in India.

62. Mr. K. Perraju, some time member of the Madras Legislative Council, wrote an article in the *Hindustan Review* for July on Labour Problems in India advocating that the State should direct its efforts to industrializing and extending agriculture and manufacture in India.

TAFRIH,
7th September, 1906.

Mr. Morley's Budget speech.

63. The *Tafrih* (Lucknow), of 7th September, says that if India is a key to the greatness of Great Britain as remarked by Mr. Morley, the treatment accorded to this country is not what it should be, that the so-called savings are the result of the heavy-taxes weighing on the Indian public, and that the railways are not a boon but a bane to India, inasmuch as they facilitate the export of Indian produce to foreign countries. The editor thinks that Mr. Morley has been showing only lip sympathy for the Indians, and asks if the same *octroi* duties are levied in England on country products as here in India, and if the salaries and the expenses of Government servants and the army in the two countries are equally large.

TAFRIH,
7th September, 1906.

Government servants and politics.

64. The *Tafrih* (Lucknow), of 7th September, says that it is a matter for regret that Government is not acting on a fixed principle in dealing with Government servants dabbling in politics. If those opposing its views are punished, those supporting them should likewise be dealt with more or less in the same manner. In fact Government servants should have absolutely nothing to do with politics. Referring to a letter subscribed I.C.S. in the *Pioneer*, attacking the Bengalis and the Supreme Government in connection with the resignation of Sir Bampfylde Fuller, the editor says that Government should find out who the writer of the letter is, and give him his deserved punishment, to maintain the prestige of the rulers of the land.

TAFRIH,
7th September, 1906.

Mr. Bryan and the *Times of India*

65. The *Tafrih* (Lucknow), of 7th September, points out that the strictures of the *Times of India* are inconsistent with its encomiums on Mr. Bryan in its issue of the 28th March last.

AKHBAR NAIYAR-I-AZAM,
5th September, 1906.

Escapes from jails.

66. The *Akhbar Naiyar-i-Azam* (Moradabad), of 5th September, says that escapes from jails have been on the increase during the past few months, and invites the attention of the Inspector-General of Prisons to the matter. The editor says that a retired warder on reference attributes these escapes to the dissatisfaction of warders generally, who are treated no better than convicts, are fined and dismissed for trifling offences, and have no inducements to show better work, as the pension given is hardly enough to keep them alive, and is no more than what one can earn by begging.

AKHBAR NAIYAR-I-AZAM,
5th September, 1906.

Effect of punishments on editors and proprietors of newspapers.

67. The *Akhbar Naiyar-i-Azam* (Moradabad), of 5th September, says that sentences inflicted on the proprietors and editors of newspapers do not produce the same deterrent effect as they have on others. This class of offenders undergo the punishment, but the sentence, rather than lowering, tends to raise them in the estimation of their contemporaries, and they are looked upon as martyrs suffering in the cause of freedom. The instances of the editors of the *Bhala* and the *Jama-ul-ulum* are in point. It is desirable in the interests of Government that the limit of these martyrs be kept as low as possible. All the good that results is the temporary immunity of officials from the remarks of the party prosecuted, but this does not in any way tend to affect public opinion respecting them.

NASIM-I-AGRA,
31st August, 1906.

The Agra charitable dispensary.

68. A correspondent in the *Nasim-i-Agra*, of 31st August, says that the subsisting arrangements in the charitable dispensary involve a very tedious process, and out-door patients have to go to several persons before they can get medicines. There is besides a want of sufficient sympathy for and interest in the treatment of patients, and the dispensary seems to be dwindling into a training school for novices. The editor requests those in power to see that the institution does not deteriorate, and that the original object for which it was started be kept in view.

RAFIQ PUNCH,
28th August, 1906.

The enlistment of graduates in the Army.

69. The *Rafiq Punch* (Moradabad) of 28th August notes with satisfaction that a Muhammadan graduate from the Muhammadan Anglo-Oriental college, Aligarh, has passed successfully through the first year of his probation in the 5th Bengal cavalry stationed in Meerut; and requests Government to hold out encouragement to him so as to make service in the army sufficiently alluring. The editor expresses a hope that if this is done the Muhammadan Anglo-Oriental College will become a depôt for future recruitment, and, in case the officers in the Army accord good treatment, it will be possible in no time to raise whole regiments of stout built literate men.

INDIAN PUNCH,
4th September, 1906.

Quack physicians.

70. The *Indian Punch* (Budaun) of 4th September complains of the license with which quack physicians are allowed to applaud and sell their medicines in open market without any restrictions on the trade or any certificates as to their qualifications or genuineness of their medicines. The public are robbed by them of their money and it not seldom happens that those purchasing the medicines lose their lives in the bargain, and yet the vendors manage to elude the grasp of the police and the law.

ADVOCATE,
6th September, 1906.

What is efficiency.

71. The editor of the *Advocate* (Lucknow), in its issue of the 6th September, in an article entitled "What is efficiency," advocates admitting educated Indians to a larger share in the Government of the country. A large fund of sympathy he says, is the first requisite for an efficient administrator. And sympathy for his own people is natural to every member of that nation: it is every man's birthright. However learned an Englishman may be and however fast may be the throbbings of his heart while thinking of Indians, he cannot give us as much out of his fund of this noble quality as he can for another Englishman. He may be a more clear-headed man, better able to reason out things, keener in weighing evidence than the Indian, but towards the Indian people his heart cannot go out so well, wholly, and so disinterestedly as that of one of their own. The ideal of a nation being the only legitimate manager of its own affairs is based upon this principle. So in the matter of sympathy as a factor in administrative efficiency, the Indian—be he a Hindu, be he a Muhammadan—stands on a superior footing to the Englishman.

But we do not ask this sentiment alone to be made the sole criterion of efficiency.

* * * * * * * *

To the rulers our request is: Give up your new-fangled ideas of efficiency where cold reason holds sway and the warm heart has no place. Found the administration of the country on justice between all parties, sympathy for all noble aspirations, and help in causes for national advancement, and you at once broad base your domination on the people's will and enthrone yourselves in their hearts. Efficiency lies in this, and not in cutting down the lengths of reports, calling for one uniform system of returns, making lengthy speeches, riding rough over the wishes of the people, using language to hide your thoughts, and thus driving the people to despair and discontent.

SITARA-I-HIND,
4th September, 1906.

Grain mart of Moradabad.

72. The *Sitara-i-Hind* (Moradabad), of 4th September, says that the banias should be made to sell things during the day at least, at the rates furnished to the tahsil, and that strenuous measures should be adopted to prevent under-weighment.

DILSHAD,
30th August, 1906.

Mr. Adams, Joint Magistrate of Meerut.

73. The *Dilshad* (Meerut), of 30th August, referring to its notice in its issue of the 30th of May last regarding the violent and irascible temper of Mr. Adams, Joint Magistrate of Meerut, who had terrorised the public, remarked that his conduct and attitude in court were from time to time brought to the notice of the District Magistrate, who contented himself with telling people not to go to his court.

The editor further notes that Mr. Adams has recently gone on leave, and his conduct for a week previous to his departure was all that could be desired.

RAHBAR,
28th August, 1906.

Assaults by Europeans on Indians.

74. The *Rahbar* (Moradabad) of 28th August says that the Indians are chiefly to blame for the assaults and other ignoble treatment to which they have to submit at the hands of Europeans. These latter learn to treat others with contempt by being addressed in flattering language by their servants. The next step they take is to scold them, and then after some experience they begin to accord the same treatment to respectable Indians. If by chance some one has the courage to resent their ungentlemanly behaviour, they learn a lesson for good. If not they get spoilt, and habit with them, as with every one else, becomes second nature. The editor refers to the case of one Lala Sita Ram, *rais* of Amritsar, who while standing with his face towards the Small Cause Court, failed to notice a European coming on a bicycle and was hit by him with 'a hunter' on the face. The Lala Sahib has not appealed to law and the editor says that it is Indians of this stamp who encourage Europeans to maltreat them, and that the Lala Sahib is doing a great wrong to the country by taking the insult quietly.

ADVOCATE,
6th September, 1906.

Some reflections upon Indian society.

75. A correspondent in the *Advocate* (Lucknow), of 6th September, says in an article entitled "Some reflections upon Indian Society," that the plight of the Indians defies all attempts at reform and improvement. He does not believe that if the assessment upon the land is made lighter and more permanent the impoverishment of the people will be reduced permanently. What guarantee is there to say that the landlords will limit their demands upon the poor ryots or that the ryot will become thrifty enough not to incur heavy expenditure at marriages, &c., to keep the balance always in his favour. The *nazranas* given by tenants previous to any land being let out to them, offers by rival tenants to cultivate land on enhanced rates, the corruption of police and other things of a similar nature cannot be stopped by any amount of legislation. Any amount of increments of salaries will not bring about the desired result. Highly cultured officers of Government, both high and low and the learned men of the several professions, either themselves prey or abet the preying upon the petty purses of their poor countrymen. The moralist and the reformer alone can by their strenuous efforts bring about the desired result in this direction.

ADVOCATE,
6th September, 1906.

Cow-killing at Chunar.

76. The *Advocate* (Lucknow), of 6th September, says:—Great commotion was caused at Chunar, by a pensioner residing in the lower lines having, it is alleged, killed with his *Quackenbush* a fine milch cow and wounded another. Fearing an attempt on his own life, the pensioner went to the tahsildar and sought the protection of the court. Subsequently the dead cow was sent to Mirzapur, and a police investigation is proceeding in the matter. Much excitement prevails among the Hindu community. The cow being an object of veneration among them, the owner cannot accept compensation for the loss of the animal, as this is against custom. The *gwalahs* have combined and stopped supplying the European residents milk from 30th August.

OUDH AKHBAR
6th September, 1906.

Causes leading to the discontent of the Muhammadans of India.

77. A correspondent in the *Oudh Akhbar* (Lucknow), of 6th September, says that the Muhammadans of India are very much dissatisfied at the cold treatment given to them by Government in spite of their loyalty and faithfulness, and the Congress party is anxiously awaiting the day when old differences can be forgotten and the Muhammadans can work conjointly with them. He then refers briefly to the speeches delivered recently at the East Indian Association in London by Mr. Gokhale, Mr. Abdul Qadir and Mr. Amir Ali, and says that the concessions made to the Hindus vary in direct ratio with the pressure they bring to bear upon Government. The Muhammadans can agitate and move the entire Muhammadan world, but this is what they do not wish to do. They depend entirely on Government and will be contented with what they receive. The correspondent looks upon the Government Resolution declaring the Nagri to be the court language as extremely injurious to Muhammadan interests, and thinks that such a resolution would not have been passed if Sir Saiyad were alive. The Hindus and Muhammadans form the two chief communities under British Rule in India, and it is inconsistent with equity and good conscience to show favour to the one, and to frown at the other when both

claim to be the faithful subjects of Government. The Hindus were ready to unite with Muhammadans, but it is to be regretted that the latter set themselves up as loyal subjects and well-wishers of Government and have separated themselves from the Hindus.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

QULQUL,
27th August, 1906.

Anticipated strike on the Bengal and North-Western Railway.

78. The *Qulqul* (Bijnor), of 27th August, says that a strike is anticipated on the Bengal and North-Western Railway. The chief grievances are low salaries, the severity of the leave rules, hard work, insufficient accommodation and ill-ventilated houses, the issue of third class passes to clerks, and infliction of departmental punishments without a hearing.

RAHBAR,
28th August, 1906.

Assaults on native females travelling by rail.

79. The *Rahbar* (Moradabad) of the 28th August, says that the assaults by the railway employés (particularly Eurasians and Europeans) on Indian females travelling by rail are constantly on the increase, and attributes this increase to the partiality shown to them by our judges and magistrates owing to racial predilections. Indian women may perhaps have to cease to travel by rail, but if this is impracticable Indians will have to take the law into their own hands. The editor makes a reference to the Kharagpur case, which is of recent occurrence, in which a girl fourteen years old was raped and robbed of her ornaments.

ROHILKHAND GAZETTE,
1st September, 1906.

Outrages on females travelling by rail.

80. The *Rohilkhand Gazette* (Bareilly) of 1st September, says with reference to the outrages committed on a female passenger at Kharagpur and on another at Soron that the investigation of such cases should be conducted with particular care and interest, and that exemplary sentences should be meted out to the offenders.

CITIZEN,
3rd September, 1906.

Case of outraging the modesty of a female passenger at Kharagpur.

81. The *Citizen* (Allahabad) of 3rd September, says that another case of outraging the modesty of a female passenger is reported from Kharagpur. This is the third case in a quick succession. The facts run thus: Nurjahan Begam, an up-country girl of fourteen, came down from Lucknow on a visit to her relatives at Siri. After some days when she was going back some vicious characters played a mischievous trick and managed to purchase for the girl a ticket for Kharagpur. They disappeared, the girl reached Kharagpur but finding the route, roadside and station quite different from what she saw before, her suspicion was roused. She got down at Kharagpur and was waiting in the platform verandah having made up her mind to catch the next Down-train, when a railway jamadar in uniform approached and asked her to leave the platform and to go to the travellers' shed. She hesitated but, on the man's continually persisting she at last accompanied him. She was waylaid, taken to a solitary place at the back of a house and was most ruthlessly disgraced. She tried to raise alarm but he silenced her by gagging her mouth and threatening to kill her on the spot. The ruffian did not rest content with disgracing her. He robbed her of her money and valuables and escaped, leaving the girl lying in a precarious condition. The police are enquiring into the matter. Judging from the circumstances it seems quite apparent that the man who cheated her at Siri was following her all along in order to assault her. He took her to Kharagpur and, personating himself as a railway servant, he dishonoured her.

UNION GAZETTE,
28th August, 1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

82. The *Union Gazette* (Bareilly), of 28th August, after quoting an article from the *Jásús* says that Madan Mohan, the contractor, is a professional banker and knows nothing of the business of a confectioner or a fruit-seller; that besides doing his own professional dealings as a money-lender, he owns a number of ferries, and cannot devote sufficient time and attention to catering arrangements and that the Railway employés, both high and low, are more or less indebted to him, and hence have to connive at his shortcomings. The Government can well imagine that a man circumstanced as Madan Mohan is, with such multifarious pursuits and occupations,

cannot possibly save time to go about and exercise effective supervision over the catering arrangements. It is therefore extremely desirable that the contract should be given to some one who can spare time to attend to the work and has a better knowledge of the business.

UNION GAZETTE, 28th August, 1906.

Derailment of trains.

83. The *Union Gazette* (Bareilly), of 28th August, referring to the derailment of the Dehra Dun mail near Doiwala on 20th August, and of a passenger train between Lucknow and Hardwar a short while ago, points out the immense loss to life and property, and suggests to Government to call on the Railway Board to take measures calculated to stop the frequent occurrence of such accidents.

HINDOSTAN, 2nd September, 1906.

Accidents on the North-Western Railway.

84. The *Hindosthan* (Hindi edition, *Kalakankar*) of 2nd September says, that a corpse run over by a train was found on 16th August last between Sarna and Jakulari stations on the North-Western Railway line, and remarks that the line is becoming unpopular owing to accidents of this sort.

RAHBAR, 28th August, 1906.

The reduction of expenditure on the Oudh and Rohilkhand Railway.

85. The *Rahbar* (Moradabad) of 28th August, says that Mr. Jacobson is said to be proceeding on a year's leave from 4th October next, and the Manager also is said to be about to avail himself of leave preparatory to retirement. Mr. Pope then will be the probable successor as manager, and will have to upset the present reductions that have already begun to produce baneful results. The Oudh and Rohilkhand Railway has during the last two months sustained a loss of three lakhs and a half, besides which work is in a state of utter confusion.

RAHBAR, 28th August, 1906.

Inconveniences of travelling on the Oudh and Rohilkhand Railway.

86. The editor *Rahbar* (Moradabad), of 28th August, says (in continuation of his experiences noted at paragraph 80 of Selections No. 35) that while travelling *viâ* Lucknow on 21st August last he arrived there at 4 A. M., and found that the number of coolies present was very small, and that not one of them was prepared to accept anything less than four annas to take his things to the ekka stand outside. He remarks that such a state of things is calculated to cause much inconvenience to persons travelling with their families, and invites the attention of the Railway Board and the Government to the matter.

NAJMI BAZIGH, 24th August, 1906.

Toll on the Ramganga Bridge in Moradabad.

87. The *Najmi Bazigh* (Moradabad), of 24th August, says that a toll of three pies only used to be levied both ways from persons going across the Ramganga bridge for mere amusement, but people have now to pay three pies each way. The editor suggests that the old practice should be adhered to, and wonders whether the innovation has been introduced by the contractor or by his men without his sanction.

NAYAR-I-AZAM, 5th September, 1906.

The Hedjaz Railway.

88. The *Nayar-i-Azam* (Moradabad), of 5th September, notes that the editors of the *Akhbari Watan* (Lahore), and *Vakil* (Amritsar) have collected and sent subscriptions amounting to Rs. 31,000, and Rs. 19,000, respectively, to aid the construction of the Hedjaz Railway. The editor exhorts the Muhammadans of these provinces to endeavour to raise similar subscriptions for this laudable purpose, which will lead to their material and spiritual happiness.

EXPRESS, 30th August, 1906.

Floods on the Kotarnian Ghat Branch Railway.

89. The *Express* (Lucknow), of 30th August, says :—Information reaches us that the recent floods have caused a great disaster on the Kotarnian Ghat Branch Railway. The whole line has been swept away and every log between Kotarnian Ghat and Nanpara has been borne off. At Rai Bojha the bodies of buffaloes, cows, goats, men, women and children were swept away into the flood, and no one could help them. A correspondent states that the loss of life has been awful. An official intimation states that the Bengal and North-Western Railway have stopped the booking of traffic until further notice to stations between Nanpara and Kotarnian Ghat owing to floods.

VII.—POST OFFICE.

NAIYAR-I-AZAM, 5th September, 1906.

Loss of newspapers in transit.

90. The *Naiyar-i-Azam* (Moradabad), of 5th September, says that on complaints about the loss of newspapers in transit being made the postal authorities send certain categorical questions extending over two or three pages to the proprietors calling for

information, and thus cause an additional waste of time. The editor suggests that the papers are mostly given away by the Mail Service clerks and postal peons to their friends, that proprietors should take steps to send out occasionally their men with the mail train and instruct them to watch the clerks closely, particularly at stations whence the largest number of complaints are received. This will enable them to bring justice home to some of the culprits, and when once a few persons are convicted, the rest will give up the practice.

VIII.—Native Societies and Religious and Social Matters.

SAHIFA,
5th September, 1906.

A Muhammadan Association in Delhi.

91. A correspondent of the *Sahifa* (Bijnor), of 5th September, says that an association styled the "Hidayat-ul-Islam" has been started in Delhi with a view to instruct Muhammadans residing in villages who have adopted the customs of Hindus. The association has recently published a notification quoting verses from the Koran to dissuade Muhammadans from listening to the lectures delivered by the roadside by Christians and Arya missionaries. This notice is said to have a marvellous effect in inducing Muhammadans to leave the lectures as soon as it is handed over to them.

UNION GAZETTE,
28th August, 1906.

Maulvi Hidayat Rasul at Bareilly.

92. The *Union Gazette* (Bareilly), of 28th August, says that a lecture was delivered by Maulvi Hidyat Rasul on the evening of Friday the 24th August last at Bibi-ji-ki Masjid in Bareilly. He had recourse to vituperative language aimed at his opponents and those of Maulvi Ahmad Raza. The best way of explaining matters in connection with the Mecca incident would have been by contradicting the objectionable statements through the press. Maulvi Hidayat Rasul has been sentenced to undergo imprisonment on previous occasions solely on account of his abusive language, and had to leave Bareilly last year for similar reasons. The editor concludes with a warning to Muhammadans in general exhorting them to be careful of mischievous *mullahs* like Hidayat Rasul, who is expected to return after a short absence in Calcutta, to pursue his old course of vituperation and mischief-mongering at Bareilly.

IX.—Miscellaneous.

Nil.

Allahabad :
The 10*th September*, 1906.

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SELECTIONS

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I.—POLITICS.

(a).—Foreign.

Nil.

(b).—Home.

Political weakness in the United Provinces.

AWAZA-I-KHALQ,
1st September,
1906.

1. THE *Awáza-i-Khalq* (Benares), of 1st September, while supporting the views of the *Advocate* (*vide* Selections No. 34, para. 6. and Selections No. 36, para. 6) regarding the formation of a political institution for the United Provinces, regrets to notice an utter absence of political leaders who would work quite disinterestedly for the good of the country. The editor thinks that much cannot be expected even from the independent profession of the bar, and from retired Government officers, and suggests the need of selecting a number of political leaders who will be willing to make every sacrifice for the good of their country; and who should begin the work by training public thought for future political regeneration.

The Indian National Congress and the Muhammadans.

ZUL QARNAIN,
7th September,
1906.

2. The *Zul Qarnain* (Budaun) of 7th September, says that ever since the departure of Sir Bampfylde Fuller, Muhammadans are beginning to reflect on their situation, they have realized the need for political agitation, and that some of them have expressed a readiness to join the Congress, but this movement is not at all calculated to improve their prospects. The Congress, split as it is into innumerable sects professing various religions, cannot be said to be a national institution representing Indian interests. The Indian National Congress is revolutionary in its views, and is calculated to aim at the subversion of the present system of Government. The editor thinks that the representative form of Government is not at all calculated to suit India at its present stage of progress, and suggests a strict adherence to the views of Sir Saiyad Ahmad Khan on the subject. He suggests also the resuscitation of the political association started some time back by Nawab Mushtaq Husain Wiqar-ul-Mulk.

The present situation of the Muhammadans of India.

SHAHNA-I-HIND,
8th September,
1906.

3. The *Shahna-i-Hind* (Meerut), of 8th September, deprecates the inaction of the Muhammadans and says that the present times teach men to be independent and to help themselves, that Government can have no respect for a people who cannot help themselves, and can very well understand that the Muhammadan inertness is the outcome of a desire to injure their Hindu brethren who are agitating at present. The editor thinks that the Muhammadans are acting against the dictates of their conscience in charging Hindus with fomenting sedition. Government can fully gauge the feelings of the Bengalis, for it would exterminate the entire community if it looked upon them as rebellious. Mr. Morley's speech gives clear indication of what Government thinks of the Congress and the Bengalis, who have one political creed, and have by their firmness of character succeeded in compelling Sir Bampfylde Fuller to resign his office as Lieutenant-Governor.

Causes leading to the discontent of the Muhammadans of India.

OUDH AKHBAR,
10th September,
1906.

4. A correspondent in the *Oudh Akhbár* (Lucknow), of 10th September, says, in continuation with his views on the subject published in its issue of 6th instant (*vide* paragraph 77, Selections No. 36 of 1906), that the present generation of Muhammadans who have received the light of modern civilization are dissatisfied with their lot as they occupy the same position as the Hindus did twenty years back when they started the Congress movement, which has made considerable progress during the last twenty years and has won the sympathy and support of the Indian public, as well as of a certain section of leaders of public thought in England. Its success is proved adequately by the fact that certain leaders of the Congress movement have been knighted and honoured with other titles, besides being freely appointed as Judges of the High Courts, and being made members of the Councils of Government. The Muhammadans notice with regret and surprise that they have been excluded from the honours conferred in commemoration of the visit of His Royal Highness the Prince of Wales to India; and think that had they served Heaven as they have served the British Government they would not have been so neglected, and thereby subjected to disgrace and ignominy. They

regret very much that their faithfulness to and dependence on Government has led to their being left far behind in the race for advancement; and there is no one to sympathize with their misfortunes except their brethren in the Congress. They ask Government how it is that they are neglected in every way and are excluded from lucrative and responsible posts as well as from titles of distinction, invite its attention to their deplorable lot and seek redress of their grievances. The correspondent concludes with the remark that the Muhammadan leaders of public thought and opinion, who are entirely loyal to the British Government, altogther sympathize with their co-religionists and recognise that their claims have been totally ignored.

AL BASHIR,
11th September,
1906.

The Muhammadans in India and Mr. Morley's Budget speech.

5. *Al Bashir* (Etáwah), of 11th September, says that Mr. Morley's speech has caused much uneasiness in Muhammadan circles. The Muhammadans have neither money, nor the training to be able to make a proper representation to the Secretary of State, but they have lives in their bodies, energy in their lives, and bodily strength to support their zeal. All these must be guided by their religious fervour. Their honour, their religion, and their freedom are in danger, and they will rather die than endanger them. The editor views suggestion for representation with strong disfavour, and pronounces Mr. Morley's policy as ruinous to the interests of India, and as calculated to promote Hindu interests to the detriment of Muhammadans. He then exhorts the Muhammadans to make a loyal and constitutional representation of their grievances to Government, and to start a political association of their own.

ANAND,
4th September,
1906.

Expansion of the Legislative Council.

6. The *Ánand* (Lucknow), of 4th September, says that the expansion of the Legislative Councils is not calculated to lead to practical good, until the number of Indian and European members is made equal, nor can the privilege accorded to Indian members to debate for three days on the budget question be in any way useful unless Government is prepared to give due consideration to what they say. The election of members is based on British principles, while their rights and privileges are restricted to making requests and proposals to Government; though the chief duty of the representatives of the people is to oppose the views of Government where they clash with public interests. The Opposition in England is a responsible body that can defeat the measures of Government, and is therefore a formidable force while opposition in India is bound to result in defeat which must cause the public discontent and indignation. The present breach between the rulers and the ruled is the outcome of this opposition, and it is desirable to secure against these evils in the course of debates on public matters, by attaching due weight to the opinions and wishes of the representatives of the public.

ARYA MITRA,
8th September,
1906.

The Council of the Secretary of State for India.

7. The *Árya Mitra* (Agra), of the 8th September, says that either Pandit Shyam Krishna or Mr. Romesh Chander Dutt will be the proper person to fill the vacancy in the Council of the Secretary of State for India, as they have real sympathy for India, and have a thorough knowledge of Indian problems.

ROHILKHAND GAZETTE,
8th September,
1906.

Self-government in India.

8. The *Rohilkhand Gazette* (Bareilly), of 8th September, referring to the opinion of Mr. Ross about plague says that considering that Europeans do not suffer from plague, one cannot but think that the deaths of Indians are due to some extraneous causes and not to the plague itself. The report of the Plague Commission attributes 35 per cent. of the deaths to other causes. The editor points out that famine is only another form of the plague, and this likewise cannot affect Europeans; that self-interest is the guiding principle of British administration, and that countries hitherto have only risen through self-government. He advocates therefore the imperative need for giving the Indian public a larger share in the administration of the country.

AWAZA-I-KHALQ,
8th September,
1906.

Self-government in India.

9. The *Awáza-i-Khalq* (Benares), of 8th September, while speaking of the progress that European nations are making, says that they are very jealous of the advancement of others, and that though England excels every other nation in its love for freedom, yet its

influence has never produced beneficial results in any of its colonies. The editor quotes the opinion of Mr. Hart Kennedy, who says that England wishes that every country should be free and should govern itself, even if lives have to be risked in the attainment of this object. The editor then points out that the Muhammadans have by their faithfulness to Government given ample proofs of their fitness to govern India, besides they have certain latent qualities in them which will enable them to rule a vast country like India much better than any other community.

NAIYAR-I-AZAM,
12th September,
1906.

The Indian Cadet Association.

10. The *Naiyar-i-Azam* (Moradabad), of 12th September, says that the Indian Cadet Association which has been referred to by Mr. Morley in his Budget speech can do no practical good to the country; as the Political Agents invariably exercise a very bad influence on Indian chiefs, and will never allow them to speak out their minds freely, even if they had the ability to do so.

OUDH AKHBAR,
14th September,
1906.

The vagaries of the Anglo-Indian Press and Golden Bengal.

11. A correspondent in the *Oudh Akhbar* (Lucknow), of 14th September, condemns the vagaries of the *Pioneer* and the *Englishman* and says that their encomiums on Sir Bampylde Fuller and expression of sympathy with Muhammadans have been looked upon with disfavour by the *Civil and Military Gazette* and the *Madras Mail* owing to their tendency to widen the gulf between Hindus and Muhammadans. Their attitude is calculated to produce a very unwholesome effect on the ignorant masses of India, which they do not seem to realize. The strikes are attributed by them altogether to the agitators of the *swadeshi* movement, and to the Bengalis who have become discontented over the partition of Bengal, and they seem to ignore all that the Bengali Press says on the subject.

The allegations in telegrams regarding the intrigues in Bengal are quite unfounded; the allegation regarding the coronation of Babu Surendra Nath has been proved to be false, and such vagaries cannot but lead foreign Powers to laugh at the expense of the British Government. The Anglo-Indian Press has made a mountain of a mole-hill, when speaking of the likelihood of Mr. Tilak being the president-elect for the next congress, and has given undue prominence to Babu Bepin Chander Pal, who was practically unknown to the general public of India. Considering that the British Government could hold its own during the mutiny when the country had not been disarmed, and that the Indian public and Rajas and Mahárájas prefer to place themselves under the benign rule of the British Government, the suggestions of the Anglo-Indian Press regarding an impending mutiny cannot but be viewed as the ravings of a maniac, the utterances of a drunkard. Referring the reproduction of a seditious circular letter from Chinsurah in the *Englishman*, the correspondent reminds the public of alarm spread by the Anglo-Indian Press a few years back expressing their worst apprehensions regarding the daubing of trees, which ultimately was found to have no political significance. He hopes that truth will come out eventually, and prove the utter falsity of the circular letter, which as reproduced speaks for itself, and bears internal evidence which conclusively shows that it is not the outcome of the brain of a Bengali. Considering that the *Englishman* has come to know of the existence of the secret society, and been able to get hold of a copy of the circular, it remains now for the editor to throw further light on the subject, otherwise we must conclude that he has allowed his imagination to run riot, and the whole affair is nothing but the creation of his fanciful brain. Such publications are calculated to injure the feelings of the Indians, and it is desirable to place some restriction on the excessive liberty given to the Anglo-Indian Press.

The *Tafrih* (Lucknow), of 14th September, referring to the translation of the circular in the columns of the *Pioneer*, says that it was at once concluded that the circular was the outcome of the brain of a maniac. It has since been proved beyond all doubt that it was not circulated in Bengal, as asserted by the *Pioneer*, and the editor maintains that it is the work of some spiteful person, who got it published, and sent a few copies to the Anglo-Indian papers to decry the Bengalis. The editor suspects that this might be the work of some Anglo-Indian paper. The *Englishman* not liking the idea of being outdone by the *Pioneer* has traced the existence of the secret society to Chinsurah. The editor thinks that the Anglo-Indian papers indulge in these vagaries as they are allowed a greater latitude than Indian newspapers and expresses its surprise at the indifference of Government to their tone and attitude in spreading discord and discontentment.

Al Bashir (Etawah), of 18th September, condemns the Golden Bengal if such an association actually exists, and hopes that the Muhammadans will not be dragged into the case.

II.—AFGHANISTAN AND TRANS-FRONTIER.

ZUL QARNAIN,
7th September,
1906.

The visit of the Amir of Kabul to India.

12. The *Zul Qarnain* (Budaun), of 7th September, says that the Amir's visit to India will be an altogether friendly meeting, and will have no political significance.

III.—NATIVE STATES.

JASUS,
28th August, 1906.

Jaora.

13. The *Jásus* (Agra), of 28th August, received on 11th September, complains of the maladministration in Jaora, and says that the police and the Tahsildar of Mallagarh are robbing the state of half the revenue.

JASUS,
7th September,
1906.

Rampur.

14. The *Jásus* (Agra), of 7th September, expresses its disapprobation of the conduct of His Highness the Nawab of Rampur, who is spending large sums of money in arranging for a fair at a critical time like the present, when he should pay particular attention to the administration of the State. The editor says also that the news writers in the state have of late been extorting money from officials by threatening to report them for corruption.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

RAHBAR,
7th September,
1906.

Murder by a constable in Bareilly.

15. A correspondent from Bareilly writes in the *Rahbar* (Moradabad), of 7th September, that a constable of the Garhi Police station in the Bareilly district has murdered a boy aged 15 years for the sake of his ornaments valued at Rs. 69. The constable makes a confession, but says that having lost all that he had while gambling with the boy, he asked the boy to return his money, and murdered him on his refusal to do so. The editor remarks that a constable charged with theft in Moradabad has been let go only recently with the light sentence of thirty stripes, and considers that the conduct of the protectors of life and property (the police) is extremely unsatisfactory.

RAHBAR,
7th September,
1906.

Prosecution of the Sub-Inspector of Seohara (Bijnor).

16. The *Rahbar* (Moradabad), of 7th September, says that the Sub-Inspector of Seohara who is in trouble over a case under section 342, Indian Penal Code, and is now going about from door to door to win over the witnesses against him in the case since transferred to Moradabad, succeeded for some time in impressing the District Magistrate with the idea that Munshi Balmakund, the Sub-divisional officer bore him a personal grudge and let off his cases in consequence. The Seohara public is very much dissatisfied with him, but the district authorities have so far paid no heed to the matter.

AWAZA-I-KHALQ,
8th September,
1906.

The evil effects of the Dupernex scheme.

17. The *Áwáza-i-Khalq* (Benares) of 8th September, says that the reduction of officials in courts has led to many evil results, amongst them the irregular practices of the officials employed. The Government and the High Court can very well understand what the officials will do when they have to go over hundreds of miles in a month's time without getting any allowance. The editor hopes that the Parliament and the Secretary of State will see reason to interfere with the innovations brought about by the Dupernex scheme, and invites their attention to the many unlawful practices permitted by the High Court and the Government of the United Provinces, though they are against English principles of administration.

INDIAN PEOPLE
9th September,
1906.

The duty of Judges and Magistrates in cases where the conduct of police is suspicious.

18. The *Indian People* (Allahabad), of 9th September, while commenting on the judgment of Mr. Lyle, Sessions Judge, *in re* Moti Lal *versus* Mohan Lal and Bhana Mal, jewellers of Agra, section 406, Indian Penal Code, says that in a case like this where there is a strong suspicion against the searching party

which consisted of the sub-inspector and his subordinates and the complainant and his witnesses, some one ought to be held responsible for the wrong done to the accused. A mistake so grave should not be ignored by merely being called technical. . . . .

The sub-inspector (Sri Ram) said that he had been living for the last few weeks in the disputed house and that he occupied it after this case was instituted. But to his great annoyance his own search witnesses said that he had been living there for the last five or six months, and supported the defence in this respect.

The editor says that considering all these things we are of opinion that the Sessions Judge ought to have taken a serious view of the matter. The circumstances of the case, the meagre evidence produced to support the theory, and the spirit in which it was conducted, all go to prove that the case was a got up one, and that there was *malâ-fides* on the part of the complainant and the sub-inspector. Let judges and magistrates bear in mind that, for the sake of justice, they should deal with such cases rather severely, and not excuse the police inspector and constables by calling such deeds technical mistakes. They have sufficient power in their hands to harass the people, and an encouragement like this, which we believe is quite unintentional, may make them more oppressive towards the people.

However, the public is very much satisfied with the judgment of acquittal of the two accused.

CITIZEN,
10th September,
1906.

Complaints of non-payment against the Tahsildar of Jhansi.

19. A corespondent in the *Citizen* (Allahabad), of 10th September, says :—In December last the tahsildar of Jhansi sent an order to me to supply 100 maunds of grass at Baruasagar. I complied with the order and actually hold receipts for the quantity of grass delivered. The market value of grass at the time was Re. 1-4-0 per maund. After waiting a considerable time for payment, I sent a notice to the tahsildar, which he refused to accept. He, however, wrote asking me if I wanted cash payment, or whether I would prefer to have the money credited to my land revenue account. In reply I signified my consent to the latter arrangement. The money was, however, not credited to my land revenue account, as I now find. For recently, the tahsildar issued an attachment against my land for the non-payment of revenue. I forthwith paid Rs. 120, the amount due from me, and petitioned the Collector, detailing all the circumstances of the grass transaction in my petition. A few days after the submission of the petition I received an intimation from the tahsildar to call and receive payment of the value of the grass. Accordingly I went to the tahsil when the naib-tahsildar offered me only Rs. 78 in full settlement. I told him that the tahsildar had realized the full market value of the 100 maunds of grass from the Military authorities at Re. 1-4-0 per maund, and I will only accept my just due. Meanwhile I have not been paid a single pie up to this time. Only recently the Commissioner of Allahabad paid a visit to Jhansi. The tahsildar sent for 20 maunds of firewood, 5 maunds of grass, and 3 maunds of coal, to be supplied to the Commissioner's camp, from Musammat Radhabai of Mastra. Two tahsil peons, Ghasita and Rafiq, called for the goods, and the lady's agent asked for a receipt for things supplied which the peons refused, alleging that the giving of receipt was against orders. The peons told the agent to go to the tahsildar.

(*b*).—*Police.*

RIYAZ-I-FAIZ,
4th September,
1906.

Thieves and dakaits in the garb of mendicants.

20. The *Riyáz-i-Faiz* (Pilibhit), of the 4th September, says that thieves and dakaits very often assume the garb of mendicants, go about talking like God-fearing devotees, and disappear after committing theft or other cognate offence as soon as they get an opportunity. The editor suggests that Government should insist on the fakirs travelling with a passport duly signed by the head of their *akhara* or *gurdwara* and countersigned by the district officer or the Superintendent of Police of the district to which they belong. The police should be instructed to keep a close eye on persons going about dressed as mendicants.

NAIYAR-I-AZAM,
12th September,
1906.

The Annual Police Administration report for the United Provinces.

21. The *Naiyar-i-Azam* (Moradabad), of the 12th September, expresses its dissent from the remarks of the Inspector-General of Police about the public satisfaction, and suggests that the increase of crime as admitted by the Inspector-General was the result of police inefficiency. The editor says that persons who committed thefts owing to

the prevalence of famine should have been let off without having their cases tried out, as they were actually forced to commit the offence. Now that a conviction has been obtained it will remain evidence against them, and if they are brought up a second time the trying magistrate will never take into consideration the extenuating circumstance of necessity arising from famine. As regards the rise of crime owing to the prevalence of plague, the editor thinks that here again it was the result of police inefficiency as it was their duty to protect property in the absence of its owners.

(c).—*Finance and Taxation.*

RIYAZ-I-FAIZ,
4th September,
1906.

Counterfeiting King's Coin.

22. The *Riyáz-i-Faiz* (Pilibhit), of 4th September, says that the offence of counterfeiting King's Coin has been on the increase ever since there has been a considerable fall in the value of silver, and that any successful repression of the crime will not be possible so long as there is any appreciable difference between the value of silver and the rupee. The offenders belong chiefly to the goldsmith and blacksmith communities.

KANAUJ PUNCH,
8th September,
1906.

The reduction of salt tax.

23. The *Kanauj Punch*, of 8th September, expresses its satisfaction at the proposed reduction of the salt tax, though the editor would suggest its complete remission.

INDIAN PEOPLE,
9th September,
1906.

Mr. W. T. Stead on Mr. Morley's Budget speech.

24. The *Indian People* (Allahabad), of 9th September, says that Mr. W. T. Stead while commenting on Mr. Morley's first Budget speech in the *Review of Reviews* considers it deplorable that Mr. Morley should have "disappointed the fond expectations of the Bengalis."

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"The one thing necessary to be done is to increase the influence and authority of the Indian vernacular press. Parliamentary Government is at present out of the question. But the native press might be developed so as to be a fairly efficient temporary substitute."

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The editor says :—"There is great wisdom in Mr. Stead's suggestion. The power of the press is of slow growth, but it has grown even in India. The *swadeshi* movement and the boycott have been greatly advanced by the press. It is the usual practice to ignore the press in this country, but its power is acknowledged when even the most obscure vernacular paper is prosecuted by the Government for sedition. It stands to reason that anything which has a power for evil has also some power for good. The vernacular press chiefly has an immense future before it, if it happens to be in proper hands, and may materially help the growth of a strong public opinion in the country.

The *Advocate* (Lucknow), of 9th September, says in connection with this subject that "much surely depends on the development of the vernacular press, we mean the respectable section of the press. But the press itself has not only to contend against several odds in the country, but it has to meet an organised crusade against it by the Anglo Indian Press."

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Readers of Anglo-Indian papers are led to believe that the principal vocation of the vernacular press is abuse of the Government and its officers, and to rouse the hatred of the masses against the established Government of the country.

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What are the *Pioneer* and the *Englishman* doing of late ? They have been setting Hindus and Muhammadans by their ears, inventing stories of want of sympathy between the two communities and exciting the Anglo-Indians' anger against the Hindus.

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May not the leaders of the Indian public opinion appeal to the Government of India against the present evil spirit of the Anglo-Indian Press which is more likely to increase the gulf between Indians and their rulers on the one hand, and Hindus and Muhammadans on the other, than any amount of writings in the vernacular press ?

The article has been reproduced from the *Advocate* in the *Hindustáni* (Lucknow) of 12th September.

(*d*).—*Municipal and Cantonment Affairs.*

Octroi tax on pilgrims in Fyzabad.

ANAND KADAMBINI, July and August, 1906.

25. A correspondent of the *Ánand Kádambini* (Mirzapur), in its combined issue for July and August, deprecates the levy of a tax of one anna per head from the pilgrims visiting Ajodhya, and suggests its abolition. The pilgrims, it is said, have to purchase fresh tickets on their return after visiting temples outside municipal limits. The editor also deplores the oppression of the municipal *chaprasis*, and the disregard of the municipal authorities of these wrongs, and compares the tax to the *Jeziah* levied by Aurangzeb.

The roads in Moradabad, Benares and Gorakhpur.

JASUS, 7th September, 1906.

26. The *Jásus* (Agra), of the 7th September, says that the roads in Moradabad stand badly in need of repairs, particularly the one passing along the *octroi* office to the railway station.

The *Áwáza-i-Khalq* (Benares), of 1st September, makes similar complaints about the roads in Gorakhpur and Benares. The editor says that the sanitary condition of the streets of Benares requires more looking after, so also the sanitary arrangements in the villages in the Benares district.

Conservancy arrangements in the Agra Cantonments.

MUFID-I-AM, 8th September, 1906.

27. A correspondent in the *Mufid-i-Am* (Agra), of 8th September, takes serious objection to the recent orders regarding the use of latrines in Agra Cantonments, and thinks that if the servants of two or more bungalows are obliged to use one latrine, they are bound to be put to great inconvenience.

(*e*).—*Education.*

Education in Baroda and British territory.

ANAND KADAMBINI. July and August, 1906.

28. The *Anand Kádambini* (Mirzapur), in its combined issue for July and August, congratulates the Baroda people at education being made compulsory, and regrets to find that the British Government is adopting an attitude hostile to extended education.

The Missionary educational influence in Benares.

CENTRAL HINDU COLLEGE MAGAZINE, September, 1906.

29. The *Central Hindu College Magazine* (Benares), for September, says that the Central Hindu College after ensuring the success of the Teachers' Conference invited the heads of the other schools in Benares to take part, and to share in the credit of the undertaking. They responded but they took the whole thing out of the hands of the C. H. C., appointed a missionary to control all arrangements, and changed the date of the meeting from the *Durga Puja* to the Christmas holidays. This promising movement, so highly approved by the Lieutenant-Governor and the Director of Public Instruction, has thus been made into a missionary-controlled enterprise, and stamped as a sectarian undertaking.

* * * *

The same fatal influence seems likely to capture girls' education in these provinces, and thus to destroy it, so far as girls of the higher classes are concerned. The Lieutenant-Governor, in starting the work, very wisely constituted a Committee of Indians—Hindus and Musalmans. But a Committee just called consisted of English people chiefly, and had a missionary as Chairman. If the missionaries are allowed to control this movement, only the outcastes will be educated, for the higher castes will never allow the Christians to have the chance of influencing the future wives and mothers, on whom the happiness of the home depends.

Educational Code, United Provinces.

AWAZA-I-KHALQ, 1st September, 1906.

30. The *Awáza-i-Khalq* (Benares), of 1st September, while commenting on the Educational Code, takes exception to the present practice of charging students with two months' fees in advance, and considers it a great hardship on parents.

University Examinations.

TUFAH-I-HIND, 4th September, 1906.

31. The *Tufah-i-Hind* (Bijnor), of 4th September, notices the large failure of candidates at the last Entrance examination of the Calcutta University, and suggests that the work of students will be considerably facilitated if the candidates who fail are required to appear afterwards in only the subjects in which they are plucked. The editor hopes that such a course will lead to the progress of education, invites the attention of the Education Department and of Government to the measure suggested, and requests them to minimize the hardships of public examinations.

ADVOCATE,
9th September,
1906.

The Persian paper of the B. A. examination of the Allahabad University.

32. A correspondent in the *Advocate* (Lucknow), of 9th September, says that an unexpectedly large number of candidates have failed at the last B. A. examination of the Allahabad University in Persian; that some concession should be made to such candidates, as the Arabic-Persian course has been substituted for the purely Persian course in the B. A. examination for 1907; and that, considering that it will be difficult and almost impossible for them to prepare the new Arabic-Persian course in the short interval of seven months only, they may be allowed to appear in the same course in Persian which was prescribed for 1906. The professors and the failed candidates should move the Vice-Chancellor to allow a supplementary examination to be held in Persian in the old course.

ROHILKHAND GAZETTE,
8th September,
1906.

The Engineering class in the Mission College at Allahabad.

33. The *Rohilkhand Gazette* (Bareilly), of 8th September, says that Christian missionaries who brought the light of Western civilization in India have recently started an engineering class in connection with the Mission College at Allahabad, where practical instruction will be given to people of all classes irrespective of creed or colour. The editor says that the originators of this idea are entitled to the heartfelt gratitude of the Indian public for their sympathy in the matter.

RAHBAR,
7th September,
1906.

Indian students in America and other foreign countries.

34. A correspondent in the *Rahbar* (Moradabad), of 7th September, says that the *Hindustáni* of the 22nd August, contains an appeal from Babu Mahesh Charan Singh (referred to in Mr. Rachid's letter in the *Riyaz-ul-Akhbar* of 28th July 1906) requesting the Indian public to help him with a sum of Rs. 800 so as to enable him to return to India after having completed his education in America. The hardships that the Babu has undergone to achieve his end in scientific education are given in detail, and an appeal is made in his behalf to the Dayanand Anglo-Vedic College and the Vaishya Maha Sabha. The editor of the *Advocate* (Lucknow) made the same appeal and has since announced that a zamindar of the Bulandshahr district has generously given Rs. 1,200 which will suffice for the purpose.

MUFID-I-AM,
8th September,
1906.

Urdu the common script for India.

35. The *Mufid-i-Am* (Agra), of 8th September, takes objection to the criticism of the *Civil and Military Gazette* of the remarks of Mr. Agnew made about Urdu at a prize distribution, and says that the attitude of the Supreme Government, the opinions of high European officers, and the proceedings of the Education Department of Bombay, Madras and Eastern Bengal, supply ample evidence to confirm the belief that Urdu is the common script of India. There are no Government orders making a knowledge of Urdu necessary for holding Government appointments, nor have any works on science and literature been written in this language, yet it is liked universally. A large number of newspapers are published in this language through the length and breadth of India. It has been adopted as the vehicle of thought by the theatrical companies in their performances all over the country, and *fakirs*, *jogis* and *sanyasis* use it as their language in delivering their sermons throughout India. The editor condemns the attitude of persons, who, in spite of their pretensions to being the peace-makers between the Hindu and Muhammadan communities, raise obstacles in the way of the Urdu, and give expression to thoughts which are calculated to spread discord.

NASIM-I-AGRA,
11th September,
1906.

Education of the children of workmen employed in manufactories.

36. The *Nasim-i-Agra*, of 11th September, says with reference to the views of Government on the subject that it is highly desirable that the children of artizans and labourers employed in manufactories should be educated only to an extent calculated to equip them for the better performance of their ancestral calling; as liberal education is sure to produce in them a love for ease and an apathy for their hereditary profession.

(*f*).—*Agriculture and questions affecting the land.*

ZAMINDAR WA KASHTKAR,
for August, 1906.
OUDH AKHBAR,
13th September,
1906.

Improvement of fallow land.

37. The *Zamindár wa Káshtkár* (Bijnor) for August, and the *Oudh Akhbar* (Lucknow) of 13th September, while reproducing the article from the *Zamindar wa Kashtkar*, say that the resolution on the subject is a significant outcome of Lord Curzon's administration and is not calculated to give public satisfaction as the favour shown therein is inconsiderable. The Indian soil is the property of the Indians, and it has to be

borne in mind that any favours conferred do not affect the rights of the people. The present policy of Government in this respect is open to serious objection, and calculated to render it liable to the charge of self-interest, as its treatment of the zamindars here is more exacting than in provinces governed by the *raiyatwari* principle (settlement of land rents &c., made with the cultivators themselves without the intervention of a landlord). The reduction of land revenue assessed, with the decrease in the productive powers of land, is viewed with approbation, but the refusal to give any compensation to cultivators, who lay out their money but fail to effect improvement in their tenures, is detrimental to the attainment of the object contemplated, as digging of wells in certain provinces is not attended with fruitful results. The result of the present policy will be a gradual decrease in the income of the tenants.

MOHINI,
28th August, 1906.

Famine caused by flood in certain districts in the United Provinces.

38. The *Mohini* (Kanauj), of the 28th August, received on the 10th September, states that floods have caused serious injury to many districts in the United Provinces. The floods in Bahraich have created much distress, and relief measures have had to be adopted, as nothing can be expected from the kharif crops in such of the villages in that district as are under water. The editor therefore suggests that *takawi* will be necessary before *rabi* sowing can be started. Portions of Gonda, Hardoi, Unao, Ballia, and Gorakhpur districts also have suffered from the flood, though not to the same extent as Bahraich.

The *Mohini* (Kanauj) of 11th September likewise deals with the deplorable condition of the Agra and Allahabad Commissionerships and of Eastern Bengal, quotes instances from certain English and vernacular papers, and prays Government to open relief works where necessary.

BHARAT JIWAN,
10th September, 1906.

French opinion on famine in India.

39. The *Bhárat Jiwan* (Benares), of the 10th September, expresses its thankfulness for the sympathy expressed by their colonial officer De Lemetta, who on return to France pointed out that crores of Indians had died on account of famine during the last six years. The editor says that all the same our British rulers think that India is ever happy and prosperous.

OUDH AKHBAR,
14th September, 1906.

Babu Mahesh Charan Singh, an Indian student in America.

40. The *Oudh Akhbár* (Lucknow), of 14th September, commends the generosity of Raja Chandra Chur Singh, of Chandapur, who in response to the appeal of Babu Mahesh Charan Singh has offered him the sum of rupees one thousand to enable him to pay his passage back to India and to write an account of his journey to America, on the condition that he devotes himself for five years to the reform of the country. The raja will pay him during the time and meet the cost of providing such implements of husbandry as he might propose.

(*g*).—*General.*

AWAZÁ-I-KHALQ,
1st September, 1906.

Sir Bampfylde Fuller.

41. The *Awáza-i-Khalq* (Benares), of 1st September, says that Sir Bampfylde Fuller had received his training under Sir Auckland Colvin, and, though personally a well-meaning civilian, he was obstinate in the extreme even as a District Magistrate in the United Provinces. The editor thinks that he was led into various acts of oppression by a certain section of the Anglo-Indian Press, whom he followed blindly. His acts of oppression affected the whole of India. He says that the influence of papers that uphold official acts of oppression is constantly on the decrease both in the public estimation and in the opinion of thoughtful Europeans.

AL BASHIR,
4th September, 1906.

The Press on the resignation of Sir Bampfylde Fuller.

42. *Al Bashir* (Etawah), of 4th September, says that Sir Bampfylde's resignation has thrown the newspaper world in a state of ferment. The Hindu newspapers are rejoicing at the event, the Anglo-Indian Press is animadverting on the weakness of Government, while the Muhammadan papers are unanimous in acknowledging the good done by him to their community, and in resenting the action of Government in the matter. Every Muhammadan newspaper contains copious evidence of sympathy and disappointment, and meetings expressing regret at, and protesting against, his resignation and untimely departure have been held in every city of Eastern Bengal and in most of the cities in Western Bengal, the Punjab, the North-Western Provinces, Madras and Bombay. Addresses acknowledging his

services and expressing regret at his departure were presented to him in every city through which he had occasion to pass. His speeches were full of pathos. He regretted that he had no opportunities of doing good to the Muhammadans during his short tenure of office extending over nine months : but the time had sufficed to enable him to see that Muhammadan interests were being disregarded and that there was no one to look after their rights. He pointed out that the circulars issued recently, if carried into practice, will ensure many beneficial results, and that it was high time that the Muhammadans should endeavour to secure their rights instead of continuing to think that Government will of itself confer on them their rights and privileges as occasion required. The editor deplores the vulgar and vituperative language used by the Hindu newspapers, particularly the Congress organs, in speaking of the Nawab of Dacca and the meetings convened by him and other Muhammadan leaders. These so-called political agitators characterise Muhammadan speeches on the subject as mutinous and impertinent in the extreme. Coming as they do from persons who are agitating the country, and whose every word is calculated to disseminate disgust and sedition against the British nation and Government, such expressions of opinion are most objectionable. The editor remarks that the political leaders are doing everything possible to defeat Muhammadan interests. He exhorts Muhammadans to be careful of their so-called friends and brethren whose suave professions lull them into confidence till their destruction has been encompassed.

KANAUJ PUNCH,
8th September,
1906.

Sir Bampfylde Fuller.

43. The *Kanauj Punch*, of 8th September, says that the credit for the institution of the National Council of Education, which is the first step in the resuscitation of a nation, and the foundation of weaving and spinning factories in Bengal, which have given an impetus to indigenous arts and industries, are due to Sir Bampfylde Fuller.

The editor says that Lord Minto's repeated instructions to Sir Bampfylde Fuller to reconsider his proposals regarding the disaffiliation of certain schools were the result of his weakness, and of the deceit practised on him by the selfish Bengalis, and that the Government will have to bear the unpleasant consequences of its weak policy.

The *Tufah-i-Hind* (Bijnor), of 4th September, says that Sir Bampfylde Fuller in reply to the farewell address given to him at Bombay remarked that he will be gratified to hear of the good resulting from his circular to the Muhammadan community, and that he had the satisfaction to know that the Muhammadans, particularly those in Eastern Bengal, had begun to realize their situation.

The *Mufid-i-Am* (Agra) of 8th September, says that Sir Bampfylde Fuller, while replying to an address given by the Muhammadans of Faridkote, pointed out to them the need for educating their children on the English system, and of teaching them modern sciences. He said that their agitation was in his opinion nothing more or less than an expression of goodwill for their sovereign, that party politics were beginning to influence the administration of India, that Muhammadans should no longer maintain a passive attitude as they have done so far, and that they should have implicit faith in the justice of Government for their rights and privileges. The editor remarks that the Muhammadans should make these instructions their guiding principle, otherwise looking at things as they stand it is impossible that their lot should be ameliorated.

CITIZEN,
10th September,
1906.

Sir Bampfylde Fuller.

44. The *Citizen* (Allahabad), of 10th September, says :—Regarding the *Pioneer's* telegraphic report of a large and representative Muhammadan meeting at Allahabad city, an eye-witness says that he heard about it from a school-boy the same day in the afternoon and was present with a relative of the Hon'ble Pandit Malaviya at the meeting, which, it was stated, would take place at 5 P. M. About sixty representative men, consisting almost entirely of school-boys and *baburchis*, attended. The business commenced a few minutes before six and terminated in twelve minutes, during which time there was a stirring speech delivered by a student, deploring the loss of Sir Bampfylde Fuller's services. A resolution was adopted and the Presidential speech, which was short and sweet began and ended thus :—" I am glad to read the resolution." No printed notice was considered necessary by the individual at whose instance the meeting was convened.

OUDH AKHBAR,
10th September, 1906.

Agitation in Bengal.

45. The *Oudh Akhbár* (Lucknow), of 10th September, says that the political intricacies in Bengal have brought to the front a number of new leaders who disapprove of the extravagant views of Babu Surendra Nath Banerji. One of these Bepin Chander Pal advocates boycott at any cost, wishes that it should take a very prominent place in the proceedings of the ensuing Congress in Calcutta, and proposes that Mr. Tilak who holds strong views should be its President. The telegrams that are appearing in the *Amrita Bazar Patriká* indicate that endeavours are being made to induce the Reception Committee to ask Mr. Tilak to preside.

The editor then gives a *verbatim* translation of a circular published in the *Englishman* and supposed to have been issued by a secret society in Chinsurah, exhorting the Bengalis to shed their very life blood for Bengal and to turn the British nation out of India. It is an invitation to both Hindus and Muhammadans of all classes to arm themselves with *lathis*, spears, swords and guns and to rise for the protection of their mother (Bengal).

The *Oudh Akhbár*, in its issue of 12th September, describes the circular as extravagant and ridiculous. Any idea of subverting the present Government cannot fail to be regarded as childish and frantic. The Bengalis are admittedly the most enlightened of the Indian communities, but they cannot have any pretensions to being warriors, and should such a society be in existence it is the duty of both the Press and the public leaders of Bengal to see that it is eradicated.

The *Tafrih* (Lucknow), of 14th September, expresses its regret at the split in the camp in Bengal over the election of the President-elect of the forthcoming Congress to be held in Calcutta, and deprecates the attitude adopted by the Bengali Press since the alleged coronation of Babu Surendra Nath Banerji. The editor points out that even *Dhobis* and *Chamars* in India are crowned at the time of their marriage, and that the Press has been unnecessarily concerned over the matter because Babu Surendra Nath Banerji occupies a very enviable position amongst Indian leaders.

CITIZEN,
10th September, 1906.

Sir Andrew Fraser and his anticipated resignation of the Lieutenant-Governorship of Bengal.

46. The *Citizen* (Allahabad), of 10th September, says :—The Government of India having expressed their disapproval of the scheme of starting a model college at Ranchi, it is stated that Sir Andrew Fraser will throw up his appointment of Lieutenant-Governor of Bengal. Is it now too much to expect that, as suggested by our Anglo-Indian contemporaries, Lord Minto will bow down before His Honour and apologise and accord his hearty support to the scheme ?

BHARAT JIWAN,
10th September, 1906.

A Muhammadan deputation to Lord Minto.

47. The *Bhárat Jiwan* (Benares), of 10th September, while writing on the deputation to Lord Minto, advises the Muhammadans to work in harmony with Hindus, as exclusive representations can do no good to the country.

HINDUSTANI,
12th September, 1906.

Muhammadan deputation to the Viceroy.

48. The *Hindustáni* (Lucknow), of 12th September, says that a deputation will be sent to memorialize His Excellency the Viceroy and Governor General on 1st October with a view to insure the protection of Muhammadan interests. The editor surmises that the memorial will have some bearing on the question regarding the expansion of the councils, and thinks that it would be much better if Lord Minto's Government could publish the proceedings of the Select Committee instead of keeping them confidential, so as to enable the Muhammadans and other Indian communities that are in a minority, to see if expansion on the representative principle is calculated to injure their interests in any way.

ADVOCATE,
9th September, 1906.

Babu Surendra Nath Banerji King of the two Bengals.

49. The *Advocate* (Lucknow), of 9th September, says that we are afraid much unnecessary fuss is being made of the crowning ceremony of Babu Surendra Nath Banerji held some time ago and an amount of attention is being bestowed on it which the event does not deserve.

* * * * *

The country had been so long adoring the *Bhagats*, the God-fearing men. It has advanced a step further and has begun to adore the *Desh Bhagats*, patriots. Why should that event cause any burning of heart. *Desh Bhagats* have so long gone uncared for; their task has been a task of so much thanklessness that we for one would not grudge even slight over-doing. There can be little danger in a little extravagance in such demonstrations. Surely Babu Surendra Nath's friends did not intend to instal him at the *gadi* of Belvedere. No Bengali can dare go near it after the slap given to Mr. K. G. Gupta. Crowned or uncrowned, Surendra Nath is the king of Bengali hearts; if Anglo-Indian papers are interested in dragging him low, the Bengali Press surely should not join them.

The article has been reproduced in the *Hindustáni* (Lucknow), of 12th September.

INDIAN PEOPLE,
9th September,
1906.

Babu Surendra Nath Banerji as a public leader.

50. The *Indian People* (Allahabad), of 9th September, says that Babu Surendra Nath Banerji is said to be very hungry of praise and to be known as the leader; he is in the habit of taking to himself the merit that belongs to others, and so on and so forth. Very well, if he does not make a good leader let him go, but who is to take his place? Our cause is not suffering for want of leaders but of followers. The leadership is divided, the following is divided. There is no unity of purpose, unity of leadership, unity of following. If a man does not deserve to be our leader out he goes, but are we all ready to follow any leader, for in the solidarity of the following is our strength. Every province, every city is divided by petty jealousies. The leaders very often are men of no worth, with no high ideal and no unselfishness. The following is always doubtful. And we babble glibly of being a nation. What have we learned from the Japanese race? Every one there is a leader, every one is a follower.

AL AZIZ,
August, 1906.

The *swadeshi* movement.

51. *Al Aziz* (Agra), for August, received on 12th September, says that it is a great mistake to treat the *swadeshi* movement and the partition of Bengal as concomitant questions, as this tends to weaken the *swadeshi* movement, which has engaged the attention of the Indian public more or less for some years.

The *Rohilkhand Gazette* (Bareilly), of 8th September, characterizes the *swadeshi* movement as the outcome of interested Bengali agitators, who wish to take the reins of Government in their own hands. The editor thinks that, being far ahead of the Muhammadans in educational qualifications, the Bengalis, if successful in their aims, will look down upon the Muhammadans, and treat them like coolies; all thinking men therefore, and particularly the Muhammadans, should hold themselves aloof from the movement. He looks upon the national flag of Bengal as the standard of rebellion; and is surprised at the toleration of Government of such seditious acts.

The *Awáza-i-Khalq* (Benares), of 8th September, while praising the Christian missionaries of Dacca for their enterprise in opening a depôt for the supply of foreign products, and laying out two lakhs of rupees over the concern, with a view to counteract the *swadeshi* movement, exhorts the Muhammadans to join the Christian movement.

RIYAZ-I-FAIZ,
4th September,
1906.

The *swadeshi* movement.

52. The *Riyáz-i-Faiz* (Pilibhit), of the 4th September, says that the *Prem Prachárni Sabha* of Cawnpore is doing excellent *swadeshi* work, and suggests the need of such associations in every district. It notes also that an exhibition will be held at Chaubepur to encourage indigenous arts and industries in the United Provinces.

JASUS,
7th September,
1906.

The *swadeshi* movement.

53. The *Jásus* (Agra) of 7th September, says that meetings have been held and resolutions passed in Muttra and Agra unanimously boycotting foreign sugar. The editor himself took an active part in the meetings at Agra, and remarks, with reference to the conduct of certain gentlemen in alleviating the miseries of the Chittagong public brought about by famine, that the *swadeshi* movement has made people God-fearing.

The *Cawnpore Gazette*, of 8th September, says that a lecture was delivered at Cawnpore by Tahal Ram Ganga Ram, the *swadeshi* advocate, exhorting the public to use articles of *swadeshi* manufacture and to encourage indigenous arts and industries. Rai Debi Pershad, B.A. LLB. and a vakil of the High Court, was in the chair.

HINDOSTHAN,
7th September,
1906.

Swadeshi Glass factory in Upper India.

54. The English *Hindosthán* (Kalakankar), of 7th September, says that Lala Panna Lal is the proprietor of the Upper India Glass Factory, Umballa. He has proposed to admit two students in his factory in order to teach them the art of manufacturing glass and will give those apprentices an allowance of Rs 20 to Rs. 30 a month during the first year.

AWAZA-I-KHALQ,
8th September,
1906.

The swadeshi sugar.

55. The *Awáza-i-Khalq* (Benares), of 8th September, condemns foreign sugar on the ground that it is purified by means of bone ash, and says that its use is against the religious principles of both Hindus and Muhammadans. The editor exhorts the Indian public to give up the use of foreign sugar, and to live up to the principles of their religion.

The *Zul Qarnain* (Budaun), of 7th September, suggests that the case of copyists and clerks working in the Collector's record rooms is deserving of His Honour's consideration, and suggests a modification of G. O. No. 1-IX--8413, dated 13th February 1906.

MUKHBIR-I-ALAM,
8th September,
1906.

Swadeshi sugar.

56. The *Mukhbir-i-Alam* (Moradabad), of 8th September, while noting the boycott of foreign sugar from Sambhal and Chandausi, exhorts Indians to extend the boycott to every article they use, but at the same time advises them to keep aloof from seditious ways and language.

OUDH AKHBAR,
11th September,
1906.

The proposed swadeshi sugar-mill in Cawnpore.

57. The *Oudh Akhbar* (Lucknow), of 11th September, says that a prospectus has been circulated wherein it is proposed to start a *swadeshi* sugar mill in Cawnpore, which is calculated to turn out twenty-seven tons of *swadeshi* sugar every day. The factory will very likely be opened close to the railway in Gatahia.

OUDH AKHBAR,
16th September,
1906.

The swadeshi movement.

58. The *Oudh Akhbar* (Lucknow), of 16th September, says, with reference to an article in the *Zamanah* (Cawnpore) for July, that the *swadeshi* movement has a political aspect and boycott is its essential element; and it is on this account that it gives rise to apprehensions in certain quarters. The *Oudh Akhbar* points out that indigenous arts and industries were thwarted in every possible way during the eighteenth and nineteenth centuries owing to political slavery, that their chances so far have not been improved to any appreciable extent, that boycott is the first practical step towards political agitation and an essential element of the *swadeshi* movement; and that it is the duty of Indians to injure the trade of such foreign nations as have struck at the root of indigenous arts and industries, and reduced them to a state of penury. If the English nation was justified in placing its king on the scaffold surely Indians have every justification to boycott foreign products from the Indian market. The laws that are enacted in opposition to public opinion, as has been done recently, do not deserve to be obeyed, and the opposition of such enactments is not the opposition of law. The paper says that if we are told that we are mistaken in this view, we should meet the charge by stating that the Revolution in England in 1649, was not only a revolution of the worst type, but was also a revolution against the laws of God. If our acts are characterized as childish, we are prepared to assert that similar acts were done in America one hundred and fifty years back, that they assumed a very formidable aspect in Boston and eventually led to the emancipation and the present greatness of America. The sad events that led to the Revolution in England, and the iniquities of the Inquisition in France were far more atrocious than the so-called extravagances of the Indians, but the verdict of Macaulay and Carlyle that the sacrifice of thousands of lives was only the proper value given to save crores of men, has been accepted by the world at large. Love and revenge are both parts of human nature, and it is high time that Indians who have so long borne everything patiently should cease to look upon ideas of revenge with abhorrence. Boycott of foreign products is sure to lead to many beneficial results, and no one should condemn action in this direction as childish and imprudent.

CITIZEN,
10th September,
1906.

The swadeshi movement.

59. The *Citizen* (Allahabad), of 10th September, says :—In consequence of the carters at Silchar having refused to carry *belati* salt and sugar, the convicts are being lent by the magistrate for carrying salt escorted by the police.

CITIZEN,
10th September,
1906.

The *swadeshi* movement and the students of the Thana High School.

60. The *Citizen* (Allahabad), of 10th September, says:—It would, indeed, be a great pity if Fullerism were allowed to prevail under the administration of Lord Lamington, and his Lordship's Government came to be associated with an ugly instance of persecution of students in connection with the *swadeshi* movement. It appears that in March last, the senior boys of the Thana High School, contrary to the advice and orders of the Head Master, formed a debating society, at which the *swadeshi* movement and the desirability or otherwise of high school students taking part in such movements were discussed. As a result of the discussion, twenty students were suspended. Eight apologised and were readmitted, but eleven disputed the master's right to interfere. As now over five months have gone by, Government consents to their readmission on an apology, and an undertaking of future obedience to the master's orders. If the principles of the *swadeshi* movement have got a firm hold in Bombay, we need only point out to His Excellency that the policy of repression will make the people firmer than ever.

JASUS,
7th September,
1906.

The Barisal Trade Association.

61. The *Jásus* (Agra), of 7th September, says that the tradesmen of Barisal have at a meeting held recently resolved not to indent for piece goods from Manchester. The editor, while commending their conduct, has occasion to point out that the Elgin and Muir Mills of Cawnpore are the traitors in the camp, and are said on reliable information to be importing piece goods from Manchester and selling them as indigenous manufactures of their mills.

ADVOCATE,
9th September,
1906.

Commercial *versus* Political.

62. The *Advocate* (Lucknow), of 9th September, says that the Germans do not conceal the fact that they mean to compete for commercial supremacy and have no political designs behind their professed objects. The *Pioneer* is satisfied "that the German plan is to build up commercial connections which may be made the excuse for political action when a suitable moment arrives." Hence his anxiety to nip this movement in the bud. Alas! for our friend or his nation's helplessness in the matter. He and people of his persuasion may fret and foam at the mouth, but cannot injure their competitors, for the Germans are not Indians to be saddled with counterveiling duties nor is Germany a dependency to England. It must be confessed that the Kaiser is after all an apt student of British tactics. Do not commercial dealings precede political action wherever Englishmen set their foot? It is no edifying sight for the sieve to remark the hole in the needle.

HINDUSTANI,
12th September,
1906.

Famine in Eastern Bengal.

63. The *Hindustáni* (Lucknow), of 12th September, says that the zamindars and other well-to-do persons in Bengal are spending lakhs of rupees, and doing all they can to help Eastern Bengal out of the present famine. Grain worth lakhs is purchased from Burma and Northern India and supplied to Eastern Bengal at cost price, without distinction of creed and colour. The editor asks if any one can doubt the mischievousness of the Anglo-Indian Press in the face of these facts.

RAHBAR,
7th September,
1906.

The Jamalpur strike.

64. The *Rahbar* (Moradabad), of the 7th September, while speaking of the assault by certain European officials on the labourers in the Jamalpur workshop, says that the shots killed two men whose bodies however have not been recovered, and that six men received more or less serious injuries. The editor is afraid that the present state of affairs on the East Indian Railway is sure to lead to some serious results shortly.

OUDH AKHBAR,
14th September,
1906.

The Railway strike.

65. The *Oudh Akhbár* (Lucknow), of 14th September, says that the railway strikes are the work of certain agitators who are constantly on the move, and agitating the employés to strike work, as they are underpaid and badly accommodated. They are told that their salaries are much lower than those of Europeans, though they are the chief factors in the working of the lines. They are exhorted to persevere if they wish to receive better payment and treatment, and are encouraged in every possible way. These agitators are said to distribute notices and hand bills announcing the meetings to be held.

The *Tafrih* (Lucknow), of 16th September, points out that the Bengal-Nagpur Railway has, on receiving a deputation from its European guards, only recently increased their salaries, regrets the apathy of Railway authorities generally to the wants and representations of Indian employés, and points out that the authorities on the East Indian Railway lost no time in giving an increase to their European guards on a previous occasion.

AL BASHIR,
4th September, 1906.

The anniversary of *Sivaji*.

66. *Al Bashir* (Etawah), of 4th September, says that the anniversary of *Sivaji* was a few years back celebrated in Poona only, but it has recently come to be observed in most large cities in the Madras and Bengal Presidencies also. The editor thinks that the importance now being accorded to this highway robber and assassin goes to point to a prejudiced public opinion, and to the moral deterioration of the country.

AWAZA-I-KHALQ,
8th September, 1906.

The administration of Sir James Digges LaTouche and its good and evil results.

67. The *Áwáza-i-Khalq* (Benares), of 8th September, says that the administration of our present Lieutenant-Governor has been marked by peace and prosperity. Improvements have been brought about in various departments, *viz.*, in the Police, the Education, the Civil and Revenue departments. His rule has been commemorated by two events deserving of particular mention, *viz.*, first the foundation of the Medical College, which will have its beneficial results, and will lead to much public good; and secondly the abolition of the competitive examination for Deputy Collectorship which has done more harm to the educated classes than is ever possible hereafter. It is a mistake to say that the sons of zamindars and talukdars and of bankers will show good work by virtue of their family pedigree. On the contrary experience has shown that those appointed by competition have proved better officers. The abolition of the competitive examination will tend to fill the service with incapable men who will have no independent opinions of their own. The editor points out that Sir Antony MacDonnell gave the appointments both by competition and election, and there was no reason to depart from the old practice. He hopes that the leaders of the country will move the Government to rectify this error, and concludes with saying that Sir Antony MacDonnell pointed out in his farewell address that the Muhammadans thought he had shown great favour to the Hindus, but such was not the case. Let us now see what Sir James Digges LaTouche has to say in extenuation of the exclusive patronage accorded to Eurasians.

TUFAH-I-HIND,
11th September, 1906.

The need for Militia in India.

68. The *Tufah-i-Hind* (Bijnor), of 11th September, advocates the organization of a Militia to meet the Russian army if it should ever invade India; to bring about a reduction in the expenditure incurred on the army; and to win the satisfaction of the warrior classes in India. The editor cites the *Englishman* in support of his views regarding the curtailment of expenditure by reducing the European and increasing the Indian force in its place. He also refers to the views of Mr. Thoburn, late of the Punjab Service, and to the formation of the Cadet Corps by Lord Curzon, and suggests that a college be opened in India for training Indian officers.

UNION GAZETTE
7th September, 1906.

Escapes from jail.

69. The *Union Gazette* (Bareilly), of 7th September, supports the views on the subject expressed in para. 66 of Selections No. 36 for 1906 and expresses its sympathy for the ill-paid and hard-worked warders.

NAIYAR-I-AZAM,
12th September, 1906.

Diseases in jails.

70. The *Naiyar-i-Azam* (Moradabad), of the 12th September, attributes the diseases in jails to the bad dieting of prisoners, and to the excessive amount of work taken from them. The editor thinks that prisoners are led in consequence either to feign illness or to eat such things secretly as will help them in being placed on the sick list, and invites the attention of Government to the matter.

The editor also says that the Jail authorities, in order to prove their good administration, point out that prisoners always increase in weight during their stay in jail, but this is due to other reasons. They are in a state of suspense in the first place while undertrial, and, secondly, no attention is paid to their health and cleanliness before conviction. The editor hopes that Government will see that undertrial prisoners are better looked after, and that sufficient attention is bestowed on their requirements.

GARHWALI,
August, 1906.

Transport arrangements in Garhwal.

71. The *Garhwali* (Dehra Dun), for August, complains of the hardships to which villagers are subjected owing to their forced employment as coolies both for Government and public purposes, and suggests that a coolie depôt be established at Kotdwar or

Srinagar, and mules employed for transport purposes, or that the duties be entrusted to the Transport department. The editor complains that the coolies are underpaid owing to the dishonesty of officials employed to disburse wages; and it is therefore that they are unwilling to undertake the duty.

ADVOCATE,
9th September, 1906.

United Provinces exhibition at Chaubepur, district Cawnpore.

72. A correspondent in the *Advocate* (Lucknow), of 9th September, has invited suggestions for proposed United Provinces exhibition to be held at Chaubepur, district Cawnpore, along with the annual Chaubepur Sri Krishna Lila fair in October.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

RAHBAR,
7th September, 1906.

Catering arrangements and reductions of the native staff on the Oudh and Rohilkhand Railway.

73. The *Rahbar* (Moradabad), of 7th September, says that, if the matter is gone into carefully, it will be hard to find one single station on the line where the rules regulating catering arrangements are properly observed, and it will be found that most station-masters sign the station pass once every month or every two months. The amount that the shopkeepers have now to pay to the contractors exceeds what they had to pay to the railway authorities for the license ; and hence it is that the prices are so high, and that the articles supplied are stale and of inferior quality.

The editor also remarks that the reductions made by the Deputy Traffic Superintendent have produced very injurious results and that the administration of the line has deteriorated since Mr. Pope went on furlough. The wholesale dismissal of Indian clerks contrasts most unfavourably with the retention of lady type-writers.

JASUS,
7th September, 1906.

The reductions in the Oudh and Rohilkhand Railway.

74. The *Jásus* (Agra), of 7th September, says that the Traffic Superintendent has through old age and feebleness allowed his Deputy to have his own way. The reductions have all been made in the Audit and Claims sections, old Indian clerks have been dismissed to make room for European guards who were in excess and have since been employed as ticket checkers; the profits have fallen considerably, and work is in a state of utter confusion. The editor seems to suggest that Mr. Pope's men have been particularly selected for dismissal and reduction.

JASUS,
7th September, 1906.

The contractors on the Oudh and Rohilkhand Railway.

75. The *Jásus* (Agra), of 7th September, says that careful inquiry has led to the conclusion that the complaints made by the *Naiyar-i-Azam* about Chunni Lal, Muhammad Husain and Madan Mohan, contractors, are fully justified, and that the support given to them by the *Mukhbir-i-Alam* is due to interested motives.

The *Union Gazette* (Bareilly), of 7th September, expresses its surprise at the indifference of the Railway authorities to the complaints regarding catering arrangements, and expresses a desire to move the Local and Viceregal Governments in the matter, if the complaints are not attended to without delay.

VII.—POST OFFICE.

RAHBAR,
7th September, 1906.

Moradabad Post office.

76. The *Rahbar* (Moradabad), of 7th September, invites the attention of the Superintendent of Post offices, Moradabad, to the delay in the delivery of letters and the discourteous attitude of the clerical staff of the local post office, and points out that there is no letter-box on the road from Faizganj Police Station to the Town Hall.

JASUS,
7th September 1906.

The Head Post office at Moradabad.

77. The *Jásus* (Agra), of 7th September, complains that letters are distributed a considerable time after delivery, and there should be two sets of peons for the purpose, the Postmaster does not seem to take any notice of postal complaints, the stamp-vendor in the Post office is very rude in his behaviour towards the public, the public have to stay much longer than is necessary when they go to the post office on business matters and the Postmaster at Moradabad has no managing capacity though he is experienced.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

The Muhammadan mission to Japan.

AL BASHIR,
4th September, 1906.

78. *Al Bashir* (Etawah), of 4th September, says that much good cannot be expected to result from the mission of the Muhammadan preachers in Japan, as long as they are fettered by narrow prejudiced views on religion. The propagation of Islam in India will involve much less expense than in Japan. They are also opposed at every step by Arya missionaries, who are prepared to defeat them in Africa, America, Europe and elsewhere. The *Árya Mitra* (Agra) hopes that the Aryas will not brook the idea that a civilized country like Japan should accept the Muhammadan faith, and considers it necessary that the principles of the Vedic religion should be explained to the Mikado, who after this has been done is sure to see for himself the weakness of the teachings of the Koran. *Al Bashir* says that it has been explained very clearly to the Aryas that a religion like that of the Aryas that can attribute matter and spirit to God can never be called Unitarian. The editor takes exception to the language of the *Arya Mitra* as being calculated to injure the feelings of the Muhammadan community. The editor says that so far no definite arrangements have been made to send any Arya missionaries to Japan, and the Aryas seem to be at their wit's end how to accomplish the object. He advises them not to attempt such a thing simply because the Muhammadans have sent their religious leaders to Japan.

The Religious Conference of Japan.

DABDABA-I-SIKANDARI,
10th September, 1906.

79. The *Dabdaba-i-Sikandari* (Rampur), of 10th September, says that the Mikado has himself opened the Conference in Tokio, that the Muhammadan leaders of religion have been accorded a warm reception, and that the tracts presented by them have been translated into the Japanese for free distribution. The several Muhammadan Associations now in Japan have left each, a member in Tokio, while the rest have gone abroad to propagate Islam, and to see how far the Japanese are capable of accepting their faith.

The *Musáfir* (Agra), of 8th September proposes to send an Arya mission to Japan to inculcate Arya tenets, and to expose the weaknesses of the Muhammadan religion.

Religious fanaticism.

HINDOSTAN,
7th September, 1906.

80. The English *Hindosthán* (Kalakankar), of 7th September, says that a Cawnpore correspondent writes on 30th ultimo :—A Hindu tailor of Mali-Mohal, Cawnpore, dreamt last night that the goddess Tapeshuri Devi appeared and demanded his tongue. On awakening this morning he calmly severed the greater portion of his tongue and took it and laid it before the divinity's image, in her temple at Putkapur.

The Arya faith and Islam.

MUSAFIR,
8th September, 1906.

81. The editor of the *Musafir* (Agra), of 8th September, while engaging in a controversy with the editor of the *Ziya-ul-Islam*, and referring to an article entitled "The influence of the Vedas" in that paper, exposes the weaknesses of the Muhammadan Faith in a manner objectionable to Muslims, and points out that the editor of the *Ziya-ul Islam* tries frequently to create a gulf between the Government and its subjects. The editor objects to certain passages in the article referred to in the *Ziya-ul-Islam* of 15th August, which are equally intemperate with those in the *Musafir*, as such freely abuses the religion and wounds the religious feelings of the other.

The Arya and Muhammadan newspapers.

HINDUSTANI,
12th September, 1906.

82. The *Hindustáni* (Lucknow), of 12th September, deplores the unseemly assaults between certain Arya papers on the one hand and Muhammadan organs on the other. The editor says that such attacks are very degrading in the world of journalism, and should cease, as they are sure to widen the gulf between the two races.

Cow-killing in Sabathu.

UNION GAZETTE,
7th September, 1906.

83. The *Union Gazette* (Bareilly), of 7th September, gives the main facts of the Sabathu cow-killing incident as extracted from the *Indian People* (Allahabad), of 9th September, and the *Rahbar* (Moradabad) of 7th September, and expresses a hope that the authorities will in future respect public feeling and refrain from doing such things.

Cow-killing in Sabathu.

RAHBAR,
7th September, 1906.

84. The *Rahbar* (Moradabad), of 7th September, says with reference to the cow-killing incident at Sabathu that the cow is looked upon even by our foreign rulers as an object of worship, and that the military officers at Sabathu have shown an utter

disregard to public feeling in having thirty-six cows shot dead on the spot, in spite of the entreaties and protestations of the local Hindu community. The editor says that the insult was given in a cantonment station, and, had this happened at a place inhabited by the ignorant masses, streams of blood would have been seen flowing on the scene. He thinks that a mere warning for the future will not meet the requirements of the case, considers that the administration of justice at present is unsatisfactory, appeals to God, asking when we are to be relieved of this oppression, and beseeches Him to give our rulers sound sense and judgment.

OUDH AKHBAR,
12th September,
1906.

Cow-killing in Sabathu.

85. A correspondent in the *Oudh Akhbar* (Lucknow) of 12th September, says that the act of the military authorities was wilful and in utter disregard of Hindu feeling, and suggests that cow-killing should be interdicted by law in order to avoid future *contretemps.*

INDIAN PEOPLE,
9th September,
1906.

Slaughter of cows.

86. The *Indian People* (Allahabad), of 9th September, says that the incident at Sabathu in which a number of diseased cows were killed and burned within sight of a Hindu population was a tactical blunder of an inexcusable character, because no one can plead ignorance of Hindu feeling on the subject of cow-killing. But the military authorities are doing all they can to pacify the people and to assure them that the mistake will not be repeated. The outrage reported from Chunar appears to be more serious, for there a retired Irishman deliberately shot a cow which had strayed on to his land. A grosser or more wanton outrage cannot be conceived, and we are not at all surprised that the valiant cow-killer had to seek the protection of the police and the magistrate. The wonder is that he escaped with a whole skin. If an offence of this nature is condoned, the authorities will be to blame if the people take the law in their own hands, for the mild Hindu draws the line at an outrage to religious feeling. Offenders of this type should be sent to prison without the option of a fine.

The *Bhárat Jiwan,* (Benares), of 10th September, and the *Mohini* (Kanauj), of the 7th September, express the extreme regret and dissatisfaction of the public at the slaughter of the cows in front of a temple. The editor of the *Bhárat Jiwan* makes a reference to the Mutiny of 1857 caused by the public impression that the cartridges were greased with the fat of cows and swine.

CITIZEN,
10th September,
1906.

Kine slaughter and Hindu feeling.

87. The *Citizen* (Allahabad), of 10th September, says :—On Wednesday the 29th ultimo, the entire Hindu population of Sabathu (Punjab) and the adjoining villages were celebrating, with great rejoicing the annual sacred festival of Googa on Lower Parade Ground, when a report spread from mouth to mouth that 36 innocent cows were collected at the Incinerator to be killed and burnt therein. The Incinerator is kept outside the bazar on the way to the Hindu temple, and only a few yards distant from the place where the festival is annually held. At first the people would not believe that the authorities had sunk so low as to inflict such indescribable pain on them, and of all the days, on a sacred Hindu Feast day. But the report turned out to be only too true. Another few minutes, and the whole atmosphere was charged with the powerful, unbearable smell of burning cow-hide. The poor dumb creatures were first killed, then butchered into small pieces, and finally flung into the Incinerator, there to be burnt and reduced to ashes. A profound depressing gloom was soon cast over the countenances of the erstwhile joyous throng. The whole Hindu population then waited in a body on Captain Burges, the Assistant Cantonment Magistrate. They *undertook to buy the condemned cows at any price, and keep them segregated outside Cantonment limits, and feed them and save them if possible.* Captain Burges, who was kind and courteous to the petitioners, said he was helpless in the matter, as it was due to the orders of the higher authorities. However, after 14 cows had been destroyed, he stopped the work of further destruction, and forwarded the petition to the Deputy Assistant Adjutant-General at Kasauli for orders. Several respectable Hindus went to Kasauli with the letter do deliver it personally. On arrival at Kasauli they danced attendance on the Deputy Assistant Adjutant-General the whole livelong night. While Rome burnt Nero fiddled—what did these high officers care for the tendermost feelings of a

whole community? The Deputy Assistant Adjutant-General directed them to go and see the Officer Commanding the Brigade. That gentleman was also very polite, but could not see his way to save the cows. An officer was sent to discuss the affair with the Hindus. The officer decided not to kill the cows in the highly revolting fashion orginally decided upon, but instead to shoot them and bury them in pits. And this they carried out regardless of the cries and screams of the people, who again and again entreated them to deliver the cows to them and demand any price. Nothing was now left but black despair and hopelessness. Of course, we know that Major-General Walter Kitchener, the brother of the Commander-in-Chief, went to Sabathu from Simla when the grim tragedy had been already enacted and was past all remedy. He told the Hindus that the Military had committed a fault and that the like would never be repeated again. He made the astounding and incredible defence that the Military authorities were ignorant, when the Hindus had been telling them all along of their feelings!

Agra orphanage endowments.

JASUS,
7th September,
1906.

88. The *Jásus* (Agra), of 7th September, invites the attention of the district magistrate to the unsatisfactory management of the Agra Orphanage endowment. The managers appear to be quite unmindful of the needs of the times, and have no managing capacity. The editor calls upon the managers to publish the magazine monthly, and to lay the accounts of the orphanage before the public and invokes the aid of other Muhammadan organs in the matter.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 17th September, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

CITIZEN,
17th September,
1906.

Flogging and hanging in Egypt under British supervision.

1. The *Citizen* (Allahabad), of 17th September, says that the young Egyptian party have given an account of the flogging and hanging of the Egyptian *fellaheen* at Denshawai, which after detailing the arrangements goes to show that the son of Hasan Mahfooz, one of the condemned to death, asked to see his father before hanging, but was not allowed by Mr. Machell who superintended the proceedings. One of the men condemned to death was 65 years old, and against him no charge was proved but that he said to Major P. " Don't shoot near the village." He was tied up to the gallows with his face turned to the village. His wife, sons and relations were on the roofs of his very near house and as soon as they saw him ascending cried bitterly. A few seconds later the man was hung gazing towards his lovely house and family. Then the first condemned to flogging was taken out while his comrade was still hung on the gallows. He was flogged on his bare skin each lash leaving blood clotted in its place. The man cried loudly and called out for rescue. The villagers on the roofs were seeing the execution absolutely affected by the awful sight of execution performed by members of the civilized world. Amongst the spectators, Europeans wept and showed a kindly feeling towards those unfortunate creatures.

As soon as the man received the twentieth lash he lost his senses and his whole body was set in convulsions. After receiving the fiftieth he was borne to his comrades in the tent to see him. Every condemned to death remained hung on the gallows until two condemned to flogging were lashed after seeing him. Thus the execution was carried out in such a barbarous way which no creature in the civilized days ever sighted. After the execution lamentations were the fate of the mourning villagers.

General disappointment prevailed amongst all the enlightened class of Egyptians when they came to know that the judgment was based upon the idea of fanaticism and obstinacy of the nation. Imagine then what effects have had the sentence and execution upon the minds of those who believe that the incident was only a matter of misunderstanding on the part of both parties.

The man Machell who superintended the hangings and floggings, and refused to permit the son of a condemned man to speak with his father before his execution, has since been created a Knight on the recommendation of the Liberal Prime Minister.

OUDH AKHBAR,
20th September,
1906.

The abolition of the quarantine rules.

2. The *Oudh Akhbár* (Lucknow), of 20th September, says that the Muhammadans are highly gratified at the abolition of the quarantine rules.

JASUS,
14th September,
1906.

The *Jásus* (Agra), of 14th September, likewise expresses public satisfaction, and the editor says that our kind and beneficent Government is always prepared to make just concessions when a loyal representation is made.

NIZAM-UL-MULK,
16th September,
1906.

The *Nizám-ul-Mulk* (Moradabad), of 16th September, expresses similar views.

(b).—Home.

OUDH AKHBAR,
20th September,
1906.

The present situation of India.

3. A correspondent in the *Oudh Akhbár* (Lucknow), of 20th September, says that the political situation in Bengal is becoming more and more alarming every day, the speeches of the leaders of Bengal and the boycott are calculated to spread disaffection, and repressive measures are necessary.

UNION GAZETTE,
14th September,
1906.

The *Union Gazette* (Bareilly), of 14th September, says that much of the prevailing discontent is due to publications in the Anglo-Indian Press, and that the *Golden Bengal* is the outcome of the fertile imagination of the *Englishman*. The editor points out that, as Sir Henry Cotton says, so long as Indians are forthcoming to give information of what is going on in the country, the British Government in India need not apprehend any danger.

ROHILKHAND GAZETTE,
16th September,
1906.

A correspondent in the *Rohilkhand Gazette* (Bareilly), of 16th September, says that the formation of associations like the *Golden Bengal* is a clear indication of impending disaster in Bengal.

Another correspondent in this paper complains of the undue severity of the present laws which are calculated to promote the interests of Government at public expense. He thinks that Western civilization and education have annihilated indigenous arts and industries; but now the country is undergoing a revolution for the better, and the people realize their situation, and therefore demand the rights and privileges promised to them in the Proclamation of 1857. Much stress is laid also on the suggestions made by Mr. Morley in his recent Budget speech regarding the treatment of Indians, which the correspondent thinks are calculated to lead to moral, political and commercial advancement.

UNION GAZETTE,
14th September,
1906.

The *Union Gazette* (Bareilly), of 14th September, says that the Indians are fully qualified to profit by self-Government, and that Sir Henry Campbell Bannerman, who has recently held out hopes of conferring the boon on Indians when they are fit to make a proper use of it, need not delay any longer.

ANAND KADIMBINI,
June, 1906.

The guiding principle in the administration of India.

4. The editor of the *Anand Kádimbini* (Mirzapur), for June, received on 18th September, refers to the views of His Highness the Prince of Wales and Mr. Morley, the Secretary of State, regarding the administration of India and the regard due to the feelings of the Indians, and says that practical effect should be given to these views so as to engender goodwill towards Government.

BHARAT JIWAN,
17th September,
1906.

Representative form of Government in India.

5. The editor of the *Bhárat Jiwan* (Benares), of 17th September, says that Persia and China have adopted the Representative form of Government, and asks when Government will confer this boon on the Indians.

HINDUSTANI,
19th September,
1906.

Self-Government.

6. The *Hindustáni* (Lucknow), of 19th September, expresses its disapprobation of the views expressed in the *Times* on the subject of self-government, except in so far that local self-government is the first step in this direction. The editor thinks that it is calculated to bring about very beneficial results, and has great advantages over government by the Collector's nominees exclusively. He dissents from the editor of the *Times* who charges Indians with lack of energy, reflection and administrative powers, and says that the Indians look upon self-government as the means of the salvation of their country. In conclusion he points out that it is quite time that they should be allowed a share in the administration of the country.

HINDUSTAN REVIEW,
August, 1906.

The Indian Press—its educational function.

7. A correspondent in the *Hindustan Review* (Allahabad), for August, says that India is as ignorant of herself as any other country can be of her. The Bengali is as much ignorant of the social life of the Punjabi as the latter of the former. The Indian Press can no doubt considerably hasten the enlightenment of the people; but as it stands now, it is too feeble to be of any service, and in this respect it differs materially from the European Press, which dispels popular ignorance and acquires a strong hold over the minds of the populace. The editors of the Indian Press are neglected as if they were a class of insignificant men. Without adequate support and power and prestige, the Indian Press drags on its existence as an institution simply engaged in catering provincial news and the grievances of its own personality.

Journalism in India is not a lucrative profession and those who conduct it live a hand-to-mouth existence. They are not, like their English colleagues, helped by a staff of well-paid assistants, but mainly depend on amateur contributions. Circumstanced as he is, an Indian journalist, before embracing his calling, passes through no noviciate, and as such neither continues a settled policy nor preserves any traditions. Thus the ignorance of its conductors deprives the Indian Press of all its usefulness and makes it only a vehicle of local and personal grievances. And there is little hope for the enlightenment of the Indian masses by the Press as long as its *personnel* and its ways do not much improve.

* * * * * * * *

To acquire a proper place in the estimation of the Indian populace and their rulers, the Indian Press should influence the masses by keeping them properly informed of all that is taking place in the country. Acting on such a principle would not only make the Indian journalists a class of influential men, but also enable them to acquire a hold in the country that would help them greatly at times when occasions arise for fighting political battles. With a large following and more power the Indian Press would soon acquire the real dignity of the fourth estate such as the English possess in England to-day.

KANAUJ PUNCH,
15th September, 1906.

The Hindus and Muhammadans of India.

8. The *Kanauj Punch*, of 15th September, says that no amount of eloquent and heart-stirring speeches will bring about a union between Hindus and Muhammadans unless they have common political and educational interests, and suggests that if they cannot combine in political matters they should do so at least in matters of education and have one common University between them.

UNION GAZETTE,
14th September, 1906.

The relations between Hindus and Muhammadans.

9. The editor of the *Union Gazette* (Bareilly), of 14th September, says that the Muhammadans are now beginning to feel the necessity of taking a share in Indian politics, and it is therefore necessary for the leaders of the two communities to meet and ascertain how far co-operation is practicable. He notes that Mr. Amir Ali thinks that the two communities have many common interests and are agreed to work in concert on the few points of difference between them. The leaders should, in no way, allow themselves to be influenced by official opinion about them one way or the other when considering this question.

ZUL QARNAIN,
14th September, 1906.

The *Zul Qarnain* (Budaun), of 14th September, says that co-operation with Hindus cannot lead to any good to Muhammadans, so the latter should not join the Congress, and should continue to have implicit faith in the beneficence of Government.

ROHILKHAND GAZETTE,
16th September, 1906.

The *Rohilkhand Gazette* (Bareilly), of 16th September, says that the Hindus cannot have genuine sympathy when their very touch is looked upon as polluting, and takes exception to the attitude of newspapers whose tone is calculated to widen the gulf between the two communities.

AWAZA-I-KHALQ,
16th September, 1906.

The Anglo-Indian and Vernacular Press and the relations between Hindus and Muhammadans.

10. The *Awaza-i-Khalq* (Benares), of 16th September, while referring to the vote of censure, passed at a meeting held in Gorakhpur under the presidency of a Muhammadan leader, on Anglo-Indian papers, particularly the *Pioneer* and the *Englishman*, which are calculated to excite ill-feeling and disaffection between Hindus and Muhammadans, says that the attitude of the vernacular press is no less to be regretted than that of Anglo-Indian papers in this respect. The editor notes that most of the Urdu papers in Upper India are owned and edited by Muhammadans, and suggests the formation of a committee of the proprietors of leading newspapers with a view to regulate the tone of the press and to maintain friendly relations between Hindus and Muhammadans.

NASIM-I-AGRA,
19th September, 1906.

The resolution passed by Manchester mill-owners in connection with the *swadeshi* movement.

11. The *Nasim-i-Agra*, of 19th September, says that the owners of mills and manufactories in Manchester have tried their best to move Government to set aside the partition of Bengal in consequence of the harm it has done to their trade, but have remained unsuccessful. They have, therefore, resolved upon excluding Indian students in future from schools imparting technical education in arts and industries. The editor condemns this resolution as very narrow-minded.

MUFID-I-AM,
16th September, 1906.

An appeal to Government for the protection of Muhammadan rights.

12. The *Mufid-i-Ám* (Agra), of 16th September, says that the turn that events have recently taken in Bengal shows that Sir Saiyad was fully justified in keeping aloof from the Congress movement. The Hindu press is openly opposing Muhammadan interests, and the Muhammadans have not the means to make a proper representation of their case to Government. The Hindus have succeeded in inducing the Secretary of State to consider the question regarding the number of Indian members in the Viceroy's Council, and a committee has already been formed and entrusted with the work. The expansion of the council will surely be injurious to Muhammadan interests unless the number of Hindu and Muhammadan members is equalized, as the number of the voting Hindu public is twice as much as that of the Muhammadans. A deputation of leading Muhammadans therefore has undertaken to memorialize the Government of India on the subject.

AL BASHIR,
18th September,
1906.

Muhammadan deputation to the Viceroy.

13. *Al Bashir* (Etawah), of 18th September, says that it has been resolved at a representative meeting of Muhammadans held at Allahabad to send a deputation to and memorialize the Viceroy to take measures calculated to protect the interests of Muhammadans.

HINDUSTANI,
19th September,
1906.

The proposed Muhammadan deputation to the Viceroy.

14. The *Hindustáni* (Lucknow), of 19th September, says that the leading Muhammadans of Lucknow met in the Kaisarbagh *baradari* on Wednesday last, and decided upon submitting a memorial to the Viceroy requesting that the Muhammadans should have the exclusive right to elect their own members for the Municipal Boards and Legislative Councils, and that the number of their members should be fixed with due regard to the proportion of the voting Muhammadan public of India. A similar request is made with regard to the distribution of appointments.

SHAHNA-I-HIND,
19th September,
1906.

The Indian Union Association Meerut.

15. The *Shahna-i-Hind* (Meerut) of 16th September, announces that the *Indian Union Association* has been established in Meerut with a view to foster a sense of patriotism in Indians, and thereby to cement the relations between the several communities inhabiting India, so as to weld them into one homogeneous whole irrespective of all considerations of creed or colour ; to improve indigenous arts, industries and commerce ; and to disseminate scientific and technical education all over India.

This association will have nothing to do with political matters or religious discussions.

AWAZA-I-KHALQ,
16th September,
1906.

Muhammadan delegates for the ensuing congress.

16. The *Awaza-i-Khalq* (Benares), of 16th September, says that our every day experience shows that there is not a dearth of educated and enlightened Muhammadans, who can take a share in the proceedings of the Indian National Congress, and it is to be regretted that certain true reformers and ardent and well-meaning Indian leaders represent the proceedings of the Congress in a light which discourages Muhammadans from joining the movement. The Congress has been working steadily for the last twenty-one years, and the editor is of opinion that a long list of names of Muhammadans amongst its advocates is not essential to make it a successful organ. It is no doubt true that the entire separation of Muhammadans from the congress will produce injurious results, but it cannot be fatal to its interests, and the congress will carry on its work like a man afflicted with a withered hand. The editor further says that, be the motives of the leaders of the Congress what they may, in securing 350 Muhammadan delegates for the ensuing Congress, they cannot but be said to be actuated by the best of motives, and by sympathy towards the Muhammadans.

INDIAN PEOPLE,
16th September,
1906.

Our representative in the Viceroy's Council.

17. The *Indian People* (Allahabad), of 16th September, says that the main difficulty arose from the attitude assumed by the member who had been thrice elected to represent these provinces and who was not yet satiated. As it was the first object of some of the other members to keep him out, who got in became quite a secondary consideration. When there was a tie between Rai Sri Ram and Rai Nihal Chand, somehow there came about a tacit understanding that neither of them was to get another chance, though we fail to see how both came to be placed in the same category. Rai Sri Ram would have declined to vote for Rai Nihal Chand, as he did in the case of Pandit Madan Mohan. Munshi Madho Lal was evidently thought of as offering a way out of the difficulty. It must be remembered that he did not decline to vote for Pandit Madan Mohan and was quite willing to stand aloof for him. The editor hopes that the time is not far when our best men will cease to give a thought to a seat in the Legislative Council, for really it is not worth while.

II.—AFGHANISTAN AND TRANS-FRONTIER.

SITARA-I-HIND,
12th September,
1906.

The visit of the Amir of Kabul to India.

18. The *Sitára-i-Hind* (Moradabad), of 12th September, says that the visit of the Amir is calculated to strengthen the friendly relations between Kabul and India, and that certain urgent matters will be discussed on the occasion, and the best possible advice will be given to the Amir.

OUDH AKHBAR,
22nd September,
1906.

The visit of the Amir of Kabul.

19. The *Oudh Akhbár* (Lucknow), of 22nd September, says that since the Amir is taking a purely pleasure trip to India, it is highly desirable that he should see important cities of historical renown, and suggests that he may renounce his pension in favour of the descendants of the Kings of Delhi and Oudh who stand much in need of pecuniary assistance.

EXPRESS,
13th September,
1906.

Progress and the Afghans.

20. The *Express* (Lucknow), of 13th September, says that the Russo-Japanese War has enabled the nations of the East to realise their great past, their latent capabilities and their power to resist European aggression. People of the East and students of foreign politics alike are deeply interested in the fate in store for different Oriental countries, and among these not the least important is the case of Afghanistan. It is not necessary to speak of the natural barriers to aggression which Afghanistan possesses in an eminent degree. They were overcome in the past and they can be overcome in the future. The preparedness of the country for war and its being self-contained in the matter of manufacturing the necessary munitions of war adds to its strength. But it is the character of the people which will ultimately decide their fate.

Dr. Abdul Ghani, Principal of the local Islamia College, who has had special opportunities of studying the national traits of the Afghan character, says that judging the Pathans by the criteria which have led to the present greatness of the Japanese, he does not find them wanting in those attributes. The late Amir Abdul Rahman took care to discourage their conceit that they are superior to all other races in every respect. Education will destroy it altogether, and they are amenable to the influences of education. They are not so hide-bound as not to accept what is to their own advantage, though they cannot be expected to renounce their religion and the excellent customs which give them an individuality of their own. Not only the Afghan courtiers, but the masses have renounced their own and adopted the European mode of dress which facilitates the despatch of business. Though not easily open to conviction, they are not utterly obstinate, and are eminently fitted to hold their own in the competition between nation and nation. The passion for inquiry is intense among them, and though not most conspicuous in enterprise, they are more enterprising than the people of India, and manage to carry on their business without being acquainted with the languages and customs of the lands where they carry their wares.

Thus it will be seen that the natives of Afghanistan possess the potentialities of a great nation. They have a ruler who encourages these tendencies. What is required of them is to take rapid strides along the path of progress.

III.—NATIVE STATES.

JASUS,
14th September,
1906.

Jaipur.

21. The editor of the *Jásus* (Agra), of 14th September, expresses a hope that the information about the Maharaja of Jaipur giving one lakh of rupees to aid the Bengal National University is untrue as it is calculated to make Government suspicious about him. He also points out that the printed list of holidays received from Jaipur shows a tendency towards discouraging Urdu and that Muhammadan holidays have been curtailed considerably. The editor has also reason to complain against the influence of the theatrical performances on the people of Jaipur.

NIZAM-UL-MULK,
16th September,
1906.

Rampur.

22. The *Nizám-ul-Mulk* (Moradabad), of 16th September, says that the circumstances under which Mansab Ali was taken under arrest are not sufficiently justifiable. It is very difficult to unravel the mystery of his death. It is alleged that His Highness the Nawab was not at all satisfied with the appointment of Maulvi Abdul Ghafur as Minister owing to his friendly relations with the late General Azim-uddin Khan, and that Mansab Ali's death was encompassed owing to his relations with Maulvi Abdul Ghafur and the late General. It was also feared that Mansab Ali and the Minister would interest themselves in Zia-ul-haq, and it was on this account that the Minister had to resign, and a charge of corruption was brought against Mansab Ali, and that one of his letters to a near relative points

to his helplessness and to his anticipated death. The editor suggests that, in case government by a council is decided upon, Nawab Manjhu Sahib who has received Western education and is well versed in the problems of the day should be appointed vice-president.

KANAUJ PUNDH,
15th September,
1906.

Titles conferred by Native Chiefs and Princes.

23. The *Kanauj Punch*, of 15th September, referring to the omission of titles conferred by the Nizam at the time of the introduction of some of his courtiers to His Highness the Prince of Wales says that it is a slight to the courtiers concerned and to the Nizam if the British Government refuses to recognize those titles.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

HINDOSTHAN,
12th September,
1906.

English justice.

24. A correspondent in the English *Hindosthán* (Kalakankar), of 12th September, says that English judges and magistrates are the best judges in the world, but the critics who must find fault with Government officials, do not spare them whether they deserve praise or censure. They must look rather to their own beams than to the motes of Government officials. But, if the saying is true that there must be a black sheep in every flock, then Indian Government officials would be found to possess more than one compared with European officials.

INDIAN PEOPLE,
13th September,
1906.

The Murree assault case.

25. The *Indian People* (Allahabad), of 13th September, says that the case in which Sardar Sewa Ram Singh, a pleader of Rawalpindi, charged Lieutenant Grenfell with unprovoked assault, has been compromised, and the public of Rawalpindi is said to be very indignant at this termination of the case. A compromise in a simple case of assault is not to be regretted in itself, but this case presented peculiarly aggravating features. It was a cowardly assault aggravated by every element of brutality. The complainant was severely assaulted, grossly abused, compelled to touch the feet of the accused, who was boasting all the time that he was *Badshah ka dost.* If Sardar Sewa Ram Singh could have given a sound hammering to Lieutenant Grenfell it would have been the best punishment under the circumstances, but he was either dazed or overpowered. When the matter went to court the accused offered an unconditional apology. This the complainant refused to accept, and now it is stated the matter has been compromised at the private residence of the Deputy Commissioner. This is what gives an ugly look to the affair. It would have been better and more generous if the complainant had accepted the apology tendered in open court. Failing that, he should have allowed the case to take its course. We shall never hear the end of these miserable cases until Indian gentlemen are able to take care of themselves. When a Punjabi, and a Sikh to boot, is assaulted in such a degrading manner, and then agrees to a humiliating compromise what are we to expect of poor ignorant people ? Sardar Sewa Ram Singh might not have been Lieutenant Grenfell's equal in strength, but he might have broken the Lieutenant's head with a stone, or given him a lesson in wrestling. Why, in Lahore we have seen a common bhishti stand up to two soldiers and throw them one after the other in such beautiful style that the gallant soldiers were bawling for the police in a couple of minutes. Cannot every Punjabi learn a few tricks of Punjabi *kushti* ? That would be sufficient to punish braggarts of the Grenfell type.

CITIZEN,
17th September,
1906.

An outrage at Castle Rock.

26. The *Citizen* (Allahabad), of 17th September, says that quite a sensation has been caused at Castle Rock by a case of rape committed by a European driver Henwood in the employ of the Southern Mahratta Railway who is between 30 and 35 years old, on a little girl of only 8 or 9 years age, the daughter of a native Christian fireman also in the employ of the railway company. Two days after the occurrence when the girl began to cry with pain the father elicited from her what had happened, but the discovery of his beastly action having reached the ears of the driver, he left Castle Rock immediately and went into Portuguese territory. The father of the girl made a complaint to the railway police, and the Chief constable having wired to the Portuguese Police at Collem and Sanvordem in Goa, the accused was taken under arrest and is now in the custody of the Goa police. The Extradition Act is said

to have been made applicable to Goa, and there seems no difficulty in the way of the Bengal Railway Police obtaining the custody of the accused. The poor victim is now in civil hospital at Belgaum and every sympathy is being expressed for her and her father. The whole matter is in the hands of the police now, and the case will probably come on in a day or two before the Cantonment Magistrate at Belgaum.

CAWNPORE GAZETTE,
15th September, 1906.

Whipping.

27. The *Cawnpore Gazette*, of 15th September, deprecates whipping as a punishment in India, and characterizes it as brutal and barbarous. The editor says that it should not be overlooked considering that cruelty to animals has formed the subject of separate enactment.

AWAZA-I-KHALQ,
16th September, 1906.

Promotions in the Benares Judgeship.

28. A correspondent in the *Áwáza-i-Khalq* (Benares), of 16th September, says that the time-honoured practice of giving promotions by gradation has been utterly disregarded under Mr. Patterson the present Judge of Benares, and applications for filling vacancies are invited by means of advertisements in papers. The editor suggests that promotion should go by gradation, and that the persons promoted should be reverted if found unfit for the proper discharge of the duties of the posts to which they are promoted.

OUDH AKHBAR,
18th September, 1906.

The location of the High Court.

29. The *Oudh Akhbár* (Lucknow), of the 18th September, says that the question of the transfer of the High Court was purely executive, and one that could be decided between the public and the Government without reference to Judicial authorities. The document containing the signatures obtained and presented to Government with the memorial, was a clear indication of public opinion and showed that the preponderance was in favour of Lucknow, and it was quite unnecessary to put off the question for future consideration. The signatories belong to the Commissionerships of Agra, Rohilkhand, Bundelkhand, Meerut and Gorakhpur, and they are of opinion that Lucknow occupies a central position, and the administration of justice will be considerably facilitated by locating the High Court there. Besides the fulfilment of the wish of the Chief Justice regarding the appointment of an additional judge, could likewise be secured thereby, without the Government incurring any extra expenditure on this account. Then, apart from the grounds set forth in their memorial by the *talukdars*, the promise held out to the *talukdárs* of Oudh, and renewed by subsequent repetitions on various occasions that the Judicial Commissioner's court was to remain at Lucknow, has to be taken into consideration. It has also to be borne in mind that Government is bound by no such promises to the people of Allahabad. Taking all this into consideration the transfer of the High Court to Lucknow should not be postponed merely because a number of interested owners of house property are opposed to this view.

INDIAN PEOPLE,
16th September, 1906.

Honorary Magistrates.

30. The *Indian People* (Allahabad), of 16th September, says that Government is very careful in appointing persons to posts carrying any remuneration with it, and satisfies itself that the candidate possesses certain educational qualifications, that he bears a good moral character and is not a resident of the same district; and when the particular post is that of a Judicial or Executive officer still greater care is taken about the merits and capacity of the candidate. He is not only requried to hold a high university degree, but has also to pass certain examinations in law, and if appointed, is not allowed to remain in his own native place. And yet these are the very rules which in the appointment of honorary magistrates are more respected in the breach than in the observance. That a man who far from being able to write out a judgment cannot even take down depositions in his own handwriting, who far from being able to sift the evidence on the record is not even able to read it, who far from being well acquainted with the criminal law of the country, does not even know the names of the Acts that come under that head, that such a man should at all be able to deal out justice is what surpasses comprehension. The editor suggests that greater judgment should be exercised in their selection, and that it is a blunder of a very serious nature to load a man with all the powers of a magistrate without pumping in him a little spirit of discretion. He says that with some of our magistrates being able to sign their names is their only educational qualification, and some others of our magistrates have not had time to spend on their

education, and that if in the face of all these facts the Government when appointing honorary magistrates intentionally deviate from the right path it is a mistake which if committed by another person they would not pardon. He points out that along with literate and enlightened magistrates there are also illiterate and ignorant magistrates, and that the latter should no longer be allowed to send people to jail.

HINDUSTANI,
19th September,
1906.

Complaint regarding heavy revenue work in courts of Deputy Collectors.

31. The *Hindustáni* (Lucknow), of 19th September, referring to the complaint of the *Zul Qarnain* (Budaun), regarding heavy revenue work in the courts of Deputy collectors, says that Government should direct its attention in this direction, and suggests the desirability of increasing the number of Deputy Collectors when there is considerable increase in the income from court fees. The Deputy Collectors are so overworked since the amendment of the Rent Act that they are obliged to decide cases after considerable delay and still their decisions are not sound and to the satisfaction of the parties.

(b).—*Police.*

CAWNPORE GAZETTE,
15th September,
1906.

Police-high handedness.

32. The *Cawnpore Gazette,* of 15th September, says that much evil results from the vast powers conferred on the police, and though justice is eventually done, yet there is nothing to redress the wrongs that the public suffer at the hands of the police, who do not hesitate to send up innocent persons for trial even in heinous cases. Reference is then made to a case of murder in Kachar in which a number of innocent persons were sent up for trial though they were eventually acquitted by the High Court.

ADVOCATE,
16th September,
1906.

The alleged police *zulum* at Benares.

33. A correspondent in the *Advocate* (Lucknow), of 16th September, says with reference to a letter published recently in the columns of the *Advocate* and contributed by one A. B. C., that the facts put in his letter will clearly prove the erroneous views of that correspondent. Over a week prior to the lunar eclipse an overseer was appointed by the local municipality to minutely examine the condition of each *ghat* from Assi to Varana. It was on the statement put forward by the overseer that *ghat* arrangements were made. It was none of the seeking of the Police to interfere in a case which was in the hands of the Municipal overseer directed by the Chairman, who is the District Magistrate. The correspondent is surely not aware that for the purpose of strict supervision along the river side, Deputy Magistrates were posted, one for each of the five *ghats*. The District Magistrate was personally present at Manikarnika ghat on account of there being a great rush of people there. So that there was no use of lashes as complained of. Indeed the *ghatiyas* were not allowed to sit on the *ghats* in the way they do, to prevent their occupying a large space which was freely used by the bathers. They were present on the *ghats* allowed for bathing with only a small space to carry on their religious mission. Thus the bathers were not precluded from giving the *ghatiyas dakshina* as reported.

Police Zulum has become a by-word amongst us. But that is no reason at all why they should be oppressive in a case in which *there was no room for oppression.*

In the Bramley-regime things were carried on in a neat and a smooth manner, so much so that he could win the entire confidence and popularity of the people. How can the police here be rotten to the very core in the interval of a month and a half? He referred to Mr. Bramley's deputation to the Lower Provinces.

[The editor adds that their own correspondent writes a letter in support of these views].

MUFID-I-AM,
16th September,
1906.

Police Reform.

34. The *Mufid-i-Ám* (Agra), of 16th September, says that the European officers have received their promotions according to the scale proposed by the Police Commission, but native officers in the lower grades have not yet been attended to. The horse allowance of Rs. 10 per mensem allotted to Sub-Inspectors is quite insufficient, and the editor suggests that it should be increased to Rs. 15. Under the present rules Sub-Inspectors cannot hope to become Inspectors for years. The editor is of opinion that the rules regulating promotions to Tahsildarships should be adopted in their case also.

NASIM-I-AGRA,
15th September,
1906.

False weights and measures in Agra.

35. The *Nasim-i-Agra,* of 15th September, complains of the use of false weights and measures all over Agra, except the cantonments, and suggests that the offence is within the cognizance of police.

NASIM-I-AGRA,
15th September,
1906.

Thefts in Agra.

36. The *Nasim-i-Agra,* of 15th September, reports an increase in thefts, and suggests an increase in the sanctioned scale of the force to ensure better watch and ward.

ADVOCATE,
16th September,
1906.

Highway robbery and other heinous crime on the road between the Hindola ka Naka bridge and the Railway station at Charbagh, Lucknow.

37. The *Advocate* (Lucknow), of 16th September, while referring to a recent highway robbery on the road between the Hindola ka Naka bridge and the Railway station at Charbagh, points out that the road is very unsafe, that a number of cases of assault and dacoity were reported last year, and that two cases of highway robbery have been reported this year; and that the road between the bridge and railway is lonely and very badly lighted. The editor suggests that either a new police outpost should be established close to the octroi barrier, or the present post on Abbot Road be removed to the crossing to ensure the safety of the persons and property of wayfarers and that in the meanwhile a few of the mounted police be appointed to patrol the road between 6 and 11 P. M.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

OUDH AKHBAR,
20th September,
1906.

The Municipal Board at Hapur in the Meerut district.

38. A correspondent in the *Oudh Akhbár* (Lucknow), of 20th September, says that nine of the members of the municipal board at Hapur in the Meerut district have resigned their seats owing to the encouragement given by the District Magistrate to the stipendiary municipal secretary, whose attitude towards the members is very overbearing. He notes also in this connection that the Hapur police have sent up Pandit Basdeo, an ex-member and a very influential resident of the Hapur, municipality for trial under section 110, Criminal Procedure Code and the case is now before the District Magistrate. A list of five hundred witnesses for the defence has been filed. Pandit Basdeo was sent up under section 110, Criminal Procedure Code, three years back and was acquitted.

(e).—*Education.*

INDIAN STANDARD,
10th September,
1906.

A professorial example.

39. The *Indian Standard* (Allahabad), of 10th September, says with regret that no corner in India is free from the unenglish behaviour of those Europeans, who hold the responsible duties of looking to the welfare of the people put under their charge. The other day we were quite astonished to see that Mr. J. J. Durack, the physics professor of the Muir Central College, struck a third year student violently on the forehead with a piece of chalk. Is it not a matter of regret to find such behaviour in those who form the character of the students? Our worthy professor should have realised that college students are no more school boys and that such treatment though excusable in a village pedagogue is not so in a college professor. We are sorry that the boy did not retaliate nor did he report the matter to our most conscientious and worthy principal, which would have then at once rectified such a gross error on the part of one of his most able subordinates. This is indeed a disgrace. The boy has done well and behaved admirably. The tables are turned we see. The Christian professor should henceforth follow this noble and Christ-like example of forgiveness set by a so-called pagan pupil.

ALIGARH INSTITUTE GAZETTE,
12th September,
1906.

Increase of Inspectors of Schools.

40. The *Aligarh Institute Gazette,* of 12th September, is quite at one with the views expressed by Mr. De la Fosse regarding the inefficient inspection of the teaching imparted at schools and colleges in Sanskrit and Arabic, and now that the question of increasing the number of inspecting officers is under consideration the editor suggests the desirability of appointing men who can do justice to the subjects irrespective of all considerations of creed or colour.

CITIZEN,
17th September,
1906.

The new Principal of the Muir Central College.

41. The *Citizen* (Allahabad), of 17th September, says that *India* protests against the appointment of a junior officer to the Principalship of the Muir Central College, at Allahabad, in supersession of the superior claims of Mr. Homersham Cox and the supersession of Mr. Prothero by a junior officer in connection with the Principalship of the Presidency College in Calcutta. It is hinted that Mr. Prothero was cut out of the Principalship as he was suspected of "pro-native" tendencies. We wonder if no information has yet reached our contemporary as to the appointment of Mr. De la Fosse as Director of Public Instruction for the United Provinces.

CITIZEN,
17th September,
1906.

Protest against extensions to Babu Basdeo Sahai, Headmaster, District School, Farrukhabad.

42. The *Citizen* (Allahabad), of 17th September, says as follows on the subject:—Considerably to our surprise and regret we learn Babu Basdeo Sahai, Headmaster, District School, Farrukhabad, has submitted a fresh application for further extension of his period of service. We are aware that till a subordinate officer of the Education Department attains to the age of 60, it rests with the Director to grant him any number of extensions. But considering how hard the lot of a Headmaster is, what great risk and responsibility his office carries, and how remote the chance is of his enjoying his pension for any great length of time after he has been once entitled to it, we venture to suggest to Babu Basdeo Sahai the advisability of retiring on the earliest possible date. We yield to none in our appreciation of the service rendered to the cause of education by Babu Basdeo for a period extending for upwards of a quarter of a century, but we cannot have any patience with him if he will attempt making a parody of the song that the brook sings: "Men may come and men may go, but I go on for ever." As much in the interest of the department as in the interest of the officer concerned, we hope Mr. Lewis will not prove too good, too kind, and, we add, too weak to come to a proper decision in the matter.

CITIZEN,
17th September,
1906.

Lewis Memorial Fund.

43. A correspondent in the *Citizen* (Allahabad), of 17th September, says that the approaching retirement of Mr. T. C. Lewis will no doubt be regretted by all sections of the people throughout these provinces, especially by the educational officers and the public taking interest in matters educational. He speaks very highly of his continued and strenuous efforts during his tenure of office over a period of twelve years, for annually increasing budget grants for the sole purpose of spreading and improving the quality of education in these provinces, no less than for enhancing the pay and prospects of the educational staff, and informs the public that the names of certain gentlemen have been proposed by the Lewis Memorial Fund Committee to be sent to different places with a view to receive subscriptions and grant receipts. He concludes with remarking that the matter was duly brought to the notice of Mr. Lewis and had his approval; and that he will first of all be requested to make any suggestions of his own, and then the scheme of the committee will be considered which it will be premature to do now without knowing the amount at its disposal.

KANAUJ PUNCH,
15th September,
1906.

Education amongst Muhammadans.

44. The *Kanauj Punch*, of 15th September, quotes references from the last census report of Bengal and points out that the proportion of school-going population amongst the Hindus is much higher than that of Muhammadans, which leads to the conclusion that the Muhammadans are not yet bestowing sufficient attention on the education of their children. The editor suggests that the Government of India should take the education of Muhammadans in its own hands.

AL BASHIR,
18th September,
1906.

The proportion of Hindus and Muhammadans in the Provincial Educational Department.

45. A correspondent in *Al Bashir* (Etawah), of 18th September, points out that religious and racial prejudices have considerably widened the gulf between the Hindus and Muhammadans of the present day though the relations between their ancestors were of a very friendly nature. He points out that the lot of the Muhammadans in the Educational Department is very unfortunate, and that the Hindus hold a very large number of appointments, that they are in fact monopolising the Department.

AL BASHIR,
18th September, 1906.

School for training midwives.

46. A correspondent in *Al Bashir* (Etawah), of 18th September, says that Hakim Hafiz Muhammad Ajmal of Delhi has undertaken to open a class for training Indian midwives in his *Madrasa Tibia* and suggests that the Indian public should give the movement every possible encouragement.

UNION GAZETTE,
19th September, 1906.

Sale of refreshments in schools.

47. The editor of the *Union Gazette* (Bareilly), of 19th September, suggests that the headmasters of schools should be made responsible for seeing that the articles of food supplied within the school compound are wholesome.

OUDH AKHBAR,
20th September, 1906.

Celibacy among students.

48. A correspondent in the *Oudh Akhbár* (Lucknow), of 20th September, says, with reference to Mrs. Besant's remarks about celibacy in schools and colleges until students arrive at a certain age, that success in this direction will be a grand achievement and will lead to great beneficial results.

CITIZEN,
17th September, 1906.

Inconveniences to the Boarders of the Government High School, Saharanpur.

49. The *Citizen* (Allahabad), of 17th September, says :—A correspondent writing from Saharanpur under date 12th September 1906, brings to our notice the inconveniences that the Boarders of the Government High School suffer under the superintendence of the headmaster. The same correspondent mentions a painful incident in which a teacher of this school was concerned. The teacher has been forced to resign. The Director should enquire into the affairs of the school.

NIZAM-UL-MULK,
16th September, 1906.

Proposed scholarships for Military and Commercial training in England.

50. The *Nizám-ul-Mulk* (Moradabad), of 16th September, says, with reference to the proposal of the Director of Public Instruction of Bengal to offer a number of scholarships to students going to England for military and commercial training, that the proposal has received the support of the Chamber of Commerce of Bengal, and it is suggested that the scholarships should be given by competitive examination. The editor says that India will make considerable progress in a few years' time if these scholarships are sanctioned.

(f).—*Agriculture and questions affecting the land.*

COLONEL,
8th September, 1906.

Famine in Eastern Bengal.

51. The *Colonel* (Moradabad), of 8th September, says, with reference to the famine in Eastern Bengal that the people are actually starving to death in the 24-Parganas and in Dacca and relates a heart-rending story of the death of one Maiman Singh and his wife. The editor says that teachers in Calcutta had raised some subscriptions for the famine-stricken people, but were told by Government that they should not interest themselves in such matters on pain of incurring displeasure. The editor thinks that the officers whose neglect of duty is leading to the death of the people will be responsible to God for the loss of life incurred.

ADVOCATE,
13th September, 1906.

The poverty problem in India.

52. The *Advocate* (Lucknow), of 13th September, says, with reference to the correspondence on the subject contributed by Mr. Hyndman, Mr. Morison and Mr. MacMinn in the *Times* that with all the advantages which British rule has conferred on India, the economic condition of the people has become less able to withstand scarcity, that the prices of food are constantly rising, and that, even in years of plenty, the mass of the people find it difficult to support themselves and their families with all their resources; they are physically deteriorating and cannot stand the rigours of ordinary ailments. The editor appeals to Mr. MacMinn's personal experience, and says that the figures of Sir Wiliam Hunter and Mr. Digby may be controvertible, but how can the rise in prices be explained? The people cannot grow physically strong when their cattle die like flies on the approach of famine. A vegetarian people mostly depending on *ghi* and milk cannot maintain their strength with *ghi* selling almost all the year round at Rs. 40 a *maund* and milk at 8 *seers* a rupee. The nice explanations offered for the decrease of horned cattle do not bring food to the people. Both the middle and the poorer classes are passing their days from year's end to year's end with gnawing in their stomachs : and what wonder if they ascribe it to the system of the Government by which the country

is ruled. The editor further says that Mr. Morison who has long been in this country might have seen signs of prosperity round him at Aligarh, but the mass of the Muhammadans are as loud in complaining of hard times as the Hindus are, and none of them would for a moment believe in the accuracy of any figures produced to prove their prosperity till such time as they do not see plenty inside their doors, and as long as they have to undergo physical sufferings even in years of so-called prosperity. People can understand that in years of drought no Government can prevent scarcity or save them from suffering, but they cannot understand why the scarcity should continue in days of sufficient rainfall and bumper crops. It may be unjust and unfair to connect the plague mortality with poverty: but who can deny the indirect connection between the two. It is every day experience that those people who are physically strong are better able to fight the plague, and it is the poorer people who fall an easy prey to the fell disease, which as soon as it assumes an epidemic form, makes no distinction between the rich and the poor. The problem cannot be disposed of in the manner in which Mr. Morison and Mr. MacMinn have tried to disprove it. It requires inquiry and we think the liberal Government cannot better discharge its responsibilities towards the people of India than by accepting the suggestions of Mr. E. S. Beesly and ordering a thorough and searching inquiry into the causes which have led to the present deplorable condition of the masses of the people. Small tracts in every province can be selected and inquiry conducted without causing any disturbance in the smooth working of the wheel of administration of the country.

RAHBAR,
14th September,
1906.

The Strachey Famine fund.

53. The *Rahbar* (Moradabad), of 14th September, says that a famine fund was collected by Sir John Strachey on the understanding that it was to be spent on relieving all persons suffering from famine and that no further collections will be made on realization of a certain sum. The editor says that the money was improperly spent on other purposes, and even its existence has now been denied. It is thus that the representatives of Government are losing the confidence of the people who do not hold Government so dear as they did when our rulers were true to their promises.

ARYA MITRA,
16th September,
1906.

Agricultural Banks in India.

54. The *Árya Mitra* (Agra), of 16th September says, with reference to the establishment of the proposed co-operative agricultural banks, that they cannot conduce materially to the public welfare while the people have to pay heavy taxes and exorbitant interest. The editor thinks that these are calculated to ruin indigenous trade and to help foreigners and suggests that taxes should be paid in kind. The *Bhárat Jiwan* (Benares) of 17th September, exhorts the local public to start a co-operative bank.

(g).—General.

ADVOCATE,
13th September,
1906.

The maltreatment of Lala Sita Ram of Amritsar by a European.

55. The *Advocate* (Lucknow), of 13th September, says:—Foolish forbearance is the most appropriate term which the *Bengalee* applies to the tearful silence with which Lala Sita Ram, son of a respectable silk merchant of Amritsar, received the whipping the other day at the hands of a biking European in front of the Small Cause Court. What the Lala ought to have done, in the opinion of our contemporary, was to turn upon his assailant like a Punjabi and give him such a thrashing as he would not have been in a hurry to forget. A Punjabi with his national reputation for muscle and courage has no right to go aweeping to the papers for having got a drubbing at the hands of another fellow.

RAHBAR,
14th September,
1906.

Assault on a native coolie by the Assistant Engineer of Jhansi.

56. The *Rahbar* (Moradabad), of 14th September, notices the somewhat uncalled for treatment given by the Assistant Engineer of Bangalore, who took offence at the conduct of a *coolie*, wounded him with a spiked flag and kicked him so that he died of its effects in hospital. The matter was reported to the police on the engineer taking no action whatever. The magistrate wanted to record his statement (dying declaration) but he was too weak to speak. The accused admits the assault. Another *coolie* who accompanied the deceased at the time of the assault and had left the place after resigning his appointment has been called into Jhansi to give evidence.

ADVOCATE,
13th September, 1906.

The strained feelings between Europeans and Indians.

57. The *Advocate* (Lucknow), of 13th September, says only eleven days ago a Bombay gentleman boarded the Punjab Mail at Delhi to have the words "damned stinking Babu" flung at him by a sahib—a military officer to boot—because the gentleman did not reply to such an unmannerly question as "who's that?" with which he was accosted on entering the carriage but kept silent. The sahib's servant applied to the gentleman's servant and then to the gentleman himself to know if he had a first class ticket. Foiled here the sahib shouted for the station master. In the meantime a crowd had gathered there and the station master was long in coming. The sahib delivered a speech and thus rid himself of a little of his bile, and then took himself off. The gentleman who appears to be no other than Mr. Malabari writes on this:—

As I closed my eyes after a night's vigil I could not help feeling for the much-abused Babu. Poor Aryan brother—he has to bear the burden not only of his own sins, but also of the sins of all others thrown into contact with exclusive Bahadurs. Is this poor brother of mine, paying the penalty vicariously for our nascent independence, ever likely to upset the State coach in India? No, he is simply practising elocution; the real danger to the safety of the empire comes in from the men whom our King-Emperor pays for maintaining the safety. What could be more wanton misconduct than that shown by this officer? If he was so rude to a stranger, who had done him no harm, and who was above putting up with his whims, what must be his behaviour towards his men, the native sepoys who have to deal with him every day? I pity the men; and more than the sepoys, I pity the Government who have to put up with the sullen discontent created in our regiments by such outrageous arrogance. If it be beef and beer that lead to these ebullitions, the sooner they are abolished from the commissariat, the better for all concerned.

The gentleman does not mean to publish the name of the offender who got down at Muttra. Nor does he care for an apology from such a man. His remarks on the effect of such wantonly insulting conduct of the officer and others of his ilk should give food for sad reflection to the Government. He says:—

But what I had to undergo is common experience in the north. Only the other day a couple of European privates offered what was no less than a mortal insult to Punjabi nobles out on a walk with their families. Then there is the horrible Murree affair. What do these frequent insults and assaults mean? God forbid they should lead to a commotion, but the air in Upper India seems surcharged with pent up feeling which may escape any day, overtaking the innocent many for the sins of the scattered few.

RAHBAR,
14th September, 1906.

Europeans *versus* Indians.

58. The *Rahbar* (Moradabad), of 14th September, says with reference to an advertisement in the *Civil and Military Gazette*, inviting applications from Europeans and Eurasians below the age of 24 years for appointment in the Accountant-General's Office at Lahore, that this is indirect contravention of what Mr. Morley said in his budget speech. The editor says that we seek justice and do not crave for favour, in requesting the Secretary of State to see that his subordinates act up to his views in this and other similar matters.

RAHBAR,
14th September, 1906.

The poverty of India.

59. The *Rahbar* (Moradabad), of 14th September, says that the poverty of India is due to large exports and heavy rents, which stand in the way of people laying by enough for their requirements. His Highness the Maharaja of Boondi has stopped the export of grain from his principality, and no serious objection can be taken to his action in the matter, even if a limited number of banias have suffered for the good of the public at large. The orders have reduced the revenue of the State by one lakh, but the peace and prosperity that is reigning throughout, amply compensates the Maharaja for the loss he has sustained. The editor suggests that Government can in like manner make its subjects happy, but feeling diffident about the action of Government, commends his proposal to the earnest consideration of Indian landed proprietors and points out that permanent good can result to them only by securing the happiness of the people.

KANAUJ PUNCH,
15th September, 1906.

The poverty of India.

60. A correspondent in the *Kanauj Punch*, of 15th September, says that the famines in India are neither the result of drought nor due to heavy taxation on agricultural produce, but are due to the fact that fifty crores of rupees are passing annually out of

India without any return. The country is becoming more and more impoverished every day in consequence, and but for this drain of India's wealth, famine would not make itself felt in India which is in itself a continent with varied climate all over.

INDIAN PEOPLE,
16th September,
1906.

The loyalty of India.

61. The *Indian People* (Allahabad), of 16th September, in discussing the relations of the English and Indians, says:—So long as British rule endures in India the Anglo-Indian community must be content to live side by side with the Indian community.

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Referring to the mutiny of 1857 it remarks that the whole of the sepoy army did not revolt. The finest portion of it, composed of Sikhs and Gurkhas held firm and remained true to their salt, and rendered material help in subduing the rebellion. The educated classes were staunch in loyalty.

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As the years passed the ban of suspicion was removed from the sepoy army. It is now above suspicion and has upheld the honour of the British flag on many fields and in different climes. But in two respects the old position of the sepoy army has not been restored. The artillery is no longer manned by sepoys, and the same class of rifles is no longer supplied to European and Indian troops alike.

The burden of suspicion has now shifted from the sepoys to the educated classes.

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The prevailing belief of the Anglo-Indians is that loyalty is fast diminishing in India. The taint of disloyalty is sometimes fastened on one race, sometimes on another. If the Bengalis are disloyal, are Deccanis or the Punjabis any better? And if they are disloyal, what is the cause? We are asked to believe that the present Government is the best that India has ever had. If so, why should the class of people, who are in the best position to understand its benefits, prove disloyal? This is attributed to the innate perversity and wickedness of the educated class. Yet even these very classes, when British rule in India was in danger fifty years ago, remained staunch and loyal.

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The personal ascendancy of the ruling class must diminish, and it has already diminished a great deal. The present scornful assumption of superiority by the ruling class will not be calmly submitted to by the educated classes, and even the working classes have given unmistakable evidence of feeling on this question. People have learned to dissociate British rule from individuals or a particular class.

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In all this and more that may happen there is no menace to British rule, but it will have to adapt itself to the changed conditions of the country.

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To promote a mutual understanding Anglo-Indians will have to unbend a great deal for the meekness of the Indian has reached the uttermost limit, and the reaction has come.

ADVOCATE,
16th September,
1906.

Government and public opinion.

62. The *Advocate* (Lucknow), of 16th September, says:—To the Government public opinion in India is in most cases another name for the opinion of the Anglo-Indian Chambers of Commerce, Defence Associations and such other bodies. Purely Indian opinion is very little cared for, much less sought after, scarcely given due weight to, even when thrust upon the attention of the rulers. The present position of the Chambers of Anglo-Indians and the Associations of Indians, Hindu and Muhammadan, is very ably delineated by Mr. Amir Ali in his article in the *Nineteenth Century*, where he says: "Twenty years ago, the opinions of the British Indian Association, the Central Muhammadan Association, and similar bodies in other parts of India were regarded as important auxiliaries to official sources of information. To-day the position is occupied by the Chamber of Commerce. The views of the Bengal Chamber of Commerce, for instance, are received with marked deference; the highest functionaries attend its banquets and expatiate on those occasions on Imperial policy: and each President, on the termination of his service in the Supreme Council, is honoured with a Knighthood. The Chamber, guided by able leaders, is no doubt a source of strength to the Government; its pronouncements

on public questions are generally characterised by breadth of vision and foresight. But instances are not wanting when its views have been distinctly out of harmony with the feelings of large sections of the Indian People." What occurs in this case? The inevitable—the Indian goes to the wall.

ALIGARH INSTITUTE GAZETTE,
12th September, 1906.

Sir Bampfylde Fuller.

63. The *Aligarh Institute Gazette*, of 12th September, fails to understand the motives that tend to exasperate the Hindu community at the expression of grief by Muhammadans on the departure of Sir Bampfylde Fuller who was their well-wisher and had therefore taken to revive their down-trodden rights and interests. Are they to sleep away all their lives, and to rejoice at the departure of those who secure their rights for them?

RAHBAR,
14th September, 1906.

The *swadeshi* movement.

64. The *Rahbar* (Moradabad), of 14th September, says that the success of the *swadeshi* movement depends on encouragement to indigenous arts and industries. About one-fourth of the Indian population consists of *fakirs* who depend for their livelihood on others: they have nothing to keep them engaged, and a large proportion of crime can be attributed to their being without occupation. The editor suggests that workshops and manufactories should be opened in all large cities, so as to find work for these men. He further advises the Indian public to give the *swadeshi* movement every possible encouragement; so that our country should be able to vie with others in indigenous arts and industries.

RAHBAR,
14th September, 1906.

The *swadeshi* movement.

65. The *Rahbar* (Moradabad), of 14th September, announces with much pleasure that the *swadeshi* movement is beginning to claim the attention of the public in the United Provinces and in Rajputana. Foreign sugar has been boycotted in Sakkar in Rajputana where the motion originated with Muhammadans. The editor then cites the efforts made in this direction in Muttra and Cawnpore, says that the lead so far has been taken by the middle classes, and that the wealthy and the educated communities who are mostly sycophants have held themselves aloof from the movement.

OUDH AKHBAR,
19th September, 1906.

The *swadeshi* movement.

66. The *Oudh Akhbár* (Lucknow), of 19th September, says that owners of foreign sugar manufactories have admitted that the blood of cows is very useful for the refinement of sugar, but that bones are used in preference as they are much cheaper. It appears also from what Babu Surendra Nath Banerji said on good authority at the occasion of his alleged coronation that the fat of cows and swine is employed in sizing piece goods. This has produced a great agitation in the minds of the Indian public, and the *purohits* and *pujaris* have resolved not to assist at religious ceremonies if their clients use cloth of foreign manufacture. The writer says that English manufactures have a very extensive field, but if Government encourages indigenous products and places the country once more on the pinnacle of glory the people will feel highly gratified and perpetuate the munificence of Government.

BHARAT JIWAN,
17th September, 1906.

The *Bharat Jiwan* (Benares), of 17th September, furnishes similar information about the resolution of the *purohits*. It contains some verses exhorting the public to give up the use of all foreign articles and notifies the publication of a pamphlet by Pandit Vishnu Datt Dube of Benares describing the preparation of sugar and detailing the ingredients employed in its refinement; and of another published by one Chaube Lakshman Singh Sharma of the Etawah district supporting the statements made by quotations from eminent doctors and *baids*. The editor rejoices to learn that this latter pamphlet has now passed through its third edition.

AL BASHIR,
18th September, 1906.

Al Bashir (Etawah), of 18th September, contains a series of articles wherein the editor seems to attach much political significance to the coronation of Babu Surendra Nath Banerji and to his remarks on the occasion about the sizing of piece goods.

NIZAM-UL-MULK,
16th September, 1906.

The editor of the *Nizám-ul-Mulk* (Moradabad), in its issue of 16th September, supports the views of *Al Bashir*, refers to the resolution of the *purohits*, and both think that Babu Surendra Nath Banerji's speeches are calculated to spread disaffection and that repressive measures should be adopted before it becomes too late.

TOHFA-I-HIND,
18th September, 1906.

The *Tohfa-i-Hind* (Bijno-), of 18th September, says that the leading members of the various communities inhabiting India have expressed very encouraging hopes about the *swadeshi* movement, and invites in particular the attention of the Muhammadans to the views expressed by *Shams-ul-Ulámá* Dr. Nazir Ahmad. The editor says that any disparagement of the movement by Muhammadans cannot prove detrimental to its progress, and that the movement will lead to the employment of the men without work and to the supply of articles at a much cheaper cost.

ROHILKHAND GAZETTE,
8th and 16th September, 1906.

The *Rohilkhand Gazette* (Bareilly), in its issues of 8th and 16th September, supports the views expressed by the *Tohfa-i-Hind*, dwells on the non-sectarian character of the movement, and points out that crores of Indian money will henceforward remain in the country instead of being sent to Great Britain.

MUSAFIR,
15th September, 1906.

The *Musáfir* (Agra), of 15th September, notices the two *swadeshi* meetings held at Agra on the 8th and 9th instant, one of them under the presidency of an influential Muhammadan, and points out that the meetings were remarkable for the apathy of the Muhammadans.

ARYA MITRA,
16th September, 1906.

The *Árya Mitra* (Agra), of 16th September, refers to the strike of the carters who were threatened to carry foreign salt at Silchar and to treat it as Government property. The editor points out that official oppression on the one hand and the famine on the other are making the lot of the people in Eastern Bengal very miserable.

KANAUJ PUNCH,
15th September, 1906.

The *swadeshi* movement.

67. The *Kanauj Punch*, of 15th September, reports that Mr. Vishnu Vitthal has issued a circular letter announcing that an exhibition of indigenous arts and manufactures will be held on 8th October next in connection with the *Kartiki* bathing fair at Pandharpur in the Sholapur district. The fair is attended by *lakhs* of men, and the editor hopes that the advocates of the *swadeshi* movement will make every effort to make the exhibition a grand success.

KANAUJ PUNCH,
15th September, 1906.

The *swadeshi* movement.

68. The *Kanauj Punch*, of 15th September, gives a brief account of a *swadeshi* meeting at Barisal which was presided over by Saiyad Mazhar Husain, barrister-at-law, and says that the report of the *swadeshi* Hindu Sabha shows that every effort is being made to make the *swadeshi* movement a success, and that 56 shops of foreign liquor have been closed during the period under report. Babu Surendra Nath Banerji delivered a lecture on the occasion. The editor thinks that the supporters of the movement are building castles in the air, and are trying to impress people with their importance.

OUDH AKHBAR,
17th September, 1906.

The *swadeshi* movement.

69. The *Oudh Akhbar* (Lucknow), of 17th September, says that the *swadeshi* movement is gaining strength with the opposition it receives. Not only is preference given to indigenous products, but the people are also giving it every possible support and are beginning to lay aside considerations of personal gain. The refusal of the Silchar coolies to carry foreign goods is an instance in point. The repressive measures so far adopted have proved unsuccessful, and this is due to the fact that the movement is calculated to promote the interests of both the rulers and the ruled.

RAHBAR,
14th September, 1906.

The strike on the Bengal-Nagpur Railway.

70. The *Rahbar* (Moradabad), of 14th September, compliments the Agent of the Bengal-Nagpur Railway on his prudence in satisfying the demands of the strikers who have resumed work with renewed energy and cheerfulness. Inquiry shows that the cause of the strike was, that Mr. Bailey, the Superintendent of the workshop, tore to pieces the representation of grievances presented to him by the workmen. He has since been warned by his superiors.

KANAUJ PUNCH
15th September, 1906.

Strikes in India.

71. The *Kanauj Punch*, of 15th September, says that the strikes in India have been inaugurated by Western civilization and are calculated to produce beneficial results. The editor, however, regrets that the strikers do not take a comprehensive view as to when they strike work, and that their superior officers do not interpret their action as the outcome of necessity.

NASIM-I-AGRA,
19th September,
1906.

Telegraph strike in Rawalpindi.

72. The *Nasim-i-Agra*, of 19th September, says that the peons employed in the Telegraph office at Rawalpindi struck work on 8th September, and were dismissed on the day following. They have sent a representation to the Director-General of Telegraphs, who, the editor hopes, will look at all sides of the question before passing orders. The editor also remarks that the signs of the times are indicative of a better future for India.

SHAHNA-I-HIND,
16th September,
1906.

The Anglo-Indian Press on the partition of Bengal and the consequent agitation.

73. The *Shahna-i-Hind* (Meerut), of 16th September, says that the alarm raised by the Anglo-Indian Press is only a piece of strategy devised to alienate the feelings of Government from the Bengalis, who are not so imprudent as to attempt to gain their ends by having recourse to sedition. The editor says that the coronation of Babu Surendra Nath Banerji was only a hoax played on the Anglo-Indian Press and that Government fully realizes its significance. The resignation of Sir Bampfylde Fuller, and the hopes held out by the Secretary of State regarding the Partition of Bengal are calculated to pacify the Bengalis. There can, however, be no doubt that the Bengalis are and will remain dissatisfied until the partition has been set aside. They are fully conscious of the immense power wielded by the British Government, but they trust that their loyal and constitutional agitation will eventually lead them to victory. Times have progressed too far to allow of any repressive measures, and the voice of Bengal will ring all over the civilized world if any attempt is made to put down just demands by the use of force.

ADVOCATE,
13th September,
1906.

Representation to the Secretary of State regarding the Partition of Bengal.

74. The *Advocate* (Lucknow), of 13th September, says, with reference to an article in *New India* on the present situation in Bengal giving reasons why a fresh memorial should not go to Mr. Morley on the partition question. The editor remarks that the reasons given are not convincing. It is surely not in the interests of Bengal, that the present excitement and ill-feeling should continue, and if it is true that the Government should be asked to reconsider the partition question, no time should then be lost in sending a strong representation to the Secretary of State for India.

RAHBAR,
14th September,
1906.

Complications in Bengal and the *Golden Bengal*.

75. The *Rahbar* (Moradabad), of 14th September, says that boycott and other similar extravagant measures in Bengal are creating complications in Bengal and have brought a number of so-called leaders to the fore who charge Babu Surendra Nath with going to extremes, though they themselves are not a whit behind in this matter. The editor then makes a reference to Bipin Chander Pal and to the *Golden Bengal*, and gives a verbatim translation of the circular alleged to have been issued from Chinsurah.

NASIM-I-AGRA,
19th September,
1905.

The Golden Bengal.

76. The *Nasim-i-Agra*, of 19th September, says that the *Englishman* is much delighted at the discovery of the *Golden Bengal*, which the editor thinks is the invention of that paper with a view to injure the Bengalis.

HINDUSTAN
REVIEW,
August, 1906.

Indian civilization.

77. A correspondent in the *Hindustan Review* (Allahabad), for August, challenges the views of another correspondent who contributed an article on the "Proposed Hindu University" in a recent issue of the same magazine, and says that the inhuman treatment of the Sudras is a product of the imagination of writers either ignorant of or inimical to the Hindus. The Sudras or persons born of Sudra parents were free in ancient India to acquire any kind of learning they wished, and to follow any profession they liked. There was no bar to their attaining the highest positions in the State. The writer cites Professors Max Müller and Wilson and certain Greek writers in support of his view; and says that it is nothing short of slander to say that the Hindu Social system scarcely treated its lowest castes as human beings.

Referring to the views of the *Indian Nationalist* on the efficacy of religion in education, the writer says that in ancient India the Hindus cared for religion more than for anything else, and that their religion consists in the knowledge of those eternal principles which govern nature and man, those immutable laws which in one sphere are called science, in another, true Philosophy. Its precepts are ever true, and it is a confident assertion of manhood.

The allegation that the very conception of patriotism was non-existent amongst Hindus he proves to be incorrect by quotations from Colonel Tod's Annals and Antiquities of Rajasthan. As regards the impracticability to impart instruction to students in the Hindi language, it is pointed out that the *Indian Nationalist* has advanced nothing to support his view. When the Japanese language has been capable of accomplishing it, why should not Hindi, which can always draw upon the limitless resources of Sanskrit. One of the chief reasons why Japan in thirty years has been able to transform itself into one of the first class nations in the world is that the whole nation is educated in the Japanese language ; and unless, an Indian language is made the vehicle of instruction, national ethics and national ideals will never come before the minds of people and no improvement, moral, social or political will be probable. Owing to the English education they have received, educated Hindus call to mind the great men of Europe in the several departments of life when they happen to think or talk about authors, poets, patriots, and conquerors, instead of referring to heroes of Indian history.

HINDUSTANI,
19th September,
1906.

A suggestion for establishing friendly relations amongst Indians.

78. A correspondent in the *Hindustáni* (Lucknow), of 19th September, says, that the Anglo-Indian Press is responsible for the agitation in the newspaper world, and that the Indians who encourage papers like the *Pioneer*, the *Englishman* and the *Times* in spite of the abusive language they employ, in speaking of them and their ancestors, are chiefly to blame in the matter. He deplores the attitude of the Indian Press in holding protest meetings all over India in connection with the resignation of Sir Bampfylde Fuller and points out that unity of religion as suggested by certain-Anglo Indian papers is not essential to the well-being of the nation. Selfishness and the influence of the Anglo-Indian Press in the matter are set forth as the chief causes of disunion, and it is suggested that religion and disunion should be looked upon as quite independent of one another, that the division of the country should henceforward be made, not on the principle of religion but on that of politics, that religion is personal and should not affect the interests of the nation or of the country as a whole, and that our present needs require us to infuse a sense of nationality and patriotism in the public mind. The correspondent suggests that for the present the country should be divided into two classes, the one to be called the friends of the country and the other those who oppose their views.

INSTITUTE
GAZETTE,
12th September,
1906.

The strained relations between Hindus and Muhammadans.

79. The *Aligarh Institute Gazette*, of 12th September, says, that the Muhammadans are no doubt anxious to meet the Hindus half way, and to maintain the friendly relations that have existed between them for ages, but they somewhat suspect that the Hindus have some hidden motive in making these overtures. They are fully prepared to treat the Hindus as their brethren if the latter do not grudge them their dues.

OUDH AKHBAR,
17th September,
1906.

Increase in the Indian Army.

80. A correspondent in the *Oudh Akhbár* (Lucknow), of 17th September, regrets very much that the increase in the Army has placed an additional burden on India, but points out that apart from other considerations the current of events in India that followed the Partition of Bengal has rendered the increase of the army a necessity; that the Government after a considerable lapse of time had begun to repose confidence in the people, but cannot now feel justified in doing so. The correspondent also refers to Mr. Morley's budget speech, and to the promises that have been made from time to time to the Indians, and points out that Government is very quietly watching our actions and is keeping itself constantly informed through the Intelligence Department. There are, he says, a number of Indians who mix with their countrymen freely only in order to be able to get a thorough insight into their feelings and doings so as to furnish full particulars to Government.

TOHFA-I-HIND,
18th September,
1906.

A suggested scheme for exercising effective control over public departments.

81. The *Tohfa-i-Hind* (Bijnor), of 18th September, says that the expansion of the Legislative Council and the right of addressing the Council for three days given to the Indian members will not conduce to better results unless steps are taken to repress official high-handedness. The editor suggests that every department should have a committee of its own for examining public grievances against the officials of the department, and ascribes the good reputation that the Postal department enjoys to an arrangement of this description.

SITARA-I-HIND,
12th September,
1906.

Loans on interest.

82. The *Sitára-i-Hind* (Moradabad), of 12th September, invites the attention of Government to the exorbitant rates of interest at which money lenders advance money and to the ruinous effects of the practice on respectable people, *raises*, *nawabs*, and *rajas*. The editor suggests the need of striking at the root of usury which is very detrimental to the progress of the country.

EXPRESS,
13th September,
1906.

Pasteurism in India.

83. The *Express* (Lucknow), of 13th September, while reviewing the fifth Annual Report of the Pasteur Institute at Kasauli, attributes the popularity of the Institute to the fact that in India any institution partonized by Government is sure to be appreciated both by the Indians and Europeans, but the editor considers the inoculation test to be fallacious and misleading, because bites by animals that are not rabid are often treated for hydrophobia. He thinks the certificates of *rabies* given by veterinary surgeons or medical officers are of no value as there are no *post mortem* appearances that can be regarded as absolutely characteristic of the disease, so that it is extremely probable that nearly all of these patients had been bitten by animals that were not mad, and therefore were in no danger at all. The proportion of persons who contract hydrophobia having been variously estimated at from 5 to 20 per cent., the likelihood of a dog-bite causing hydrophobia is extremely small. He opines that hydrophobia in India is and has been practically non-existent, except in cases where the *serum* inoculated in patients at the Pasteur Institute was sufficiently powerful to induce hydrophobia, which would account for the number of deaths from that disease at Kasauli.

He quotes the opinion of Sir James Thornton in support of his view as to the non-existence of hydrophobia in India.

RAHBAR,
14th September,
1906.

The Civil Surgeon of Jhansi and his mania for *salams*.

84. The *Rahbar* (Moradabad), of 14th September, says that the Civil Surgeon of Jhansi was much displeased at the conduct of the son of a local pleader who happened to be in the local public charitable dispensary, and refused to *salam* him even on being told that the officer whom he had slighted was the Civil Surgeon. The latter finding the boy obstinate, held out threats of handing him over to the police, still the boy persisted in his refusal to *salam* and eventually sought redress in a court of law. The case however was withdrawn on the Civil Surgeon tendering an apology. The editor expresses a hope that the Civilians of these provinces will take a lesson from this case, and it will be much better than not to hanker after *salams* in future so as to obviate the need of an apology.

CAWNPORE,
GAZETTE,
15th September,
1906.

Tobacco.

85. A correspondent in the *Cawnpore Gazette*, of 15th September, points out the evil consequences of the use of tobacco, and suggests legislation to prevent its use by boys and youths below the age of 25 years.

NAIYAR-I-AZAM,
19th September,
1906.

The prospects of Hospital Assistants attached to jail dispensaries.

86. The *Naiyar-i-Ázam* (Moradabad), of 19th September, points out that the hospital assistants attached to the Jail dispensaries are at a great disadvantage, and the limited stock of medicines and the treatment of patients in jails are in no way calculated to improve their experience or pecuniary prospects, that they have no opportunities of taking up any private practice; and any inattention to work which is simply natural under these discouraging circumstances leads to their being reported on unfavourably which spoils their prospects in future. The allowance sanctioned for these hospital assistants is given at the end of the year, and only if their work is reported on favourably by the Superintendents of Jails, who are very reluctant to admit prisoners on the sick list and are in consequence chiefly responsible for the mortality in jails. The hospital assistants are placed under the Inspector-General of Jails, who is guided by the opinions of the Superintendents, and these, the editor thinks, are mostly ill-tempered and given to using language which no man with self-respect can bear.

HINDUSTANI,
19th September,
1906.

Abolition of quarantine rules in Bombay.

87. The *Hindustáni* (Lucknow), of 19th September, notes with satisfaction the abolition of quarantine rules in Bombay and hopes that intending pilgrims to Hedjaz will not be detained without reasonable cause.

TOHFA-I-HIND,
18th September, 1906.

Qurq Amins.

88. The editor of the *Tohfa-i-Hind* (Bijnor), espouses the cause of the *Qurq Amins* in its issue of 18th instant and points out that they should be paid regularly like Government servants in other departments.

NASIM-I-AGRA,
19th September 1906.

Repression of newspapers.

89. The *Nasim-i-Agra*, of 19th September, says that the Magistrate of Nowshera Cantonment has ordered the preparation of a list of persons subscribing to the *Bengalee*, the *Amrita Bazar Patrika*, and the *Punjabi*. There is only one subscriber to the *Punjabi*, and pressure is being brought to bear upon him with a view to get him to discontinue the paper. The editor refers to Mr. Morley's promise to inquire into complaints of this nature, and appeals to him for redress.

V.—Legislation.

Nil.

VI.—Railway.

ADVOCATE,
13th September, 1906.

The Railway Board.

90. The *Advocate* (Lucknow), of 13th September, says that the Railway Board stands very much in need of an Indian member on it, to place before it and urge it to consider the case of the really paying customers of the railway lines. When for better administration of the country the association of Indians with Anglo-Indians is admitted as a very practical reform, the Railway Board cannot afford to live outside the Indianising influence. In adopting such a measure the Government would only be endearing itself more to the people, and no vested right will thereby be jeopardised.

ADVOCATE,
13th September, 1906.

Proposal to establish a city booking station at Fyzabad.

91. A correspondent in the *Advocate* (Lucknow), of 13th September, writes that a representation has been made by the residents of Fyzabad to the Traffic Superintendent, Oudh and Rohilkhand Railway, Lucknow, proposing the establishment of a city booking station for coaching traffic. The representation was submitted to the Deputy Commissioner, Mr. L. C. Porter, who has sent it on to the Traffic Superintendent. The signatories include almost all the *raises*, title holders, barristers, pleaders, deputy collectors, honorary magistrates, members of the municipal and district boards, Government officials, bankers and merchants, etc. of the city, and it is hoped that this fact will induce the Railway authorities to consider favourably the request contained in the representation. It is suggested that a booking station should be established at No. 113, Level Crossing, near the Gulab Bari Park. The present station is alleged to convenient only to people residing in the civil lines and cantonments, and a small minority of the native population, and that the proposed station would divert to the railway nearly all the traffic between Fyzabad and Ajudhia, now carried by *gharries* and *ekkas* and would give a great stimulus to parcel traffic.

RAHBAR,
14th September, 1906.

Corruption in the Railway Department.

92. A correspondent in the *Rahbar* (Moradabad), of 14th September, says that transhipment and delivery of goods, appointments and promotions, in fact everything in the railway department necessitates some extra payment before one can get what he wants. He considers this state of affairs to be very deplorable.

RAHBAR,
14th September, 1906.

The catering arrangements on the Oudh and Rohilkhand Railway.

93. The *Rahbar* (Moradabad), of 14th September, says that the complaints made by it and other newspapers against Madan Mohan Lal and other contractors have not been attended to so far, probably because they are not referred to the railway authorities. The editor then asks the latter what action they propose to take, as the newspapers are the medium for expressing public opinion, and what they say gives ample proofs that the catering arrangements are unsatisfactory. He also points out that one Lachman Prasad, a dependent of Lala Madan Mohan Lal, is a clerk in the Traffic Superintendent's office, that he manages to get information in which Madan Mohan Lal is interested and communicates it to him This Lachman Prasad is suffering from palsy induced by constant drinking, and is quite unfit for work.

INDIAN PEOPLE,
16th September, 1906.

Railway employés.

94. The *Indian People* (Allahabad), of 16th September, says:—The memorial submitted by the employés of the Rohilkhand and Kumaun Railway shows clearly that the men want better terms everywhere and they will obtain better terms if they will only go the proper way about it. The political wire-pulling in Bengal, of which so much was made, does not hold water here at all. So long labour has had no rights. Men have been employed and dismissed as it pleased their employers. Now the men have found out that they are as necessary to capital as capital is necessary for their living. We hope therefore that the authorities of this railway will meet their men in a proper spirit, and not drive them to a strike by the pig-headed pride of capitalists. The Bengal-Nagpur Railway had no difficulty in dealing with their men, because they saw that the men had grievances, and were satisfied as soon as they were sympathetically treated.

OUDH AKHBAR,
17th September, 1906.

The Phillour outrage on a Muhammadan lady travelling by rail.

95. The *Oudh Akhbar* (Lucknow), of 17th September, feels highly gratified at learning that the Head-constable who outraged a Muhammadan lady recently while she was travelling by rail has been convicted, and notes with regret that police officers and men of all grades seem to forget that they are human beings as soon as they get into the force.

NASIM-I AGRA,
19th Septembe, 1906.

Railway arrangements.

96. The editor of the *Nasim-i-Agra*, of 19th September, says from personal experience that the trains are overcrowded to suffocation, and that the arrangements for the supply of water are unsatisfactory, and suggests reform.

VII.—POST OFFICE.

NASIM-I-AGRA,
19th September, 1906.

Postal fraud in effacing stamps and its remedy.

97. The editor of the *Nasim-i-Agra*, of 19th September, says that a number of cases of theft of stamps have occurred ever since the postal authorities have forbidden the practice of defacing stamps, and suggests that the old practice may be resorted to, with the reservation that if the defacement makes the stamp look suspicious the article should be treated as bearing.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

SHAHNA-I-HIND,
16th September, 1906.

Conversion of ten lakhs of Parsis to Islam.

98. The *Shahna-i-Hind* (Meerut), of 16th September, says that ten lakhs of Parsis of Kazan in Russia have formally announced to the Czar their intention of embracing Islam. The editor thinks that their conversion will be a miracle, as there is neither a mission nor an association in Russia for the propagation of Islam. The fact that millions of Jews and Christians are taking up their residence in Turkey gives practical proof of the freedom of Islam from bigotry and prejudice, and it is probably on this account that this large body of Parsis is prepared to become Musalmans, and to look upon Turkey as heaven in comparison with Russia.

SHAHNA-I-HIND,
16th September, 1906.

Religious discussions in India.

99. The *Shahna-i-Hind* (Meerut), of 16th September, says that union amongst Hindus or Muhammadans, or between Hindus and Muhammadans, is an impossibility so long as religious schisms exist and religious antipathies are at work. The Aryas are constantly wrangling not only with the followers of the *Sanatan Dharma*, but also with the Muhammadans, who again are split into innumerable sects of their own. The editor says that Mirza Qadyani has worked much mischief in spreading ill-feeling amongst Muhammadans. Such religious ill-feeling is not to be met with in Europe, nor are pamphlets used there for religious discussions as in India.

HINDUSTAN REVIEW,
August 1906.

The widow remarriage movement.

100. A correspondent in the *Hindustan Review* (Allahabad) for August, after detailing the history of the widow remarriage movement in India, remarks that it is dying a slow death in Bengal, and few cases of such marriages occur at present. In a good many cases marriage is neither possible nor desirable, and recourse should be had to education to mitigate the rigours of widowhood. The correspondent remarks that the sentiment of consecrating one's life at the death of the husband or wife is very laudable, but we should not corrupt such a sentiment by sacrificing at its altar girls who lose their husbands at tender ages, while

we allow men near their graves to marry; and every attempt should be made to allow a feeling to grow in society that it is permissive to a widow to marry if she chooses.

TOHFA-I-HIND,
13th September,
1906.

Swami Jogindropal's lecture and the Deputy Commissioner of Gurdaspur.

101. The *Tohfa-i-Hind* (Bijnor), of 13th September, says that the order of the Deputy Commissioner of Gurdaspur prohibiting Swami Jogindropal from lecturing was due probably to misrepresentations made by experienced professors of the divine path (Muhammadan leaders). The Swami was delivering the lecture in the *samaj* building, and Muhammadans and Christians alike could abstain from going there, more particularly when the public know that every lecturer on religion compares the tenets of his faith with those of others, and cites illustrations in support of his views in a manner calculated to disparage other religions. The editor fails to understand why this unprecedented procedure was adopted in this case, when Muhammadan and Christian preachers are allowed to preach every day along public roads. He says that the order has caused much discontent in Arya circles and was intended perhaps to satisfy Muhammadan or Christian preachers. The editor concludes by inviting the attention of the Supreme Government to the order.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 24th September, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Europe and Asia.

GAUHAR-I-SHAHWAR,
September,
1906.

1. The editor of the *Gauhar-i-Shahwár* (Lucknow), for September, says that the victory and firmness of Japan, the agitation of the Bengalis and the Congressmen, the military preparations of Kabul, the Parliament in Persia, and the Caliphate of the Sultan, are causing considerable anxiety and excitement amongst Europeans, and their commercial and political activity is beginning to flag in China, Arabia, Egypt, Central Asia, Persia, the Persian Gulf, Morocco, and in Northern, Central, and Western Africa. The European Powers are apparently applauding and befriending Japan, but are really waiting for an opportunity. They are so afraid of Japan that they dare not think of molesting China, they are extolling Persia for having adopted the representative form of government, but no reliance can be placed on their present attitude. The affairs in Turkey, Arabia, Egypt, Morocco and other Muhammadan countries, and their relations with Christian Powers are becoming more and more strained and complicated, while the relations of the Christian Powers in Europe are becoming cemented by treaties and alliances.

The editor points out that peace cannot last long, and it is highly desirable that Asiatic Powers should either combine and be up and doing, or leave their future welfare in the hands of European Powers.

Shaikh Abdul Qadir, B A., and Shaikh Mushir Husain, Taluqdar, in Turkey.

GAUHAR-I-SHAHWAR,
September,
1906.

2. The *Gauhar-i-Shahwár* (Lucknow), for September, says that Shaikh Abdul Qadir, B.A, editor of the *Observer* (Lahore), and Shaikh Mushir Husain, Taluqdar of Gadya in the Bara Banki district, who are at present in Constantinople, are visiting important towns and cities in Turkey with a view to establish better relations between the Muhammadans of Turkey and India. The editor says that the Sunni Muhammadans are showing great foresight in establishing friendly relations with Kabul, Egypt and Turkey.

The coronation anniversary of the Sultan of Turkey.

RIYAZ-UL-AKHBAR,
20th September,
1906.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of 20th September, says that the Muhammadans of Rangoon, while celebrating the anniversary of the coronation of the Sultan of Turkey, offered prayers for his long life and prosperity. The editor says that this is due to the fact that the Sultan is regarded as the Caliph of the Muhammadans, and is afraid that such views will be looked upon as seditious by a certain section of the Muhammadan community in India.

The Persian Parliament.

INDIAN PEOPLE,
20th September,
1906.

4. The *Indian People* (Allahabad), of 20th September, says that Persia has now a Parliament of its own, and an ordinance convoking the National Council has been issued at Teheran. Representative government has succeeded in Europe, where it was unknown some centuries ago. It has already proved a marvellous success in Japan, and with Japan, Persia, and China under representative government, what possible excuse will be left for withholding the boon from India. To maintain their own credit the British Government must see that India keeps ahead of at least Russia and Persia, otherwise the much-lauded excellence of Indian administration will have become a meaningless pharse.

(b).—*Home.*

The ensuing Congress.

URDU-I-MUALLA,
September, 1906.

5. The editor of the *Urdu-i-Mualla*, for September, says that there will no doubt be some difficulties at the next meeting of the Congress in Calcutta, owing to a schism in the camp, one section of the leaders of this national movement is of opinion that the time has come when the old ways of begging from Government, and seeking favours at its hands should be forsaken, and that the Congress should not at all hesitate to boycott British manufactures openly. The editor says that Mr. Tilak and Khaparde are the exponents of these extreme views, and it is high time that political leaders like them should take the presidential chair at the annual Congress meetings. The other section which is led by Babu Surendra Nath Banerji,

Mr. Pheroze Shah Mehta and many others still hold that the time has not yet come to adopt extreme measures, and that they should still stick to their old ways of doing things.

The editor also suggests that as urged by the Punjab people, it is extremely desirable that each Province should have a Political Association of its own so as to be able to consider political matters all the year round.

URDU-I MUALLA,
September, 1906.

Politics and the Muhammadans of India.

6. The *Urdu-i-Mualla* (Aligarh), for September, says that looking at the present needs and requirements of India it seems to be a great mistake to exclude Politics altogether from schools and colleges, and those who profess to do so, are found practically to be taking one side or another in the political questions of the day. The contributor then points out that the trustees of the Aligarh College feel themselves compelled to keep aloof from political matters and inculcate the same teachings to the students: but as a matter of fact neither the students nor the trustees can be said to have nothing to do with politics, inasmuch as they interest themselves in such matters and in the Government of the country: for instance, both those who support the National Congress, as well as those who oppose its views can be said to take a share in political matters. Thus the allegation of the Muhammadan leaders about their taking no share in politics resolves itself into an assertion that they do not oppose the policy of Government. They are agitating about the resignation of Sir Bampfylde Fuller merely because they believe that their action will not be opposed to the views and the policy of Government. He says in conclusion that now that the Muhammadans of Dacca and those connected with the management of the Aligarh College have made themselves so bold as to make a representation to Government with a view to secure their interests, a day may come when they will stand up to oppose its measures for similar purposes.

ASR-I-JADID,
September, 1906.

The Liberal Government and the Muhammadans of India.

7. The *Asr-i-Jadid* (Lucknow), for September, says that it is highly desirable that a Muhammadan political association should be constantly agitating and bringing the needs of the Muhammadan community to the notice of the Liberal Government, that the Muhammadans will not get their rights in the shape of responsible and lucrative appointments, seats in the Legislative Council, or in the University, if such a course is not adopted, and that a small body of educated Hindus is at present monopolising all important appointments. The editor says that if the Legislative Council is expanded on principles of election, as suggested by Mr. Morley in his Budget speech, further difficulties will crop up in the way of Muhammadans.

QULQUL,
17th September, 1906.

Sir Bampfylde Fuller and the Muhammadans of Eastern Bengal.

8. The *Qulqul* (Bijnor), of 17th September, deprecates the attitude of the Muhammadans who have been expressing their heartfelt sympathies with Sir Bampfylde Fuller, and have set a high value on his circular, which the editor thinks cannot benefit them without the approval of the Supreme Government.

INDIAN PEOPLE,
20th September, 1906.

The situation in Bengal.

9. The *Indian People* (Allahabad), of 20th September, says that just as the rest of India was beginning to feel a definite admiration for Bengal and the energy of the Bengalis, it has received a rude shock, and we have been forcibly reminded of the fact that the people of India are still lacking in self-discipline and self-abnegation, without which no great undertaking can ever be completed. The very wise advice of the *Statesman* to the Bengal leaders that they should forget their differences and present a united front if they wish to achieve success should be followed at once. . . . . . The present difference in Bengal is mainly personal. Babu Surendra Nath Banerji is just now the most prominent leader in Bengal and the acknowledged leader of the agitation, but he permits things to be done in his name without exercising sufficient control over them. The account of the crowning ceremony which did not appear in any other paper except his own was such an affair. Such an opportunity was not to be missed for anything in the world. The Anglo-Indian Press represented the ceremony as dangerous, and several of the Bengal papers ridiculed it and said that Babu Surendra Nath was so inordinately vain that he was unfit for leadership. But we are not very sure whether those who denounced Babu Surendra Nath Banerji were not actuated by mere personal jealousy. A far more serious danger has now appeared. This is nothing

less than an attempt to drag the Indian National Congress into the vortex of the quarrel in Bengal. The development of the present situation is not devoid of interest and humour. A new orator has appeared in Bengal who has declared that the *swadeshi* and the boycott movements should be the principal subjects before the next Congress in Calcutta, and, with a view to secure this object, the nomination of Mr. Tilak to the presidentship of the Congress was put forward. At meetings held in the *mufassil* an open canvas was set on foot for the nomination of Mr. Tilak. It was an undisguised attempt to force the hands of the Congress.

A proceeding of this kind was very unfair to Mr. Tilak himself to begin with. Although the reception committee proposes the names of the President, the decision practically rests with the other provinces. This unwise move in Bengal has at once elicited strong protests from Bombay, Madras, the Central Provinces, and other places, so that the candidature of Mr. Tilak is out of the question. Those who have placed him in this unpleasant position have done him a distinct disservice. The quibbling about Mr. Dadabhai Naoroji is equally absurd. His name might not have been formally proposed by the reception committee, but since he has signified his assent his election will be easily confirmed by the unanimous voice of the country.

There is at present a proposal in Bengal to establish a council to control and guide all public movements and agitations. This may have the effect of smoothing differences of opinion and discouraging individual prominence, and the sooner the scheme is carried out the better.

ROHILKHAND GAZETTE,
24th September, 1906.

Babu Surendra Nath Banerji and his appeal to the Muhammadans.

10. The *Rohilkhand Gazette* (Bareilly), of 24th September, says that Babu Surendra Nath Banerji, the national hero of Bengal and the energetic political leader of India, has in one of his leaders published in the *Bengalee* expressed great sympathy with the Muhammadans, and has appealed to them to co-operate with the Hindus in securing their common political rights in the administration of the country. He exhorts them to stand side by side with the Hindus in supporting the political agitation that began in Aligarh and was inaugurated by the late Sir Saiyad Ahmad. The editor thinks that the appeal is intended to induce the Muhammadans to refrain from laying their memorial before the Viceroy through a deputation representing the Muhammadans of India, and to make an amicable settlement. He says that regard being had to the past experiences at the hands of Hindus who are actuated by religious prejudices, racial feeling and selfishness, no Muhammadan will agree to this arrangement. He suggests that both communities should secure their political rights independently, and then unite to take measures necessary to improve the happiness and prosperity of the country.

RAHBAR,
21st September, 1906.

Government by a Viceroy in India.

11. The *Rahbar* (Moradabad), of 21st September, while speaking of the thankfulness of the people of Persia for the boon conferred on them by their king in the form of representative government, points out that the lot of India is very different, that the Viceroy here is sent out for a term of five years only, that each one of them naturally tries to raise the Government revenue in order to be able to show better results than his predecessors, and that therefore the circumstances taken as a whole are not calculated to create any genuine sympathy between the ruler and the ruled.

The proposed memorial of the Muhammadans to the Viceroy.

12. The *Áwáza-i-Khlaq* (Benares), of 24th September, says that certain leading Muhammadans are obtaining the signatures of their co-religionists, without taking them into confidence as to the object for doing so. The editor suggests that it will be the duty of every Muhammadan to find out the contents of the memorial before he affixes his signature to it.

HINDUSTANI,
26th September, 1906.

The Muhammadan deputation to the Viceroy.

13. The *Hindustáni* (Lucknow), of 26th instant, says that experience has shown that the Muhammadans have injured themselves by retaining a passive attitude in political matters, that there is however still a party at Aligarh that charges the Congressmen, with endeavouring to secure the interests of the Hindus to the detriment of the Muhammadans, that the deputation will request the Viceroy to direct that there should be a fixed number of Muhammadans in the Council of the Secretary of State, the Legislative Councils and the Municipal Boards, and that a similar request will be made with regard to the distribution of appointments in the superior and inferior service.

The editor says that these suggestions if carried into effect will not do any good to the Muhammadans at large, that such a step will produce dissatisfaction, that a feeling of nationality will not take its root in India, and that it will not be possible to prepare the Indians even at some distant date for self-government. Such a step will produce want of confidence and will tend to widen the gulf between Hindus and Muhammadans. He says that there can be no objection to giving the Muhammadans their due share of appointments, provided really capable men are forthcoming, and no complications arise in the Government of India, that if the Hindu and Muhammadan members are elected by distinct bodies of voters, such a course will be in contravention of all principles of selection and past experience, and all educated Indians will be prepared to oppose such a measure strenuously. He says there is no reason why other communities should not seek to have similar measures for themselves, if such a course is adopted in the case of Muhammadans.

INDIAN PEOPLE,
20th September,
1906.

The recent election for the Viceroy's Council.

14. The *Indian People* (Allahabad), of 20th September, says that widespread indignation has been felt at the manner in which the last election of a representative of these provinces in the Viceroy's Council was carried out. And the feeling is directed against Rai Sri Ram alone, for having acted as an obstructionist and displayed a want of sense of public duty which is in the highest degree reprehensible. At the first meeting held at Allahabad there was a tie between him and Rai Nihal Chand. Rai Sri Ram saw that he could not get more than four votes. At a second ballot it was not sure that he could get even so many. Rai Nihal Chand seeing that it was not certain whether he would secure a majority of votes very generously came forward to propose the name of the more capable and most popular candidate. Rai Sri Ram not only proposed no name but positively refused to vote for Pandit Madan Mohan Malaviya, when his vote would have secured his election at once. And when it came to Munshi Madho Lal, who had already given his vote to Pandit Madan Mohan, Rai Sri Ram's vote might just as well have been put in the waste paper basket, for even without his vote the election was assured. The manner in which Rai Sri Ram has flouted the public opinion of both provinces is scandalous, and we sincerely trust that at the next opportunity he will be ejected from the local Legislative Council.

ARYA MITRA,
24th September,
1906.

The Council of the Secretary of State for India.

15. The *Árya Mitra* (Agra), of the 24th September, says that Mr. Finlay, a member of the Council of the Secretary of State, is coming out to India as a member of the Viceregal Council, there are thus two vacancies in the India Council in England. The editor asks if any Indians will be appointed to fill them up.

ARYA MITRA,
24th September,
1906.

Self-government in India.

16. The editor of the *Árya Mitra* (Agra), of 24th September, points out that a Parliament has been convoked to govern Persia, which is far inferior to India in every respect, and says that now that China and Persia have adopted the representative form of Government, the allegation that India is yet unfit for self-government can be attributed to nothing except the selfish policy of the British Government.

ADVOCATE,
20th September,
1906.

India—an insoluble problem.

17. The editor of the *Advocate* (Lucknow), says in a leader in its issue of the 20th September, that Mr. Morley has in his Budget speech touched only on the fringe of Indian reforms. He then refers to the remarks of M. De laMotte, a prominent French Colonial officer, about the large mortality caused by the famine during the past six years amongst the inhabitants of India, and to his opinion that the British Government in India has not been successful from an economic point of view. He then quotes passages from an article in the latest number of the *Positivist Review* by Mr. Beesley who says that "the most urgent difficulty of India is an economic one. . . . . The population is the poorest in the world. . . . . And this poor half-starved population has to support the most expensive Government in the world. This is the insoluble problem."

It is then pointed out that Mr. Morley's handling of the economic question left much to be desired both in breadth and profundity. To pass over in silence the annual drain of wealth from India to Europe without any economic return, and the real significance of the great excess of exports over imports, while attention is hinted to casual scraps of information about the use of sewing machines and mineral oil looks very like running away from the "insoluble problem." The *swadeshi* movement, including the boycott of British goods, says the editor, is but an attempt from the Indian standpoint at the solution of the insoluble problem. It is suggested that we expect from Mr. Morley an honest endeavour after liberalising the entire policy of the British rulers, political and administrative, economic and educational, that such an attitude is called for at the present time, not only in the interests of truth, but in those of peaceful and conciliatory Government : peace between India and Anglo-Indian merchants and manufacturers, and a spirit of conciliation to enable the arts of peace—trade and commerce—to flourish and enrich the land.

He concludes with saying that in the face of the very serious situation we are in, aggravated by recurring famines, any wrangle over the comparative incidence of taxation in England and India or quibbling over the average annual income of an Indian is quite beside the mark, and rather a flippant way of handling a serious question. Mr. Morley admits India is a poor country, but does not stop to enquire why it is so, still less whether Indian poverty moves on an ascending or descending scale. He feels the system of Government is costly, and even suspects it is extravagant, but the next moment shunts himself aside and consoles himself with the thought that England is no less in the same predicament. . . . . There is again the disproportionate rise between prices of things and wages of labour, skilled and unskilled. Far more serious is the increasing pressure on land, which means contraction of the field of non-agricultural occupations.

ADVOCATE,
23rd September,
1906.

The attitude of the British colonies.

18. The *Advocate* (Lucknow), of 23rd September, says that the creed of British colonists all over the world seems to be to milch England, the mother, for their own profit. This is aptly illustrated by a reference to a petition only lately submitted to the House of Commons by some colonists inhabiting the table land between the coast line of East Africa and the kingdom of Uganda, who have remarked in their application that "though the Imperial Exchequer contributes £ 250,000 per annum to the cost of administration in East Africa, the burden of taxation borne by each colonist is far greater per head than that borne on account of East Africa by each Imperial tax payer." The editor remarks that the conclusion is easy to draw. The British Government has a black police to do the work of watch and ward. The Colonists have stated in their petition that "as the country becomes more settled, as fences are erected, and the black savage finds himself shut out from the enjoyment of the land which before he could roam over and enjoy, so will his resentment grow. From being a smouldering fire, that resentment will after a time break into flame, and when it does it may even cause hereditary tribal enemies to unite in rebellion against the common foe of both, the white man."

The editor remarks that the petition proves clearly what the Indian is to expect from the British Colonist, wherever he may be, Canada or Australia, Africa or the West Indies. A son who exacts from his own mother can hardly be expected to respect anybody else's mother, much less a black man's mother.

INDIAN PEOPLE,
23rd September,
1906.

The Anglo-Indian Press.

19. The *Indian People* (Allahabad), of 23rd September, says that, judging from the general tendency of the writings of the Anglo-Indian Press, it must be presumed that the community it represents feels no interest in the people of India, whom it either despises or ignores ; that the Anglo-Indian community has no sympathy with the aspirations of the people ; that it is bitterly opposed to the educated classes ; that it believes in repression and forcible suppression of all agitation ; and that it resents any change in the abject position of the subject population.

Such a presumption would be grossly misleading, for the Anglo-Indian community as a whole, does not believe in the lines adopted by the Anglo-Indian Press.

* * * * * * * * *

If the Anglo-Indian Press had its way the Congress would have been forbidden, Indian newspapers would have been suppressed, and Indian leaders would have been clapped in jail.

* * * * * * * * *

The Anglo-Indian Press fulfils the functions of a reptile Press. It has done absolutely nothing to bring the rulers and the ruled together in India, but has done everything to widen the gulf. Not content with that, it is seeking to divide the resident population against itself. It has had in its power to do an immense amount of good, but it has systematically done evil. . . . .

Earnest and thoughtful Indians take no notice of the venomous writings of the Anglo-Indian Press.

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
26th September,
1906.

The advent of the Amir of Kabul.

20. A correspondent in the *Oudh Akhbár* (Lucknow), of 26th September, says that the ruler of Kabul has been acknowledged by the British Government, and the reception to be accorded to him will differ considerably from that of the Amirs Sher Ali Khan and Abdul Rahman Khan at Rawalpindi and Umballa. The correspondent Aghlab of Mohan, who has evinced considerable interest in trans-frontier matters, says that the Amir of Afghanistan occupies now the same position as the king of Persia, the Sultan of Turkey, and the Kings of Europe, and it is therefore necessary that he should be received by the Viceroy at the railway station in case he is present in the city where the darbar is to be held. He points out that there is only one darbar chair, and the Shah will have a preferential title to it, and that it has to be considered what seat will be occupied by the Viceroy. He suggests that all minute details connected with the visit of the Shah should receive due consideration before his arrival, lest something happens which he looks upon as a slight, and this attempt to cultivate friendly feelings produces undesirable results.

OUDH AKHBAR,
27th September,
1906.

The Amir of Kabul and his visit to India.

21. A correspondent in the *Oudh Akhbár* (Lucknow), of 27th September, says that the distinction accorded by the British Government to the Amir of Afghanistan by acknowledging him to be a king is the result of policy and self-interest, and the Government is humouring the Amir lest he should enter into close relations with the Czar and cause apprehensions. He says that the interviews between European monarchs are all the outcome of policy, that the Amir has not sent his ambassadors to Persia, Turkey and other countries as he is very much in doubt as to their recognizing him as a king and as their equal. He thinks that it is all very well to talk of having a British ambassador at Kabul and of opening railway lines in Afghanistan, but one has to see how far the Amir is prepared to accept the views of the British Government in the matter.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

ADVOCATE,
20th September,
1906.

Officiating and probationary munsifs in the United Provinces.

22. A correspondent in the *Advocate* (Lucknow), of 20th September, discussing the appointed of the permanent or officiating munsifs in the Agra Province from amongst vakils who have practised as such for three years, refers to the inadequacy of the officiating allowance of Rs. 150, and to the difficulty that officiating munsifs have in getting back their practice on reversion and suggests that the officiating munsifs should get Rs. 200, that they should be entitled to travelling allowance, that seniority among officiating men should prevail in case of reversion, and that a certain number of whole-timed candidates should be recruited as officiating or probationary munsifs. He also points out that since the High Court has made it a rule that judicial officers intending to go on leave or furlough, should intimate such intention, at the

beginning of the year, there should be little or no difficulty in calculating the number of vacancies to be filled up, and the corresponding number of the officiating or probationary munsifs required for them. He concludes with the remark that this is nearly the system lately adopted in the case of the United Provinces' Deputy Collectors, and that all hope for the attention of the authorities, especially the Honourable High Court.

Muhammadan Judges in Indian High Courts.

ASR-I-JADID,
September,
1906.

23. The *Asr-i-Jadid* (Lucknow), for September, while lamenting the death of Mr. Badruddin Taiyabji, the last Muhammadan Judge in the Indian High Courts, points out that the absence of the Muhammadan Judges from the High Court benches is due to the fact that they lack co-operation, and do not wish to trumpet forth their qualifications.

Muhammadan Judges in High Courts in India.

ARYA MITRA,
24th September,
1906.

24. The *Árya Mitra* (Agra), of 24th September, points out that the death of Mr. Badruddin Taiyabji removes the last of the three Muhammadan Judges in the Indian High Courts, and suggests that Muhammadan Judges should continue to be appointed in the High Courts in India.

The strikers and their cases in courts of law.

RAHBAR,
21st September,
1906.

25. The *Rahbar* (Moradabad), of 21st September, says that the accused *in re* Hari Mohan Banerji complainant has been sentenced to two years' rigorous imprisonment including three months' solitary confinement and a fine of fifty rupees, while Raghunandan has been acquitted. The editor says that the accused in the former case was charged with throwing nitrous acid on the complainant, who was a station-master and was going to attend to his duties while others were at strike, and that Raghunandan was charged with embezzling money belonging to the company, and pleaded that the case had been got up against him by the strikers as he would not join them. He concludes with the remark that the severe sentence in the one, and the acquittal in the other case clearly indicate the policy that has guided the decision of these two cases.

Prosecution of the Sub-Inspector of Seohara in the Bijnor district.

ROHILKHAND GAZETTE,
24th September,
1906.

26. The editor of the *Rohilkhand Gazette* (Bareilly), of 24th September, says that as the Sub-Inspector of Seohara has been transferred to another district to ensure justice and to obviate the possibility of his influencing the witnesses in the case against him, his continued retention at Seohara is highly reprehensible.

Sentences on Eurasian Railway employes.

HINDUSTANI,
26th September,
1906.

27. The *Hindustáni* (Lucknow), of 26th September, says that the sentences passed on the Eurasian railway employés who assaulted certain Jaipur women on the Bareilly railway are extremely lenient, and that Government should take up the matter and ask for sufficiently deterrent sentences.

Laxity of supervision over the staff of the Court of Wards.

SAHIFA,
19th September,
1906.

28. The *Sahifa* (Bijnor), of 19th September, says that the services of the Court of Wards are now utilized on a very extensive scale, and this necessitates a close supervision over their work and relations with the taluqdars and the tenants. Inspecting officers and members of the Board while on tour should ascertain how far *zilladars* and *sarbarahkars* have won the goodwill of the people, and to what extent they bring things under their official charge into their private use. Inter-district and inter-divisional transfers are recommended at least once every five years.

Rent and revenue work in courts of Deputy Collectors.

ZUL QARNAIN,
21st September,
1906.

29. The *Zul Qarnain* (Budaun), of 21st September, says that the amendment of the Rent Act has considerably increased the revenue work of the Deputy Collectors, and this is due to the fact that the civil procedure now governs rent and revenue cases. Deputy Collectors as a rule give precedence to criminal over revenue work, and the result is that cases are put off from time to time to the great inconvenience of parties and witnesses in rent and revenue cases. The editor suggests that in case the Judicial and the Executive branches cannot be separated, a number of Deputy Collectors may, in the meantime, be set apart for purely executive work, and that others may be entrusted with rent and revenue cases only.

(b).—Police.

INDIAN STANDARD,
3rd September, 1906.

Police attitude towards certain Bengali students in Ahmedabad.

30. The *Indian Standard* (Allahabad), of 3rd September, received on 24th September, says:—We are sorry to learn that the Bengali young men who have gone to Ahmedabad to study the art of weaving were called to the city police headquarters and were submitted to an examination of their bodies with a view to note the marks thereon. This is a great insult not only to the Bengali student community but to the entire Indian community. This can only be done in case of criminals under the orders of a magistrate. We hope the information which we have received is not correct.

ROHILKHAND GAZETTE,
24th September, 1906.

Malpractices of the police at Bijnor.

31. The editor of the *Rohilkhand Gazette* (Bareilly), of 24th September, says that the Sub-Inspector of Afzalgarh in the Bijnor district is getting into public disfavour owing to his extorting money from people residing in his circle, and with his subordinates for refusing to share with them the money so extorted. He cites a particular instance in which the Sub-Inspector is charged with having extorted a sum of one thousand rupees from certain persons whom he threatened to send up under the bad livelihood sections, and suggests that he deserves to be dealt with severely.

ADVOCATE,
27th September, 1906.

The police of Benares in connection with the last lunar eclipse and the *Ramlila.*

32 A correspondent in the *Advocate* (Lucknow), of 27th September, says that the muncipality made the arrangements for the lunar eclipse, and that the police was in no way responsible for anything that had happened.

In connection with the *Ramlila* affair, the police did not create any dissension among the parties. Certain persons grew jealous of Chanudat Byas, the moving spirit of the *Ramlila,* and filed a civil suit with a view to get rid of him altogether. The case was dismissed, and arrangements were then made for an affray between the parties, and the District Magistrate becoming apprised of it in time, threatened to stop the *Lilla.* Repeated endeavours on the part of the public and the local authorities to bring about an amicable settlement having failed the city Inspector Muhammad Taiyab took the parties before the District Magistrate, and it was agreed upon that the parties would not come to a strike this year, and that the ultimate decision would rest with the civil court. The correspondent gives credit to Inspector Muhammad Taiyab for his strenuous efforts in maintaining the prestige of the *Ramlila,* and with it the sanctity of the Hindu religion.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

VASUNDHARA,
August, 1906.

Octroi duties in Lucknow.

33. The *Vasundhara* (Lucknow), for August, received on 25th September, suggests that the *octroi* rules in Cawnpore if adopted in Lucknow, will produce very beneficial results and save the public a good deal of inconvenience.

SHRI RAGHAVENDRA,
September, 1906.

Pump water-supply in Allahabad.

34. The editor of the *Shri Rághavendra* (Allahabad), for September, complains of the water-supply from pumps in Allahabad between certain hours only, though the public have to pay water-tax for the whole day. He points out that this is a source of great public inconvenience, and steps should be taken to supply water at all hours of the day.

ARYA MITRA,
24th September, 1906.

Repair of drains in Agra.

35. The editor of the *Árya Mitra* (Agra), expresses his extreme regret in its issue of the 24th September, at the refusal of the municipality to repair the drains of Gokulpura for want of sufficient funds in spite of the fact that the application of the residents of that quarter was backed by the Civil Surgeon.

(e)—Education.

GAUHAR-I-SHAHWAR,
September, 1906.

Mr. Ross Mahmud.

36. The *Gauhar-i-Shahwár* (Lucknow), for September, says with reference to the favour conferred by His Honour Sir James Digges LaTouche in sending Mr. Ross Mahmud to England at the cost of the State, that persons placed under such deep obligations

cannot but remain attached to Government interests all their lives, and can render invaluable services. The editor says, that His Honour has rendered private assistance to a number of respectable families, but such noble deeds cannot properly be undertaken by private enterprise, and it is highly desirable that Government should interest itself in really respectable families which have lost their former prosperity. He points out that a number of respectable families in Lucknow and elsewhere in the United Provinces are also deserving of Government support.

INDIAN PEOPLE,
20th September, 1906.

The Normal School at Allahabad.

37. The *Indian People* (Allahabad), of 20th September, says a correspondent writes that, out of 120 students of the local Normal School, 76 have left owing to their alleged ill-treatment by the Headmaster. It appears that the Headmaster has an offensive way of speaking to the students, who made a representation to Mr. De la Fosse, who visited the schools and gave good advice to both the Headmaster and the students. But things apparently went from bad to worse, for a large number of the boys have left the school, and the remaining forty-four may also follow. An inquiry should be made to put an end to the strike.

ARYA MITRA,
24th September, 1906.

The appointment of the Director of Public Instruction.

38. The editor of the *Árya Mitra* (Agra), of 24th September, says that the Secretary of State has done justice to the Education Department by excluding civilians from the office of the Director of Public Instruction, but he is afraid that Lord Curzon's policy may again be reverted to, if we have another Viceroy who is partial to civilians.

TUHFA-I-HIND,
25th September, 1906.

National Universities in India.

39. The *Tuhfa-i-Hind* (Bijnor), of 25th September, says that Indians generally are beginning to feel the need for a National University, that Sir Syed Ahmad could not give practical effect to his views for want of sufficient funds, that the Bengalis have now established a National University of their own, and that the Hindus in the United Provinces are making a move in the same direction under the auspices of the Central Hindu College. The editor suggests that every attempt should be made to impress the public with its usefulness, so that they may come forward to give the movement their full support and sympathy.

HINDUSTANI,
26th September, 1906.

The Kakori school, Lucknow.

40. A correspondent in the *Hindustáni* (Lucknow), of 26th September, points out that the Kakori school has been showing bad results for the last two or three years, and is going from bad to worse owing to the inattention and racial prejudices of the members of the managing committee. He invites the attention of the Deputy Inspector of Schools to it, points out that Government aid is considerably larger than the sum contributed by private enterprise, and that racial prejudices should therefore not be allowed by the Education department to influence the members in the management of this public institution.

(f).—Agriculture and questions affecting the land.

RIYAZ-I-FAIZ,
12th and 20th September, 1906.

Babu Mahesh Charan Singh, an Indian student in America.

41. The *Riyáz-i-Faiz* (Pilibhit), says in its conjoint issue of 12th and 20th September that Chaudhri Jamna Singh, *rais* of Sahaur in the Bulandshahr district, has advanced money to meet the expenses of Babu Mahesh Charan Singh on his way back from America to India, and has undertaken to render him every assistance in opening an agricultural farm.

RIYAZ-UL-AKHBAR,
20th September, 1906.

Floods in the Gorakhpur district.

42. The *Riyáz-ul-Akhbar* (Gorakhpur), of 20th September, invites the attention of the Collector of Gorakhpur to the losses sustained by the cultivators and the zamindars owing to the recent floods in the Gorakhpur district, and points out that since the harvests have been bad for several years past, a careful inquiry should be made into the extent of loss sustained, and suggests that a remission of rent will be necessary.

HINDUSTANI,
26th September, 1906.

The *Hindustáni* (Lucknow), of 26th September, detailing the several measures adopted to minimize the troubles, says that Mr. Hoey is deeply interested in the welfare of his people, and suggests a remission of the Government revenue, as mere suspension will not relieve the sufferings of the famine-stricken people there.

OUDH AKHBAR,
27th September,
1906.

Famine in Bengal.

43. The *Oudh Akhbár* (Lucknow), of 27th September, says that the famine in Bengal has placed the people there in a very sad predicament, that relief works are urgently needed on a very extensive scale, and it is highly desirable that the whole of India should unite to extricate the famine stricken Bengalis from this unhappy situation.

(g).—General.

ROHILKHAND GAZETTE,
24th September,
1906.

The *swadeshi* movement.

44. The *Rohilkhand Gazette* (Bareilly), of 24th September, says that the several speakers at the anniversary of the Kayasth Union Club, Bareilly, dwelt at considerable length on the importance of the *swadeshi* movement, and approved of the attitude adopted by Babu Surendra Nath Banerji and other Congress leaders. Munshi Asghar Ali, B.A., LL. B., Vakil and Honorary Magistrate, who presided over the meeting, though admitting the usefulness of the *swadeshi* movement, disapproved of the extreme views of Babu Surendra Nath Banerji as calculated to spread disaffection. He also exhorted the students not to dabble in politics, and to devote themselves entirely to their studies. The recitations at the meeting which took the form of a drama were in keeping with the advanced views of the *swadeshi* agitators. The Principal, it is alleged, has been asked by the Superintendent of Police to furnish the name of the author of this drama.

SAHIFA,
19th September,
1906.

The *swadeshi* movement.

45. The *Sahifa* (Bijnor), of 19th September, says that the *swadeshi* movement has become the general topic of the day, and that the Hindus who are its prime movers take particular interest in it. The editor says that a perusal of newspapers confirms the belief that responsible officers of Government oppose this movement, and that its support is calculated to displease Government servants and the Anglo-Indian community. The movement is, to all intents and purposes, calculated to promote the exclusive interests of the Hindus, and he therefore suggests the desirability of the Muhammadans keeping themselves aloof from this seditious enterprise. The Hindus, he goes on to say, seek their help only when their own interests are concerned, and leave their Muhammadan brethren to suffer all alone when a calamity befalls them. The mutiny of 1857 is a remarkable instance of this sort when, though the Hindus were the prime movers, the Muhammadans were the chief sufferers. The editor then multiplies instances from ancient History in support of his view, that faithlessness and disloyalty are characteristic of the Hindus, and exhorts his Muhammadan brethren to be on their guard against their trickery and deception.

JASUS,
21st September,
1906.

The *swadeshi* movement.

46. The *Jásus* (Agra), of 21st September, deprecates the attitude of the *Rohilkhand Gazette* in attempting to dissuade Muhammadans from co-operating with Hindus in promoting the *swadeshi* movement. It is highly desirable that the advantages of the *swadeshi* movement should be impressed strongly on the public mind, and that the Indian Press should take an active part in furthering its cause. The country is deplorably backward in indigenous arts and industries, and it is the duty of every Indian to give them an impetus in every possible way, knowing as he does that all sorts of obstacles are thrown in the way of higher education, and that the superior service is practically closed to him.

The same paper also notes that a *swadeshi* meeting attended by about six thousand men was held at *Belanganj* in Agra on 16th September last, that the meeting was presided over by Mr. Saiyad Haidar Raza, barrister-at-law, who expatiated on the advantages of the movement, and exhorted the Muhammadans to make common cause with the Hindus in giving it their support.

ADVOCATE,
23rd September,
1906.

The *swadeshi* movement in Lucknow.

47. The *Advocate* (Lucknow), of 23rd September, says :—The movement in favour of *swadeshi* sugar is strong in *chauk.* On Thursday the sweetmeat-seller known as Agarwala sold away his stock of sweets and preserves prepared with foreign sugar by public auction and he and a number of other dealers have taken a vow not to touch foreign sugar any more. It is proposed to open new shops dealing with only country-made sugar.

CITIZEN,
24th September, 1906.

Swadeshism at Muttra.

48. A correspondent in the *Citizen* (Allahabad), of 24th September, says:—The recent visit of Pandit Dindayal Sharma to Muttra has resulted in much good. Foreign sugar has been completely wiped out of the market. All classes of the community, the Muhammadans included, have not only made a vow to eschew foreign sugar but many practical steps have already been taken so as to render the further consumption of the same impossible. The total quantity of sugar in the market, amounting to some two thousand and five hundred bags, has been sent away, at no inconsiderable loss, to other places. The shops have been washed down and cleansed. Big signboards, announcing in bold Nagri characters, the sale of *Deshi sugar*, hang on almost all the shops. The shop-keepers have bound themselves in considerable sums not to use the foreign sugar.

Are not these the unmistakeable signs of the times? Let it not be understood that it is by working only upon the religious scruples of the people that this result has been obtained. The people are awakening to the understanding that the use of foreign articles means so much loss to poor India, that by avoiding the consumption of foreign sugar they would further their own industry. This is no small lesson to learn for the masses.

The conduct of the officials has throughout been praiseworthy. No "Fullerism" has been resorted to, though monster mass meetings have been held on several days.

An Industrial Exhibition was recently opened at Brindaban under the auspices of the Raja Sahib of Hathras. Numerous articles, most of them locally made, were exhibited for several days in the palatial residence of the Raja, who deserves to be congratulated upon the keen interest he takes in Indian industry.

CITIZEN,
24th September, 1906.

The *swadeshi* movement.

49. A correspondent in the *Citizen* (Allahabad), of 24th September, says that the public expenditure shows a steady tendency to rise, and with it the taxes. The condition of the masses is growing from bad to worse. The Bengalis have been driven of late to adopt the policy of passive resistance as a principle of their political creed, while the rest of India has assumed the attitude more or less of a mere looker-on. The change in the public opinion of Bengal has not come a day too soon, and the leading men of other provinces should in the meanwhile think more of reviving our fast decaying industries than of mere political concessions, and, until they have set our industries on a sound footing, they should preach the *swadeshi* cult, in season and out of season if they mean to be anything higher than mere agents to dispose of goods manufactured in far off lands.

OUDH AKHBAR,
25th September, 1906.

The Partition of Bengal.

50. A correspondent in the *Oudh Akhbár* (Lucknow), of 25th September, says that the boycott has caused considerable loss to British trade, that it is being extended to all foreign articles, and that it is to be feared that the employés in Government offices, and in the Police Department, will strike work when a suitable opportunity offers itself. This will produce very injurious results all over the country, and will tend to weaken the hands of Government and of foreign merchants. The Government can no doubt put this conduct down by force, but repressive measures will not be able to overcome the secret strife in the public mind. The circumstances surrounding Indian social life are calculated to facilitate union and strikes, and even selfish men will be obliged to join the social boycott. It is admitted by our Government that a refusal to make just and necessary concessions to the people will produce injurious results, and it is to be hoped that Government will set aside the Partition of Bengal, or do something to place the entire population speaking the Bengali dialect under one ruler. The hopes entertained by Babu Romesh Chandar Dutt lead one to make such inferences, but any fresh application to the Secretary of State will be injurious, though certain of our leaders advocate this view. The proceeding of the Bengal Landholders' Association, and the resolution passed at Comillah and telegraphed to the *Bande Mataram*, show that new vigour and strength has been in spired in Indians, and that it will be wrong to make any further representation under the present circumstances to the Secretary of State.

QULQUL,
17th September,
1906.

The Golden Bengal.

51. The *Qulqul* (Bijnor), of 17th September, considers the existence of the "Golden Bengal" to be the outcome of the imagination of the *Englishman*. The editor says that the conduct of Indians in demanding the rights promised to them in the Queen's Proclamation has embittered the feelings between them and the Anglo-Indian community, whose passion has got the better of their judgment, and led them to suggest repression. He suggests that it will be a great political mistake to denounce loyal subjects as disloyal.

URDU-I-MUALLA,
September, 1906.

The Muhammadans of Eastern Bengal.

52. The editor of the *Urdu-i-Mualla* (Aligarh), for September, says that the Bengalis cannot be blamed for rejoicing at the resignation of Sir Bampfylde Fuller after ten months' of his tyrannical and oppressive rule, that the Muhammadans should not depend upon individual favour for their wellbeing and prosperty, and that they should unite as a nation to achieve their ends, instead of having recourse to flattery.

There is no harm in their speaking out freely if the Partition of Bengal has actually proved beneficial to their interests, but it is extremely mean on their part to oppose the *swadeshi* movement merely in the hope that their action will please Europeans, or to be gratified at the treatment accorded by Sir Bampfylde Fuller to the Bengalis. These actions have lowered the Muhammadans of Eastern Bengal considerably in the public estimation.

ADVOCATE,
20th September,
1906.

Hindus and Muhammadans. An objectionable advertisement.

53. A correspondent in the *Advocate* (Lucknow), of 20th September, says with reference to an advertisement "Wanted a Muhammadan with entrance qualification on Rs. 50 for the head clerkship of the Bara Banki municipality" appearing of late in the *Advocate*, that the purpose of the perpetration of this gross invidious distinction in the public service could have been served even without thus openly violating the laws of decency, and that such reprehensible conduct, which drags in the Hindu and Muhammadan racial question in unimportant local affairs, should elicit a strong protest from the public. The correspondent invites the attention of the authorities, who presumably are quite ignorant and have no hand whatever in the enunciation of the new policy at Bara Banki, to the advertisement in question.

NAIYAR-I-AZAM,
26th September,
1906.

Hindus and Muhammadans.

54. The *Naiyar-i-Ázam* (Moradabad), of 26th September, says that Indian newspapers can do a good deal towards improving the strained relations between the Hindus and the Muhammadans, but some of them seem to be under the impression that their attempt in this direction will be looked upon with disfavour by such of the district authorities as base their administration on the principle of "divide and conquer." Certain others again think that the Hindus are to blame for keeping the Muhammadans out of Government service, while they themselves are monopolizing the several departments, and are led in consequence to write inflammatory articles which go to widen the gulf between the two communities. They do not seem to think that the appointments are conferred chiefly by European officers, and that they have the same opportunities of doing good to their community as the Hindus have to favour theirs. They attribute everything calculated to injure Muhammadan interests to the influence of the Hindus, and lie in wait for an opportunity to blame them in season and out of season. The leaders of public opinion are all agreed in thinking that the progress and the prosperity of the country, nay the very stability of British rule in India, depends on union between Hindus and Muhammadans : still it is seen that selfish reformers and leaders do not hesitate to spread discord, and the interchange of abusive language has become an article of faith amongst Hindu and Muhammadan editors and proprietors of the vernacular press.

The editor expresses his high satisfaction at learning that both the Hindus and Muhammadans of Gorakhpur have combined and passed a vote of censure on such of the Anglo-Indian papers as try to sow seeds of discord between these two communities.

MUSAFIR,
23rd September,
1906.

The strained relations between Hindus and Muhammadans.

55. The *Musáfir* (Agra), of 23rd September, says that the feelings between Hindus and Muhammadans are so strained that union between them is almost an impossibility. There are, however, some so-called political leaders who will do anything to ingratiate

themselves with Muhammadans. The editor remarks that every one knows what assistance the Muhammadans have given to the Hindus in political movements, that they have now arranged to represent their grievances to the Viceroy through a deputation of their national leaders, and that they will most probably request that the seat offered to Mr. Gokhale in the Council of the Secretary of State, and which will probably be given to Mr. R. C. Dutt, be set apart for Mr. Ameer Ali, that a specified number of seats be set apart for Muhammadans in the Legislative Councils, and that they should be accorded the same treatment all over India, as was given to them by Sir Bampfylde Fuller in Eastern Bengal. The editor concludes by warning the Hindu leaders lest they should take too long to come to definite conclusions in this matter.

MUSAFIR,
23rd September, 1906.

Causes leading to the strained relations between Hindus and Muhammadans.

56. The *Musáfir* (Agra), of 23rd September, says that the present strained relations between Hindus and Muhammadans are to be attributed to the extreme views of persons who are ready to continually find fault with the policy of Government, and also of those to whom every act of the people smacks of sedition.

RIYAZ-UL-AKHBAR,
20th September, 1906.

Mr. Rashid's letter from America and his views about the Muhammadans of India.

57. The *Riyáz-ul-Akhbár* (Gorakhpur), of 20th September, contains a letter from Mr. Rashid showing how matters are discussed in America, and pointing out that the women there after a protracted contest have obtained the right of giving votes at elections. On the other hand he says that the Indian Musalmans have not ever been able to form definite opinions as to their having a right to take a share in political matters, and that they do not take a lesson from the Hindus who have benefited by political agitation. He learns, from an interchange of thought with the Hindus in America, that flattery and dependence on the will of the rulers do not avail anything. He thinks that the Government does not regard Muhammadans as loyal and faithful owing to their passive submission, for if this were the case they would be given arms. He points out that foreign Governments do not have any respect for the obsequious attitude of the Indians, that the views expressed by Mr. Bryan, the vice-president of the United States, are fully applicable to India and the Indians, and that the Indians are playing the part of an enemy towards their country. He then points out that American progress is due entirely to the union of the Americans.

RAHBAR,
21st September, 1906.

Duty of the public in opposing unlawful orders.

58. The *Rahbar* (Moradabad), of 21st September, while observing that the public are bound to oppose unlawful acts and orders just in the same way as they are bound to carry out lawful orders, refers to a late illegal order of the judge of Burdwan forbidding vakils and others to drive on certain roads within the court compound, says that the judge could not enforce it as the bar proved too strong for him. Had the bar however allowed him to have his own way in this matter, it would have encouraged him to adopt similar attitude in other matters as well. The public should be ever ready to check high-handedness on the part of officials.

RIYAZ UL-AKHBAR,
20th September, 1906.

The native and the Anglo-Indian press of India.

59. The editor of the *Riyáz-ul-Akhbár* (Gorakhpur), says in its issue of 20th September, that there seems no reason why the Gorakhpur public should have considered it necessary to hold a public meeting with a view to cement the relations between Hindus and Muhammadans, that the relations there are already friendly, and such as could be desired, and that the tone of some of the papers in Bengal is no less calculated to create disunion between the two communities than that of certain Anglo-Indian papers, whose tone was protested against and censured.

NAIYAR-I-AZAM,
26th September, 1906.

Messrs. Bryan and Carnegy on the present situation in India.

60. The editor of the *Naiyar-i-Ázam* (Moradabad), in its issue of the 26th September, invites the attention of the British Government to the views expressed by Mr. Bryan and Mr. Carnegy, who have made a careful study of the present situation in India. The editor quotes passages from an article contributed by Mr. Carnegy in the *Nineteenth Century*, pointing out that no evil results can be apprehended, if the British policy guides the present agitation in a proper manner, and that the policy of Britain should be to confer self-government on India, as has been done heretofore in Canada and Australia, but that if this is not done the scenes of the American war will be re-enacted in India.

The editor thinks that the picture has been somewhat overwrought, that a civil war in India is an impossibility, that the British Government understands the present situation very well, and will very gladly confer on the Indians the rights and privileges for which they are prepared, without being at all influenced by the views of a certain section of the Anglo-Indian Press which is doing its best to injure the feelings of the Indians and to alienate the sympathies of Englishmen.

He then points out that the Indians no longer look upon the British rule in India as foreign rule, and that they cannot be blind to the blessings it has inaugurated, but that it is necessary that Government should take a step forward.

HINDUSTANI,
26th September, 1906.

Separation of executive and judicial functions.

61. The editor of the *Hindustáni* (Lucknow), of 26th September, referring to the views of the *Pioneer* as to the present impracticability of separating the judiciary from the executive, says that, if it is intended to repress the Bengalis, there is no reason why the long delayed reform should be withheld from the rest of the country, and urges that, as it is 22 years since Lord Dufferin held out a promise to effect this reform, it is high time that Government introduced it soon.

ADVOCATE,
27th September, 1906.

Begar in Lucknow.

62. The *Advocate* (Lucknow), of 27th September, says that numerous complaints have reached us of *begar* in the city itself. It is hoped inquiry will be made into the matter, and the poor people saved from unnecessary molestation and less payment than the usual rates on the day's work.

CITIZEN,
24th September, 1906.

How to combat the plague in India.

63. The *Citizen* (Allahabad), of 24th September, while reproducing an article on the way of combating the plague from the *Gaelic American*, says that the English Government is doing nothing towards increasing the vitality of the people, and finding out the means to better their pecuniary state, which alone can improve hygienic conditions, in the country and therefore it follows that the Government does nothing to root out the plague.

TUHFA-I-HIND,
25th September, 1906.

Abolition of quarantine rules.

64. The *Tuhfa-i-Hind* (Bijnor), of 25th September, expresses public satisfaction at the abolition of quarantine rules, and suggests that the orders making the purchase of return tickets compulsory for pilgrims going to Hedjaz, may also be set aside as it prevents them from going to other places, or from visiting friends who happen to be on their way.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

INDIAN STANDARD,
17th September, 1906.

Jamalpur outrage and the *Englishman*.

65. The *Indian Standard* (Allahabad), of 17th September, received on 24th September, says:—A correspondent writes:—Outrages and massacres of the innocents are the order of the day. Scarcely had we recovered from the shock of the Barisal outrage, it becomes our painful duty to notice the disaster which has taken place at Jamalpur. The outrage is shocking, galling and revolting to the noblest feelings of human nature. The outrage is unprecedented and unparalleled in the annals of British Rule in India. It staggers humanity. Compared with this, the tyrannical and most despotic rule and dark days of Aurangzeb dwindle into insignificance. The ugly part of the affair was that the message conveying the heartrending news of the disaster was even refused by the Telegraph office, and that a messenger had to be despatched from Jamalpur to Calcutta for this purpose. We learn that eight workmen while proceeding to the meeting of the Railway Union were shot by a European sergeant. All honour to the President of the Railway Union who by his tact and moderation has maintained order. Had it not been for his timely interference, the matter would have terminated in a terrible catastrophe, and the infuriated mob, numbering about 1,500 Railway workmen, would have crushed the sergeant to pieces. We are overwhelmed with feelings for the massacre of innocent workmen. Such a diabolical outrage has not been perpetrated within the memory of the oldest of us now living. However, we are glad to notice two satisfactory features of the situation—one is the sympathetic and conciliatory

attitude of the District Magistrate and the other the institution of criminal proceedings against MacMillan and Finlayson, the heroes of this awful tragedy. It is a satisfaction to us to observe that the magistrate of Jamalpur does not belong to the great race cf the missionaries of the type of a sainted Emerson and Christ-like Rev. Father Kemp who have embalmed their names in the hearts of the people, and adorned the pages of the history of Barisal. The magistrate has kindly consented to meet in conference the counsel and representatives of the workmen. He granted an interview to the counsel, Mr. R. C. Sen, barrister-at-law, and to the Secretary, Railway Union, Babu Premtosh Bose. The *Englishman* is advising the Railway authorities not to recognise the Railway Union, and urges that they should not be dictated by the Indian staff. The *Englishman* must remember that this kind of harsh uncouth and violent language embitters the feelings of the subject race, and creates ill-feeling in their minds. It does more harm than good. The Indian staff asked for nothing but only demanded justice. The *Englishman* and the Railway authorities must remember that the foundation of an organisation which can muster fifteen thousand railway workmen at its meetings, is built upon a solid rock, and cannot easily be shaken by any attitude however hostile it may be on the part of the authorities. Matters have taken such a serious turn that the workmen and clerks will not resume work unless guns and other restrictions are removed, and those diabolical monsters and spiders of hell MacMillan and Finlayson are prosecuted. It is also amusing to note that the authorities in obedience to the dictates of their so-called conscience and love of fair play and truth, and not in obedience to the dictates of the Indian staff, to use the noble language of the *Englishman*, are setting up a plea of rioting in self-defence. Force can never keep a subject race under control. The British Empire must be built upon the strong and impregnable bulwark of the hearts and affections of the people. We claim from England, the august mother of all nations of the present day, the rights and privileges of free-citizenship as a matter of right and not as a matter of favour. We are no longer the conquered subjects of England but the incorporated citizens of a free Empire. The Railway authorities should remove guns and all other restrictions and prosecute Finlayson and MacMillan, the disturbers of peace. Nothing will satisfy the workmen except this condescension on the part of the authorities. This is a reasonable demand and we hope the authorities will listen to the prayer of 15,000 workmen and after making an immediate enquiry in the matter will bring the offenders to justice.

Outrages on Indian ladies travelling by rail.

TUHFA-I-HIND,
25th September,
1906.

66. The *Tuhfa-i-Hind* (Bijnor), of 25th September, referring to the incident relating to Dr. Tajuddin's wife and children which was reproduced also in the *Oudh Akhbár* of 23rd September, says that the Railway Police should be able to stop the commission of such offences, that the railway companies should employ females for attending to female carriages, and that special care should be taken to employ men of good moral character, and to remove those who are even suspected of having loose morals.

The clerks attached to the Traffic department on the Oudh and Rohilkhand Railway.

JASUS,
21st September,
1906.

67. A correspondent in the *Jásus* (Agra), of 21st September, says that the Traffic Department is the only source of income in railway concerns, and it is sad to find that the clerks in this department of the Oudh and Rohilkhand Railway line have come chiefly under reduction. They have been sitting without work for sometime and yet their repeated applications have received no consideration, though fresh hands are being entertained from time to time. The correspondent, however, says that this state of affairs will not continue long, and the misfortunes of these hard-worked clerks are sure to come to an end as soon as Mr. Pope resumes charge of his duties.

RAHBAR,
21st September,
1906.

The *Rahbar* (Moradabad), of 21st September, expresses similar views regarding the unfortunate employés who have come under reduction.

The clerks in the Traffic department of the Moradabad Division.

JASUS,
21st September,
1906.

68. A correspondent in the *Jásus* (Agra), of 21st September, says that the Traffic Superintendent of Moradabad has of late been making wholesale transfers of his subordinates on grounds of relationship, but there seems no reason why special favour should have been shown to certain clerks, so that certain stations are practically manned entirely by these favourites and their near relatives. The editor points out also that the inhabitants of these Provinces have a preferential claim, and any undue favour shown to the Punjabis is sure to elicit criticism and to raise suspicion. He also

notes that such of the clerks as ask for promotion are called into headquarters, examined and reduced or dismissed on the ground of inefficiency.

RAHBAR,
21st September,
1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

69. The *Rahbar* (Moradabad), of 21st September, says in an open letter to Lala Madan Mohan Lal, contractor, that the things sold are stale, that the prices charged are much higher than those payable in the *bazar*, and that they are under-weighed by the confectioners selling them. The editor suggests that greater attention should be paid to the comforts of the passengers and that they should be dealt with politely. He concludes with the remark that he has compiled a pamphlet, and, in case Lala Madan Mohan does not mend his ways and improve the existing arrangements, he will expose him by sending copies to the Railway Board and the Government. He also points out that the railway authorities will not be exonerated by the mere assertion that the present arrangements are not unsatisfactory.

RIYAZ-UL-AKHBAR,
8th September,
1906.

The *Riyaz-ul-Akhbar* (Gorakhpur), of 8th September, received on 22nd September, expresses its satisfaction at the steps taken by the Board with a view to provide better arrangements as evinced by the inquiries now addressed to the several lines.

AWAZA-I-KHALQ,
24th September,
1906.

Catering arrangements on the Oudh and Rohilkhand and Bengal-North-Western Railways.

70. The *Awáza-i-Khalq* (Benares), of 24th September, invites the attention of the Government Railway Board and the authorities of the Oudh and Rohilkhand and Bengal North-Western Railways to the very unsatisfactory catering arrangements, and consequent inconvenience and difficulties experienced by the travelling public, and requests that early steps be taken with a view to remedy the evils existing in their administration.

OUDH PUNCH,
27th September,
1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

71. The *Oudh Punch* (Lucknow), of 27th September, says with reference to the numerous complaints regarding the catering arrangements on the Oudh and Rohilkhand Railway that the present arrangements are certainly far superior to those that existed a few years back, and that the complaints in question are due mostly to the fact that there are persons who cannot get over their habit of posing as censors and finding fault with everything that comes to their notice.

ADVOCATE,
20th September,
1906.

Over-crowding on the Oudh and Rohilkhand Railway.

72. A correspondent in the *Advocate* (Lucknow), of 20th September, says from personal experience that there are no travelling ticket-checkers to prevent third class passengers from getting into the intermediate class, that this is a serious inconvenience, and expresses a hope that Mr. Pope's successor will be as ready to listen to all reasonable complaints as Mr. Pope was.

SITARA-I-HIND,
20th September,
1906.

The contractors on the Rohilkhand-Kumaun Railway.

73. The *Sitára-i-Hind* (Moradabad), of 20th September, says that the contractors on the Rohilkhand-Kumaun Railway which is under construction have sustained heavy losses owing to the bad faith of those in charge of the construction, in refusing to measure in their presence the work done by the contractors, who claimed having done much more work than was shown to their credit. The result was that a large number of *purbiyas* who were working on the line had to go away without a settlement of accounts, and the authorities in charge of the work have been compelled to send out men to canvass for contractors.

ARYA MITRA,
24th September,
1906.

The attitude of the East Indian Railway authorities towards strikers and the bad work of Eurasians.

74. The *Árya Mitra* (Agra), of 24th September, cites instances of loss that the East Indian Railway is suffering owing to the ignorance of rules and rates of fares on the part of Eurasian employés who have supplanted the Indians at strike, and deplores the attitude of the authorities in not making proper concessions to their old Indian staff who have struck work.

VII.—POST OFFICE.

RAFIQ PUNCH,
14th and 21st
September, 1906.

The Moradabad Post Office.

75. The editor of the *Rafiq Punch* (Moradabad), says, in its combined issue of 14th and 21st September, that the letters and other articles are delivered after considerable delay owing to the unbusiness-like habits of the local Postmaster, and invites the attention of the Postmaster General to the matter.

RIYAZ-UL-AKHBAR,
20th September, 1906.

Loss of newspapers in transit.

76. The editor of the *Riyáz-ul-Akhbár* (Gorakhpur), in its issue of the 20th September, says that there are constant complaints about the loss of newspapers in transit and that the evil can be remedied only if the several papers that are to be sent to one post office, after being labelled and stamped according to the established practice, are put into one packet and addressed to the Post-master of the town of destination and another stamp affixed and receipt obtained for the same. The distribution in that case will devolve on the Post-office of delivery, but every chance of loss in transit will be avoided.

ROHILKHAND GAZETTE,
24th September, 1906.

Complaints against the Head Post office at Moradabad.

77. The *Rohilkhand Gazette* (Bareilly), of 24th September, referring to the complaints published in the *Rahbar* and *Jásus* against the Head Post-master at Moradabad, says that the complaints were unfounded, and asks the editors of papers so complaining to publish a withdrawal of their previous remarks on the subject.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

INDIAN STANDARD,
3rd September, 1906.

Sati at Lucknow.

78. The *Indian Standard* (Allahabad), of 3rd September, received on 24th September, says:—If the Hindu society has survived the ravages of time, and has outlived so many attacks upon it, it is because of the exemplary character and unparalleled devotion of Hindu women to their husbands. Though legislation has forbidden it yet we hear now and then accounts of true cases of *sati*. Babu Jogendra Chandra Rai of Gariffa (Naihati, Eastern Bengal State Railway) an overseer was living at Lucknow with his wife. The poor fellow died of heart disease. The wife of the deceased shed not a drop of tear, and consoled her children and advised them as to how they should get on in the world. Late at midnight she dressed herself in her husband's clothes and soaking them with kerosine oil put fire in them and burned herself. These examples are worthy of imitation and should be followed by the womenkind of modern India.

RIYAZ-I-FAIZ,
12th and 20th September, 1906.

The Sabathu cow-killing.

79. The editor of the *Riyáz-i-Faiz* (Pilibhit), in its combined issue of 12th and 20th September, gives details of the Sabathu cow-killing and then suggests that Government should send out vegetarian soldiers to serve in India.

INDIAN PEOPLE,
20th September, 1906.

Salaries of chaplains.

80. The *Indian People* (Allahabad), of 20th September, says that the State has its own religion and is entitled to maintain its own ministers. Nor is it proper for the followers of another religion to say anything about them. But there is a little despatch from the Secretary of State to the Government of India about the salaries of chaplains about which a word might be said from the taxpayer's point of view. To be strictly just and conscientious, Christian missionaries and ministers should decline to be paid out of monies realised from heathens and infidels like Hindus and Muhammadans. A certain Lord Bishop of Calcutta was scandalised to hear that military bands played at Hindu marriages. He said that Christians should not take part in heathen marriages, and so Christian military music was stopped, for a time, at Hindu marriages. It never occurred to that great dignitary of the Church to inquire who paid him his large salary, and whether it was right for him to maintain himself at the cost of heathens and infidels. Putting this subtle issue on one side, we find that the Government of India recommended an increase in the scale of salaries given to chaplains and the proposal has been promptly sanctioned by the Secretary of State. The starting salary will be Rs. 480 and senior chaplains will get Rs. 1,000 a month. This is better than even the Civil Service, where the starting salary is only Rs. 400. We do not also know whether additional work has been put on chaplains, and anyhow a salary should not be a great object to a man engaged in the service of God. To the heathen and the unbeliever it seems that the work of the Church can be carried on by missionaries as well as by fat salaried chaplains, and when the numerous missions and missionary colleges in this country get fine devoted men on such small salaries, it seems sheer extravagance to pay such large salaries to chaplains who, as a body, are inferior to missionaries in religious zeal, ardour, and sacrifice. Some people may be inclined to make a comparison between the sleek and well-fed Brahmins and Pandas, and the double-chinned well-groomed chaplains on a thousand rupees a month.

ADVOCATE,
20th September, 1906.

Increased pay of senior chaplains.

81. The *Advocate* (Lucknow), of 20th September, says that the Secretary of State has abolished exchange compensation allowance and sanctioned an increased scale of pay for senior chaplains. No reason has been ascribed for the increase. This is how the disestablishment question in India is treated. Instead of decrease we have an increase in an expenditure which should not fall on State funds contributed by non-christians.

ZUL QARNAIN,
21st September, 1906.

The mosque at the Budaun railway station.

82. The *Zul Qarnain* (Budaun), of 21st September, says that the railway authorities have built a fencing wall just in front of the mosque at the Badaun railway station, which obstructs the view of the mosque and of certain shops built for the maintenance of the mosque. A Muhammadan deputation has interviewed the Commissioner of the Division, and a memorial has been submitted to the local Government to intercede with the railway authorities in this behalf.

ROHILKHAND GAZETTE,
24th September, 1906.

The mosque at the Budaun railway station.

83. The *Rohilkhand Gazette* (Bareilly), of 24th September, expresses views similar to those in the *Zul Qarnain* (Budaun) of the 21st September, regarding the erection of the railway enclosure wall in front of the mosque at the railway station at Budaun, and hopes that the matter will receive due consideration.

RAFIQ PUNCH,
14th and 21st September, 1906.

Indian Muhammadans and the teachings of Mirza Qadyani.

84. A correspondent in the *Rafiq Punch* (Moradabad), in its combined issue of 14th and 21st September, received on 24th September, exhorts the Muhammadans to adhere to the tenets of Islam, and to keep aloof from Mirza Qadyani, who is doing incalculable harm to their religion by inculcating a modified form of the teachings of Muhammad, and setting himself up as a prophet. The correspondent calls him an anti-Christ, and asks God to have mercy on him.

SHRI RAGHAVENDRA,
September, 1906.

Effect of missionary enterprise on Eastern countries.

85. The *Shri Rághavendra* (Allahabad), for September, says that Christians make it a point to tell Eastern nations, when they visit their country, that the latter are enveloped in darkness, and that they go into the East to spread the light of religion and Western civilization. The editor says that this, however, is not a fact, that sin increases considerably with their advent, and cites the increase of gambling amongst the *Nagas* of Assam as an apt illustration in support of his views. He is of opinion that the countries in the East have in the long run suffered from missionary enterprise, and the missionaries should therefore be ashamed to say that they bring light to dispel darkness.

RIYAZ-I-FAIZ,
12th and 20th September, 1906.

Indian students in Japan.

86. The *Riyáz-i-Faiz* (Pilibhit), in its combined issue of 12th and 20th September, says that there are 52 Indian students at present in Japan, who having overcome all religious and social prejudices are living and boarding together like brethren.

ADVOCATE,
27th September, 1906.

The lunar eclipse at Benares.

87. A correspondent in the *Advocate* (Lucknow), of 27th September, requests, with reference to a letter in its issue of the 16th September by an "Eye-witness," to be informed of the names of the Deputy Magistrates alleged to be present at the lunar eclipse, and asks also to be favoured with the names of the ghats at which they were present.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 1st *October*, 1906.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General,
Criminal Investigation Department, United Provinces.

[*CONFIDENTIAL.*]

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 6th October, 1906.

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IX.—MISCELLANEOUS.

Nil.

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No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine	Agra	P. L. Sucsena	...
2	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 copies.
3	Hindustán Review	Allahabad	Munshi Durga Prasád	1,350 „
4	Student World	Allahabad	The Indian Press, Allahabad	...
5	Theosophy in India	Benares	Mr. G. S. Arundale	...
	Twice a month.			
6	Allahabad Law Journal	Allahabad	Babu Girja Kumár Ghose	600 copies.
	Weekly.			
7	Citizen	Allahabad	Babu Jotindra Náth Sen	600 copies.
8	Express	Lucknow	Munshi Siddíq Ahmad	600 „
9	Indian Standard	Allahabad	Babu Karaly Charan Banerji	...
	Twice a week.			
10	Advocate	Lucknow	Babu Ganga Prasád Varma	950 copies.
11	Indian People	Allahabad	Babu D. N. Singh	650 „
	Three times a week.			
12	Hindosthán	Kálákánkar (Partábgarh)	Rája Rámpál Singh	200 copies.
	ANGLO-URDU.			
	Monthly.			
13	Aligarh Monthly	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	At irregular intervals.			
14	Upkár	Nagina (Bijnor)	Jawáhir Singh	500 copies.
	Monthly.			
15	Al Akhláq	Agra	Muhammad Husain Khan	...
16	Al Aziz	Agra	Abdul Aziz Khán	400 copies.
17	Al Hádi	Simrauta (Rae Bareli)	Muhammad Nazír Ahmad	...
18	Al Islám	Allahabad	Hámid Husain	300 copies.
19	An Nadwah	Lucknow	Saiyid Abdul Hai	400 „
20	An Nazír	Meerut	Munshi Nazír Husain	400 „
21	Árya Bandhu	Meerut	Dr. Rám Chand	500 „
22	Árya Patra	Bareilly	Hakím Raghubír Sahái Varma	4,000 „
23	Árya Samáchár	Cawnpore	Bábu Ánand Sarup	500 „
24	Asr-i-Jadíd	Lucknow	Khwája Ghulám-us-Saqlain	...
25	Gauhar-i-Shahwár	Lucknow	Saiyid Zawwár Husain	200 copies.
26	Háfiz-ul-Mulk	Hapur (Meerut)	Háfiz Abdul Qadír	500 „
27	Hamdard-i-Qaum	Meerut	Raghubír Singh	1,000 „
28	Intikháb-i-Meerut	Meerut	Babu Salek Chand	...
29	Itr-i-Majmua	Benares	The Manager	...
30	Ját Bandhu	Girdharpur (Meerut)	Chaudhri Lakhi Singh	250 copies.
31	Khátún	Aligarh	Ináyat Khan	200 „
32	Magazine-i-Hind	Meerut	The North-Western Provinces Trading Company, Ld., Meerut.	250 „
33	Mazhar-ul-Islám	Moradabad	Qázi Mazhar Qaiyúm	921 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
34	Muraqqa-i-ʿAlam	Hardoi	Hakím Muhammad Ali Khan	350 copies.
35	Public News	Meerut	Munshi Raghubir Singh	...
36	Satopkári	Bareilly	Bareilly Satopkári Sabha	2,300 copies.
37	Sharárah	Moradabad	M. Fazl Muhammad	...
38	Shifa-ul-mulk	Hapur (Meerut)	...	...
39	Tálim-ul-Islám	Benares	Shaikh Hafíz-ud-din Ahmad	...
40	Urdu-i-Mualla	Aligarh	Fazl-ul-Hasan, B.A.	350 copies.
41	Vaishya Hitkári	Meerut	Mohan Lál	750 „
42	Yadi Bayza	Sikandrabad (Bulandshahr)	Maulvi Abdul Ghaffar, B.A.	...
43	Zamánah	Cawnpore	Babu Daya Narain Nigam	700 copies.
44	Zamíndár-wa-Káshtkár	Bijnor	Muhammad Khalíl-ur-Rahmán	600 „
45	Ziá-ul-Islám	Moradabad	Muhammad Fazl Husain	...
46	Zindah Dil	Cawnpore	Kishan Bahádur	300 copies.
	Twice a month.			
47	Akhbár-i-Imámia	Lucknow	Saiyid ʿAbid Ali	250 copies.
48	Anjan Akhbár	Moradabad	Hakím Mindhai Lal	500 „
49	Dilshád	Meerut	Lalta Prasád	200 „
50	Ittihád	Lucknow	Maulvi Abdul Halím	500 „
51	Khurshíd-i-Nánpára	Nánpára (Bahraich)	Bádullah	200 „
52	Muraqqa-i-Tasawwur	Fatehpur	Sheo Ratan Lál	about 600 „
53	Násir-ul-Akhbar	Meerut	Shuaib Ahmad	...
54	Pocket Akhbár	Agra	Dwárka Prasád	250 copies.
	Weekly.			
55	Agra Akhbár	Agra	Khwája Siddiq Husain	200 copies.
56	Akhbár-i-Mubáhisa	Budaun	Dwárka Prasád	200 „
57	Álamgír	Aligarh	Pyáre Lál	...
58	Al Bashír	Etáwah	Muhammad Bashír-ud-din	677 copies,
59	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din	225 „
60	An Najm	Lucknow	Maulvi Abdush Shakúr	400 „
61	ʿAwáza-i-Khalq	Benares	Guláb Chand	500 „
62	Cawnpore Gazette	Cawnpore	Harnám Singh	500 „
63	Colonel	Moradabad	Sheo Prasád	200 „
64	Dabdaba-i-Sikandari	Rampur	Muhammad Fárúq Hasan	300 „
65	Fitnah	Gorakhpur	Hakím Abdul Karím Khan	400 „
66	Hindustáni	Lucknow	Babu Ganga Prasád Varma	1,100 „
67	Indian Punch	Budaun	Dárogha Basant Rai	...
68	Jám-i-Jamshed	Moradabad	...	200 copies.
69	Jásús	Agra	Muhammad Machchhu Khan	...
70	Kanauj Punch	Kanauj (Farrukhabad)	Abdullah	300 copies.
71	Káyasth Hitkári	Agra	Ahmad Husain	400 „
72	Mufíd-i-Ám	Agra	Qádir Ali Khan Súfi	200 „
73	Mukhbir-i-ʿAlam	Moradabad	Qázi Abdul Ali	300 „
74	Musáfir	Agra	Pandit Bhoj Dat	579 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
75	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	325 copies.
76	Najm-i-Bázigh	Moradabad	Muhammad Ismáil Khan	200 „
77	Nizám-ul-Mulk	Moradabad	Qázi Mazhar Qaiyúm	367 „
78	Oudh Punch	Lucknow	Shaikh Sajjád Husain	300 „
79	Pilibhit Gazette	Pilibhit	Muhammad Khalíq Ahmad	250 „
80	Qulqul	Bijnor	Qázi Nazar Husain	350 „
81	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan	200 „
82	Rahbar	Moradabad	Brij Lál	500 „
83	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand	250 „
84	Rohilkhand Gazette	Bareilly	Shaikh Abdul Azíz	500 „
85	Sahífa	Bijnor	Munshi Faiz-ul-Hasan	400 „
86	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat	250 „
87	Sitára-i-Hind	Moradabad	Sheo Prasád	115 „
88	Surma-i-Rozgár	Agra	Itrat Husain	275 „
89	Tafríh	Lucknow	Rámji Dás Bhárgava	500 „
90	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh	350 „
91	Union Gazette	Bareilly	Karam Iláhi	150 „
92	Zul Qarnain	Budaun	Maqbúl-ur-Rahmán	550 „
	Twice a week.			
93	Nasím-i-Agra	Agra	Bireshwar Sányál	300 copies.
94	Riyáz-ul-Akhbár	Gorakhpur	Saiyid Riyáz Ahmad	400 „
	Daily.			
95	Oudh Akhbár	Lucknow	Munshi Rádhe Lál	700 copies.
	ARABIC-URDU.			
	Twice a month.			
96	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wali	200 copies.
97	Ar Riyáz	Aligarh	Maulvi Saíd Ahmad	600 „
	PERSIAN.			
	Monthly.			
98	Qand-i-Pársi	Aligarh	Muhammad Ahsan-ullah Khan	200 copies.
	HINDI.			
	Monthly.			
99	Ánand Kádambini	Mirzapur	Pandit Badri Narain	Very small.
100	Bháratendu	Benares	Agrawál Sports Club	...
101	Bhárat Sudasha Pravartak	Farrukhabad	Pandit Ganesh Prasád Sharma	300 copies.
102	Bráhman Kul Chandrika	Cawnpore	Shankar Dayál	275 „
103	Bráhman Samáchár	Parichhatgarh (Meerut)	Pandit Chhuttan Lál	400 „
104	Bráhman Sarvaswa	Etawah	Pandit Bhímsen Sharma	600 „
105	Chhátra Hitaishi	Aligarh	Shiva Charan Lál	1,000 „
106	Dayánand Patrika	Meerut	Pandit Musaddi Rám	...
107	Garhwáli	Dehra Dun	Pandit Girja Dat Naitháni	300 copies.
108	Hindi Pradíp	Allahabad	Bálkishna Bhat	140 „
109	Jai Jujhautia Másik Patra or Shri Jujhautia Hitkári.	Mau Ranipur (Jhansi)	Pandit Baldeo Prasad Richharia.	...

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
110	Jásús	Gahmar (Ghazipur) ...	Gopál Rám	400 to 500 copies.
111	Kalwár Gazette ...	Mirzapur	Káshi Prasád	...
112	Kalwár Mitra ...	Allahabad	Prem Náth Yogishwar ...	400 copies.
113	Kánya Kubj Hitkári ...	Cawnpore	Manohar Lál	800 „
114	Kavindra Bátika ...	Allahabad	Bisheshwar Náth	400 „
115	Manohar Bátika ...	Benares	Babu Shiva Saran Dás ...	...
116	Nigamágam Chandrika ...	Benares	Mahádeo Sharma	2,000 copies.
117	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	350 „
118	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarúp ...	1,600 „
119	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	1,300 „
120	Shri Rághavendra ...	Allahabad	Chaube Dwárka Prasád ...	500 „
121	Sudhá Ságar... ...	Cawnpore	Pandit Sahdeva Prasad Vaidya	...
122	Swadesh Bándhava ...	Agra	Kunwar Hanuwant Singh ...	1,000 copies.
123	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Prasád Singh	1,000 „
124	Vasundhara	Lucknow	Bishambhar Náth Varma ...	350 „
125	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
126	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
127	Khet, Kheti aur Khetihar	Benares	Madho Rao Karmarkar ...	...
128	Rájpút	Agra	Hanuwant Singh	1,800 copies.
	Weekly.			
129	Ánand	Lucknow	Shiva Nath Sharma ...	...
130	Árya Mitra	Agra	Hukam Singh	1,425 copies.
131	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „
132	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
133	Sansár Mitra	Allahabad	Sen & Co. Ld., Allahabad ...	...
134	Sipáhi	Cawnpore	Síta Rám	250 copies.
	Twice a week.			
135	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	500 copies.
	Daily.			
136	Hindosthán	Kálákánkar (Partabgarh) ...	Rája Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
137	Árya Darpan	Sháhjahanpur	Bakhtáwar Singh ...	800 copies.
138	Dharm Panch ...	Meerut	Parbhu Dayál Sharma ...	500 „
139	Hindi-Urdu Samáchár ...	Etáwah	Raghunáth Prasád Misra ...	500 „
140	Kashmír Darpan ...	Allahabad	Munshi Ajodhia Prasád ...	300 „
	SANSKRIT.			
	Monthly.			
141	Saddharm	Muttra	Vámanachárya	...

I.—POLITICS.

(a).—*Foreign.*

SURMA-I-ROZGAR,
1st October, 1906.

The Sultan of Turkey.

1. THE *Surma-i-Rozgár* (Agra), of 1st October, says that any attempt of the *Sunnis* to address the Sultan of Turkey as *Amir-ul-Momnín* is calculated to injure *Shia* susceptibilities, and should be discountenanced. The editor for one, would sacrifice everything for the Sultan of Turkey, but thinks that the same respect is due from him to both the Sultan, and the Shah of Persia, and he cannot address either as *Amir-ul-Momnín.*

SHAHNA-I-HIND,
1st October, 1906.

The illness of the Sultan of Turkey.

2. The *Shahna-i-Hind* (Meerut), of 1st October, is disturbed to learn from the London *Times* that the Sultan of Turkey is suffering from a cancer in the kidney, a disease which is looked upon as fatal, and asks if the Holy Ghost has inspired the *Times* about the incurable nature of the Sultan's complaint, and expresses a hope that the Sultan will be cured speedily, even if the news of his having cancer be true.

ARYA MITRA,
1st October, 1906.

The present situation in Europe.

3. The *Árya Mitra* (Agra), of 1st October, says that the Czar has fled to Poland, that Christian Russians have no scruples regarding Jewish massacres, that there are other European countries likewise verging on anarchy, and that the European Powers, who boast of spreading peace and prosperity, cannot remove the unrest in their midst, while all the same they continue making encroachments in Asia.

INDIAN PEOPLE,
4th October, 1906.

Asiatic view about Japan.

4. Referring to the articles in the *Pioneer* on Fauji Amin's letter, the *Indian People*, (Allahabad), writes in its issue of 4th October, that it is the firm conviction of all Asiatics, and the sneers of Anglo-Indian papers will but confirm it, that there is no Power in Europe or America that can withstand the Japanese. After the Boer War it is useless to compare the puissance of the British Army (Gurkhas and Sikhs excluded) with that of the Japanese Army. There are no armies in Europe that could have stormed the heights of Nanshan or stormed Port Arthur, putting entirely on one side the matchless exploits of Admiral Togo, to whom it is scarcely any compliment to compare him with Nelson. It is not the hero alone but the man also that has to be considered, but both as a man and hero Togo is greater than Nelson.

(b).—*Home.*

KANAUJ PUNCH,
1st October 1906.

The views of His Highness the Prince of Wales and the attitude of local authorities towards Indians.

5. The *Kanauj Punch* (Kanauj), of 1st October, says that the loyalty of the Indians has been highly gratifying to His Highness the Prince of Wales, as evinced by his views expressed after his recent visit to India, but the local authorities still continue to slight them, and it is to be regretted that their attitude is not brought to the notice of the Sovereign.

KANAUJ PUNCH,
1st October, 1906.

Mr. Morley's attitude towards India.

6. The *Kanauj Punch* (Kanauj), of 1st October, says that the sympathetic attitude of Mr. Morley, as evinced in his budget speech, indicates his anxiety to promote Indian interests, and that has been a source of public satisfaction in England, where people are of opinion that higher appointments should be conferred upon both Europeans and Indians without any distinction.

RAHBAR,
28th September, 1906.

The *swadeshi* movement in connection with the anniversary meeting of the Union Club, Bareilly.

7. The *Rahbar* (Moradabad), of 28th September, says that the success of the *swadeshi* movement is provoking antagonism in official quarters in certain districts, and that, in Bareilly for instance the boycott of foreign sugar, which was considerably facilitated by the magnanimous contribution of six thousand rupees given by a Seth to repair such loss as confectioners might suffer by disposing of their stock of foreign sugar and confections made therefrom, has caused great annoyance to the District authorities, and that it has been evidenced by their imposing a fine of Rs. 50 per head on certain of the *swadeshi* leaders in a very trifling matter.

The editor then refers to another incident which has caused much consternation all over Bareilly. The members of the Union Club consisting chiefly of college students gave a dramatic performance to entertain the public present at the anniversary meeting. In this India was represented as on old woman weeping along the roadside, while her hungering sons, who were graduates and undergraduates, were seated beside her and bemoaning lack of employment. Japan then happening to pass along, asked the decrepit woman what the matter was with her, and, finding she was his long lost mother India, gave his brothers a note of introduction to America. America then proposed to give them technical education, and they returned home at once as they were in immediate need of work. Again on their way back they sat bewailing their misfortunes in a jungle when an angel descended from heaven and took them before God, who said that His Mercy will visit India only when they make united efforts, act up to the dictates of justice and religion, lay aside feelings of revenge and jealousy, and when both Hindus and Muhammadans entertain fraternal love for one another, and unite in serving their Government loyally and faithfully, for British Justice renders it superior to every other Government in the world. The sons of India thereon determined to act up to the command of God. The meeting was presided over by Maulvi Asghar Ali Khan, B.A., LL. B. and attended by Deputy Collectors, Tahsildars and Police Inspectors, the Principal and the Professors and teachers of the college staff amongst others. The matter was somehow brought to the notice of the district authorities, and the Principal has now been called upon to furnish the names of the author of the drama and of those who enacted it at the meeting. The editor deplores the attitude of the district authorities and thinks there is no remedy for such ridiculous apprehensions; that every one has a right to improve his condition, that the educated public have their thoughts centred on self-improvement; and if this can be treated as sedition, every educated Indian will be liable for abetment.

RAHBAR,
28th September, 1906.

Political reform in the Indian National Congress.

8. The *Rahbar* (Moradabad), of 28th September, supports the views expressed in a recent issue of the *Tribune* pointing to the necessity of departing from the course hitherto adopted by the Indian National Congress, and suggests that a continuous agitation should be maintained all over the country until the reforms sought hitherto by begging have been obtained. The editor then recapitulates the views expressed by Mr. Krishna Swami Iyer in his presidential speech at the Madras Provincial Conference, and points out that the scheme though calculated to entail an annual expenditure of about seventeen thousand rupees, is sure to lead to great political results.

DABDABA-I-SIKANDARI,
1st October, 1906.

The Muhammadan deputation to the Viceroy.

9. The *Dabdaba-i-Sikandari* (Rampur), of 1st October, says that the secrecy with which delegates for the Muhammadan deputation to the Viceroy have been selected points to a genuine union amongst Muhammadans of different sects inhabiting various parts of India. The editor opines that the views of the deputation will be diametrically opposed to those of the Indian National Congress.

AL BASHIR,
2nd October, 1906.

The Muhammadan deputation to the Viceroy.

10. *Al Bashir* (Etawah), of 2nd October, says that, considering that the Viceroy has accorded permission for the presentation of the proposed memorial by the Muhammadan deputations, certain prudent Congress organs have acceded that the Muhammadans may in future be allowed to have a fixed number of their representatives in the Legislative Councils, but still insist on having common voters for Hindus and Muhammadans alike. The editor says that this will enable the Hindus to secure the election of weak Muhammadans, whom they will be able to mould to suit their own interests, and cites the case of the Rangoon Municipality, where each community has the right to elect its own members in support of his contention. He also suggests that the *Sweepers*, *Chamars*, *Ahirs*, *Khatiks* *Mochis*, *Telis* and many other communities that are neither educated, nor go in for service, and are only a little better than gipsies, should be neglected in estimating the population of the Hindus.

RIYAZ-UL AKHBAR,
1st October, 1906.

The *Riyáz-ul-Akhbár* (Gorakhpur), of 1st October, says that it is true that the Muhammadans have suffered by their silence and contentment, but the step now taken in representing the needs of the Muhammadan community by sending a deputation to the Viceroy is in no way a departure from the policy of Sir Saiyad Ahmad Khan, who was the greatest politician India has ever produced. It is pointed out that the leaders of the Indian National Congress have never said or done anything to improve the prospects of the Muhammadan community, and that now that the Muhammadans have taken their case into their own hands, they should try to secure a number of seats at least in the Viceregal Council if not in all the Councils and the Municipal boards.

India through American spectacles.

INTIKHAB-I-MEERUT,
September, 1906.

11. The *Intikháb-i-Meerut*, for September, says that Mr. Andrew Carnegy, who is really a resident of Scotland, has, in an article contributed by him to the *Nineteenth Century*, pointed out that the time has come when England will confer self-government on the Indians as she has in Canada and Australia, that if repressive measures are adopted in India, the proceedings in Canada will be repeated in the history of India. The editor remarks that the Anglo-Indian press is indignant over this expression of Mr. Carnegy's views which is its usual course when it observes anything said or done to promote the interests of India.

The *Civil and Military Gazette* on the attitude of the Bengalis.

RAHBAR,
28th September, 1906.

12. The *Rahbar* (Moradabad), of 28th September, says, with reference to the remarks in the *Civil and Military Gazette* regarding the practice of fencing to which certain young men have been incited by the stirring speeches of Babu Bipin Chander Pal in Sylhet, that this is another instance of an Anglo-Indian paper spreading alarm, on the pretext of putting Government on its guard against the hitherto cowardly Bengalis, who it is suggested are fast developing into a race of warriors. The editor points out that the subjects in most of the Native States bear arms, but no rising can be apprehended from them; and that any idea of a rising on the part of the Bengalis is quite out of the question.

The Anglo-Indian Press on the attitude of the Bengalis.

TAFRIH,
28th September, 1906.

13. The *Tafrih* (Lucknow), of 28th September, supports the *Rahbar* (Moradabad), of 28th September, in condemning the attitude of the Anglo-Indian Press towards the Bengalis, in fomenting dissatisfaction and creating ungrounded apprehensions.

The attitude of the Anglo-Indian Press towards Indians.

KANAUJ PUNCH,
1st October, 1906.

14. The *Kanauj Punch* (Kanauj), of 1st October, deprecates the attitude of the Anglo-Indian Press in attributing strikes and everything else that is discreditable to the Indians, instead of looking upon events as the natural outcome of the needs of the country.

The suggestion of the *Civil and Military Gazette* about imposing restrictions on Indians.

OUDH AKHBAR,
2nd October, 1906.

15. The *Oudh Akhbár* (Lucknow), of 2nd October, deprecates the attempt of the *Civil and Military Gazette* to poison the mind of the British Government by suggesting that the attitude of the Indians necessitates the revocation of the Queen's Proclamation of 1857, and the imposition of restrictions on the liberty of Indians. It is pointed out that the loyalty of the Indians has been exemplary throughout, that the King Emperor has never had occasion to think otherwise ever since the proclamation was issued by Her Majesty Queen Victoria, that only recently the Prince of Wales had personal experience of his Indian subjects, that the Congress, which the *Civil and Military Gazette* regards as a seditious association, was originated by Mr. Hume, and received the support of eminent British public leaders, and that the *Golden Bengal* to which the Lahore Anglo-Indian organ gives such prominence, has proved to be a concoction to injure Indian interests.

The Hindus and Muhammadans of India.

ALIGARH INSTITUTE GAZETTE,
3rd October, 1906.

16. The *Aligarh Institute Gazette*, of 3rd October, joins issue with the *Hindustáni* (Lucknow), and asks if one solitary instance can be pointed out where the Hindus have volunteered to join the Muhammadans in electing a Muhammadan representative for both communities, even in matters of little significance. The editor says that it is a matter of every day experience that the Hindus do not like the idea of Muhammadans being elected as representatives, and where such a course becomes inevitable they manage to secure the election of some weak-minded Muhammadan who will merge his views and the interest of his community into theirs. He then asks how the Hindus like the recent order of the Commissioner of Delhi, about the adjournment of elections there for one year, and his leaving the work in the hands of members nominated by Government.

OUDH AKHBAR,
6th October, 1906.

Patriotism.

17. The *Oudh Akhbár* (Lucknow), of 6th October, says that Professor Parmanand, who is now in London, writes that the caste system in India has had much to do with its weakness, that the Indians excel Englishmen in attributes like contentment, self-abnegation, mercy, sympathy for their family members, purity and the like, which make a man morally great, but are sadly wanting in patriotism and unity, in which virtues Englishmen excel. The sense of patriotism, if it ever existed in India, has been very weak, and should now be strengthened in every possible way, because this alone can raise India in the scale of nations.

II.—AFGHANISTAN AND TRANS-FRONTIER.

EXPRESS,
27th September,
1906.

The Amir's visit to India.

18. The *Express* (Lucknow), of the 27th September, says that the *Times* believes that the Amir has had the sagacity to recognize that his position is no longer what it was in the times of the Dane Mission, and points out that it has committed a blunder which all British statesmen much regret. It is true that no great political significance may be attached to the visit, and that the imaginary danger of a Russian invasion, has almost vanished, but to say that this has lessened the value of Afghanistan as a factor in all possible international complications is too blunt not to be noticed by the sensitive Pathan. It is neither true nor polite, and want of politeness is the one thing which the Orientals, or for the matter of that, all people never forget. Such remarks, emanating as they do from a journal recognized to be the greatest and most influential newspaper in Great Britain, cannot be relished by the Afghans, and their significance will not be lost on the Amir.

OUDH AKHBAR,
29th September,
1906.

The *Oudh Akhbár* (Lucknow), of 29th September, suggests the desirability of the Amir's visiting the chief Muhammadan Feudatory States in India, and other great Muhammadan centres, and says that his visit to the Aligarh College will be beneficial alike to the college and to its royal visitor.

III.—NATIVE STATES.

JASUS,
28th September,
1906.

Jaipur and the editor of the *Jásus*.

19. The editor of the *Jásus* (Agra), in its issue of 28th September, holds out threats of exposing certain officials of Jaipur in case the administration of the State does not undergo a change for the better, during the next three months. He says that good government cannot be expected from a chief who spends his twenty-four hours in "eating roasted meat and drinking liquor," that no notice having been taken so far of the maladministration of the State, on his complaints in the editorial columns, it should not be understood that he will leave matters where they are, and that unless there is a change for the better by the close of the year, he will invite the attention of the authorities by publishing an English version of his paper, and if necessary by means of a pamphlet to be sent to the Government of India. The editor in another paragraph notes that the people of Jaipur are leading a very licentious life, and escape punishment as the members can exercise back-door influence on those dispensing justice.

MUKHBIR-I-ALAM,
30th September
1906.

Rampur.

20. The *Mukhbir-i-Álam* (Moradabad), of 30th September, says that rumours are afloat that no minister will be appointed in Rampur, and that the administration of the State will be conducted either on the same lines as in Bhopal or by a Council to be appointed by His Highness the Nawab. The editor, being well aware of the reckless and luxurious habits of the Nawab, doubts very much if the rumour is true and remarks in passing that the death of Mansab Ali is a mystery, cites the murder of General Azim-ud-din Khan as a remarkable instance, and insinuates that serious crimes, like these, have always been perpetrated in the absence of the Nawab from Rampur, which has its own significance. He further apprehends that matters might take a serious turn owing to the presence about the Nawab of persons whose interests and personal feelings are diametrically opposed to one another.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

AGRA AKHBAR,
28th September,
1906.

Muhammadan Judges in Indian High Courts.

21. The *Agra Akhbár*, of 28th September, says that Maulvi Wali-ul-Rahman, B.L., Secretary, Anjuman Islamiya, Jalpaiguri (Bengal) has issued a circular letter to Muhammadan Associations all over India, requesting them to hold meetings and pass

resolutions with a view to move Government at an early date to appoint one or more Muhammadan Judges in the Indian High Courts, as the sudden death of Mr. Badruddin Tyabji leaves no member of that community on any bench of the Indian High Courts. He also points out that Muhammadans can at present expect nothing from Government without agitation.

OUDH AKHBAR,
1st October, 1906.

Muhammadan Judges in Indian High Courts.

22. The *Oudh Akhbâr* (Lucknow), of the 1st October, says that the Muhammadans admit their educational inferiority to the Hindus, that their earnestness, however, in holding agitation meetings to move Government to confer on them high appointments, specially Judgeships in the High Courts, is commendable, and exhorts them in conclusion to qualify themselves by strenuous efforts and to remain loyal to Government, so that agitation may become unnecessary for promoting their interests.

MUFID-I-AM,
1st October, 1906.

Appointment of Muhammadan Judges in Indian High Courts.

23. The *Mufid-i-Âm* (Agra), of 1st October, relying on the current of public opinion in the Indian Press, expresses a hope that Government will be pleased to confer one or more seats on the High Court bench on Muhammadans.

MUKHBIR-I-ALAM,
30th September, 1906.

The *Mukhbir-Âlam* (Moradabad), of 30th September, expresses similar views on the subject.

ARYA MITRA,
1st October, 1906.

Female outrage in the Dataganj circle in Budaun.

24. A correspondent writes in the *Ârya Mitra* (Agra), of 1st October, that a female *gadarya* was brutally assaulted and raped by five men, amongst them, a village chaukidar, that she became senseless and was in consequence taken to the police station by the offending chaukidar himself to avert suspicion. The case has been committed to the Court of Sessions, and it is to be hoped that sufficiently deterrent sentences will be passed to meet the enormity of the crime.

ROHILKHAND GAZETTE,
1st October, 1906.

Warrants of arrest against witnesses for defence in a bad livelihood case.

25. The *Rohilkhand Gazette* (Bareilly), of 1st October, says that warrants have been issued for the arrest of the witnesses for defence *in re* Sharafat-ulla, accused, charged under section 110, Criminal Procedure Code. Amongst these are Lala Chandra Sen Seth and other respectable men, and the matter is attracting public attention in Bareilly.

(*b*).—*Police.*

ARYA PATRA,
September, 1906.

Murder by a police constable in Bareilly.

26. The *Ârya Patra* (Bareilly), for September, says with reference to the murder of a boy by a police constable of Garhi outpost who was badly in need of money for gambling, that this is a deplorable instance of the way in which the protectors of life and property behave towards the public, and asks how *Islam* can thrive if infidelity originates in Kaba.

MUKHBIR-I-ALAM,
30th September, 1906.

Police administration in Moradabad.

27. The *Mukhbir-i-Âlam* (Moradabad), of 30th September, deprecates the conduct of the editor of the *Sitara-i-Hind* (Moradabad), regarding a theft by a police constable who has since been convicted, as showing defective police administration in Moradabad, and says that the public have realised the efficiency of the present staff of the police there, who are doing all in their power to maintain peace and order in the district.

ROHILKHAND GAZETTE,
1st October, 1906.

The Sub-Inspector of Seohara (Bijnor).

28. The *Rohilkhand Gazette* (Bareilly), of 1st October, says that Sub-Inspector Muhammad Hadi, who has recently been transferred to Bareilly, proceeded on leave immediately on joining his new district, and is now stopping at Seohara with a view to influence the witnesses in the case against him. The removal of the Head Constable writer is likewise asked for owing to his corruption.

OUDH PUNCH,
4th October, 1906.

Highway robbery on the road to the station at Lucknow.

29. The *Oudh Punch* (Lucknow), of 4th October, reiterates the remarks on the subject of the *Advocate* (Lucknow), of 16th September, reproduced in paragraph 37 of Selections

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

INTIKHAB-I-MEERUT,
September, 1906.

Repair of roads in Meerut.

30. The *Intikhab-i-Meerut*, for September, invites the attention of the local municipality to the much needed repair of the road passing from *Lala ka Bazar* to the *Chauraha* (cross-roads) as people are much incommoded owing to the *kankar* having been dug from the road about six weeks back.

RIYAZ-UL-AKHBAR,
28th September, 1906.

Sanitary arrangements for the prevention of plague in Gorakhpur.

31. A correspondent in the *Riyáz-ul-Akhbár* (Gorakhpur), of 28th September, says that the Gorakhpur public are prepared to take all necessary precautions, and to keep their houses neat and clean, but they find themselves quite unable to get good work out of the sweeper class, and strong measures on the part of the municipal board are urgently needed to keep them under proper control, so as to make measures regarding the prevention of plague really effective.

RAHBAR,
28th September, 1906.

Bad roads in Moradabad.

32. A correspondent in the *Rahbar* (Moradabad), of 28th September, complains of the deplorable condition of the road leading from the Government School to *Ram Ganga*, and invites the attention of the local municipality with a view to its repair, as it is much frequented.

RAFIQ PUNCH,
28th September, 1906.

The *Rafiq Punch* (Moradabad), of 28th September, complains of the bad and insufficiently lighted roads throughout the municipality of Moradabad, and attributes this state of affairs to neglect of duty on the part of the Secretary.

NASIM-I-AGRA,
3rd October, 1906.

Adulteration of *ghi* in Agra.

33. The *Nasim-i-Agra*, of 3rd October, says that the municipality is quite unmindful of its duties in the matter of the sale of adulterated articles of food, in spite of the fact that an Assistant Health Officer has been appointed for the purpose; and points out that adulterated *ghi* in particular, consisting of fat and other deleterious substances, has been selling extensively of late.

(e).—*Education.*

DABDABA-I-SIKANDARI,
1st October, 1906.

Offer of two gold medals by the Raja of Chandapur in the Rae Bareli district.

34. The *Dabdaba-i-Sikandari* (Rampur), of 1st October, eulogizes the noble spirit of Raja Chandrachur Singh of Chandapur (Rae Bareli) in offering two gold medals in commemoration of the rule of His Honour Sir James Digges LaTouche. These medals will be given annually one each to students taking the first place in Sanskrit and Arabic at the B. A. Examination of the Allahabad University.

(f).—*Agriculture and questions affecting the land.*

SANSAR MITRA,
2nd October, 1906.

Famine in Eastern Bengal.

35. The editor of the *Sansár Mitra* (Allahabad), of 2nd October, invites the attention of Government to the hard lot of the famine-stricken people in Eastern Bengal, and gives a detailed account of the straits to which the people there are reduced.

ARYA MITRA,
1st October, 1906.

The editor of the *Árya Mitra* (Agra), of 1st October, likewise seems very much distressed over the prevailing famine in Eastern Bengal, says that a Muhammadan attempted suicide, but failed to complete the offence through sheer weakness, and concludes with asking if Englishmen are so wanting in mercy and sympathy as to allow such a state of things to exist.

(g).—*General.*

INTIKHAB-I-MEERUT.
September. 1906.

The Coronation of Babu Surendra Nath Banerji.

36. The *Intikháb-i-Meerut*, for September, says that there is nothing unusual about the coronation of Babu Surendra Nath Banerji to call for hostile comment from all quarters; that the coronation of Ram Chandra during the *Ramlila*, and

of *Sadhus* and others on the *Vyas Puja* day are witnessed every year all over the country and afford no occasion for criticism.

What harm then, if Babu Surendra Nath Banerji allowed a crown of flowers to be placed on his head, or if the people who reverence him as a high class Brahmin apply the dust of his feet to their foreheads.

MUFID-I-AM,
24th September, 1906.

The Coronation of Babu Surendra Nath Banerji.

37. The *Mufid-i-Ám* (Agra), of 24th September, supports the views of the editor of the *Nazim-ul-Hind* (Lahore), who thinks that the coronation of Babu Surendra Nath Banerji and his speeches in connection with the *swadeshi* movement and boycott of foreign articles are calculated to spread sedition; and exhorts the Muhammadans to keep themselves aloof from the Bengali agitation lest they should fall into the same error as they did in 1857 to their own discomfort and to the detriment of their interests.

TAFRIH,
28th September, 1906.

The Coronation of Babu Surendra Nath Banerji.

38. The *Tafrih* (Lucknow), of 28th September, expresses views similar to those reproduced from the *Intikháb-i-Meerut* for September.

OUDH AKHBAR,
6th October, 1906.

The Dacca Conference.

39. The *Oudh Akhbár* (Lucknow), of 6th October, says that it is impossible to believe that certain Muhammadans of Dacca have resolved at a meeting which was attended by one Hindu that the strained relations between Hindus and Muhammadans should cease, and the two communities should co-operate to establish a feeling of friendliness and harmony. It is pointed out that the vernacular press, which should be the chief factor in bringing about this much desired result, is mainly to blame, as the old feuds about Aurangzeb and Sivaji, the Partition of Bengal and other questions of a kindred nature are being discussed and given an importance which they do not deserve; that the feud between the Moghul Emperor and the Mahratta chief is a thing of the past, that the Partition of Bengal was the outcome of the policy of Government and the Muhammadans had no hand in its initiation, and that there is no occasion therefore for rejoicing over the event if it is painful to the Hindus. It is feared that the leading Muhammadans of Dacca will put on a bold front to resist the union, as there are differences between the two communities over the *swadeshi* movement and the distribution of appointments in Government service, and that they cannot gain their object without co-operating to secure the good wishes of Government: that if any union is to be brought about, meetings like that held in Dacca should be held all over in India. In conclusion it is very much feared that, even if such a thing should be practicable so far as Hindus and Muhammadans are concerned, the Anglo-Indian Press will all the same continue to charge the Hindus with sedition in connection with the Partition of Bengal, and the Muhammadans in connection with the present situation in Egypt.

JAI JUJHAUTIA MASIK PATRA,
February 1906.

The *swadeshi* movement in Behar.

40. The *Jai Jujhautia Másik Patra* (Mau-Ranipur, Jhansi), for February, received on 1st October, says that the *swadeshi* movement is gaining ground in Behar, and that not only the educated masses but the villagers also have decided upon the exclusive use of *swadeshi* articles.

ZAMANA,
August 1906.

The *swadeshi* movement.

41. Lala Lajpat Rai, Vakil, has contributed an article in the *Zamana* (Cawnpore), for August, wherein he says that a certain section of the Indian public is afraid to countenance the *swadeshi* movement owing to the attitude of the officials, who, though they do not oppose the movement openly, feel all the same that it is calculated to do immense harm to foreign trade, that some of the officials try to make out that their sympathies go with the movement, that there are certain others again who have set themselves up as its opponents openly. He is of opinion that the *swadeshi* movement and boycott are inseparable from one another, that it is necessary to restrict the boycott to a limited number of foreign imports in order to make the *swadeshi* movement an economic success, that the boycott should extend alike to articles of foreign manufacture from all countries, in order to protect the economic rights of India; but in case it is to be treated as a political force it should be directed first against English piece goods, so as to enable the British Government to see that the Indians are dissatisfied with their mode of governing the country and their ill-treatment, that if their commerce suffers, the

British public will no doubt try to find out the cause of this dissatisfaction, and this will probably considerably help the constitutional agitation for the acquisition of political rights. The *swadeshi* agitation is calculated to promote a sense of patriotism, and persons who exercise self-abnegation for the sake of a principle are sure to prove useful factors of the community and to promote the interests of their country. It is suggested in conclusion that the *swadeshi* movement will produce harmony and promote union between Hindus and Muhammadans.

ANJAN AKHBAR,
5th September,
1906.

The *Brij Mandal* club, Muttra, and the *swadeshi* movement.

42. The *Anjan Akhbár* (Moradabad), of 5th September, received on 1st October, says that Pandit Din Dayal Sharma delivered lectures on 14th and 16th August last at the instance of the *Brij Mandal* club, and exhorted the public to boycott foreign sugar, with the result that resolutions were passed by the Vaishya community on the 21st, and by the Khatri community on the 25th of August, forbidding use of foreign sugar on pain of excommunication. The *Sanátan Dharm Sabha* has supplied sign-boards to such of the confectioners as have given up the use of foreign sugar, and it is to be hoped that foreign sugar will cease very soon to be used in Muttra.

INTIKHAB-I-MEERUT,
September,
1906.

The success of the *swadeshi* movement.

43. The *Intikháb-i-Meerut*, for September, received on 1st October, says that the Bengalis are achieving remarkable success in their efforts to promote the *swadeshi* movement, and illustrates this assertion by referring to the strike of the cartmen at Silchar to carry foreign salt lying at the railway station, and to the resolution of the *dhobis* to refuse to wash articles of clothing made of foreign piece-goods.

TUHFA I-HIND,
26th September,
1906.

The *swadeshi* movement and the Muhammadans.

44. The *Tuhfa-i-Hind* (Bijnor), of 26th September, after enumerating the schisms into which the Muhammadans are already split, points out that the *swadeshi* movement, which a few years back was inaugurated by Babu Raghubir Singh, a vakil of Meerut, and received no support at the time from the Bengalis, is now agitating India, and playing a prominent part in the politics of the day. The editor attributes the strikes and the union meetings to the Bengalis, who by their agitation have succeeded in making *Bande matram* a by-word all over India. He then points out that the Bengalis, who are naturally deceitful, announced at Manbhoom that Maulvi A. Rasul, and Maulvi Liakat Husain were coming to deliver lectures in support of the *swadeshi* movement, that the place of these gentlemen was eventually taken by a Muhammadan of no importance or position, who besides eulogizing the movement, endeavoured to find an interpretation in support of the words *Bande matram* in the Koran, and the *Masnawi Maulana Rum*. The editor said that the present attitude of the Bengalis is due to their disappointment at the Partition of Bengal, that the Maulvi was actuated by mercenary motives to mislead his Muhammadan brethren, and to espouse the cause of the Bengalis, who are notorious for their selfishness and hatred of the Muhammadans, that the Muhammadans would have been crushed by Government if they had adopted the extremely seditious attitude of the Bengalis, that they are born in the world to be butchered with the blunt knife of oppression, and should prefer to sacrifice themselves for the sake of their sovereign to having their throats cut by their enemies. He points out in conclusion that the attitude of the Bengalis is due mainly to the weakness of Government in accepting the resignations of Lord Curzon and Sir Bampfylde Fuller, and asks if Government will still continue to shower favours on the Hindus in preference to the loyal and faithful Muhammadans. Then follows a poem exhorting the Muhammadans not to place themselves in a false position by supporting the movement, as the lecturers, whether Pandits or Maulvis, are advocating it purely from mercenary motives.

TAFRIH,
28th September,
1906.

The *swadeshi* movement and agriculture.

45. The *Tafrih* (Lucknow), of 28th September, says that the *swadeshi* movement has given an impetus to indigenous arts and manufactures, but no means have so far been adopted to improve the agricultural products of India; that it is necessary that Government should render pecuniary assistance to agriculturists, and depute experts to help them with advice and instruction, so as to enable them to supply

material of a better quality, which alone can enable weavers to bring into the market the once famous muslin and other commodities for which India was renowned.

The *swadeshi* movement.

OUDH AKHBAR,
29th September, 1906.

46. The *Oudh Akhbár* (Lucknow), of 29th September, contains a short poem exhorting the Indians to take steps to stimulate indigenous arts and industries, and deprecating their extravagant speeches against Government. The writer advises them not to clamour over the Partition of Bengal, and to let their children attend to their studies, instead of having seditious teachings inculcated to them. He deprecates the celebration of the anniversary of Sivaji or the Jubilee of Tilak all over India.

The *swadeshi* movement.

SANSAR MITRA,
2nd October, 1906.

47. A correspondent in the *Sansár Mitra* (Allahabad), of 2nd October, says that one Sheo Prasad, a zamindar of Bhairav Garh in Raipur, has offered to give rent free land in his estate to any Hindu company for the cultivation of cotton or other similar commodity for the period of five years with a view to promote the *swadeshi* movement.

The obstinacy of the Bengalis in connection with the *swadeshi* movement.

ALIGARH INSTITUTE GAZETTE,
3rd October, 1906.

48. The *Aligarh Institute Gazette*, of 3rd October, says that the Golden Bengal has been found to be a concoction, and the coronation of Babu Surendra Nath Banerji has been treated as an innocent religious celebration, yet there is no gainsaying that the agitation in Bengal, the strikes in public and private workshops and manufactories, the boycott of foreign sugar on religious grounds, and of English piece-goods on the ground that the fat of kine and swine is employed in sizing them all tend to cause public disaffection. The Indians as a body, and the Bengalis in particular, must bear in mind that Englishmen have taught them the lesson of freedom, and, that they should rather than create difficulties, do all in their power to facilitate the harmonious working of the machinery of Government. There is no denying the beneficent results that can be expected from the *swadeshi* movement, but the method adopted for its propagation by Babu Surendra Nath Banerji is calculated to injure the enterprise; and his remarks in a recent speech on the subject, at Serampur, about the drain of Indian money are very misleading. The Indians should exert themselves to combine quality with economy, and then, and then only they will succeed in driving foreign goods from the Indian market, and success in this direction can be achieved only by educating the masses, and inventing and constructing machinery for manufacturing purposes in India.

RAFIQ PUNCH,
23rd September 1906.

The *Rafiq Punch* (Moradabad), of 23rd September likewise criticises Babu Surendra Nath Banerji's speech at Serampur unfavourably.

Exhibition of Female Art and Manufacture.

RIYAZ-UL-AKHBAR,
28th September, 1906.

49. The *Riyáz-ul-Akhbár* (Gorakhpur), of 28th September, says that an exhibition of Female Arts and Manufactures will be held at Dacca simultaneously with the Muhammadan Educational Conference in December, 1906. Samples of handiwork are invited for the exhibition. The women of other Indian communities likewise are allowed to send specimens of their handiwork if they so desire.

Foreign sugar.

NASIM-I-AGRA,
30th September, 1906.

50. A correspondent in the *Nasim-i-Agra*, of the 30th September, says that deleterious substances are employed in the refinement of foreign sugar, that its use is not only injurious to health, but is also against the precepts of religion, and that the Indians should refrain from its use in consequence.

The first anniversary of Eastern Bengal and Assam as a separate Province.

OUDH AKHBAR,
29th September, 1906.

51. A correspondent in the *Oudh Akhbár* (Lucknow), of 29th September, says that the Muhammadans of Chittagong have resolved to celebrate the first anniversary of Eastern Bengal on the 16th of October next, the date on which it was detached and formed into a separate province. Similar arrangements are under consideration elsewhere, and it is intended to make the day one of great rejoicing and festivity all over the province.

KANAUJ PUNCH,
1st October, 1906.

The attitude of Bengalis towards the new Lieutenant-Governor of Eastern Bengal.

52. The *Kanauj Punch* (Kanauj), of 1st October, says that the Bengalis were highly gratified at the departure of Sir Bamfylde Fuller, that it is strange that they have not welcomed Mr. Hare, the new Lieutenant-Governor of Eastern Bengal. The editor says that the Bengali leaders have decided not to present any addresses to the new Lieutenant Governor until the Partition of Bengal is set aside.

NASIM-I-AGRA,
3rd October, 1906.

The Golden Bengal.

53. The *Nasim-i-Agra,* of 3rd October, says that the *Statesman* has condemned the views of the *Englishman* regarding the *Golden Bengal,* which in its opinion were calculated to spread disaffection amongst the people and to alienate the feelings of Government from its subjects. The *Pioneer* likewise must now feel ashamed of the support it gave the *Englishman,* and of its extravagant and savage attack on the loyalty of the Indians. The Government, however, is well aware of public feeling towards its benign rule, and cannot be misled by such vagaries, nor can the Bengali leaders, who know how to turn on their enemies the weapons employed to assail them, be affected by such attacks. The editor says that the circular letter, which has been made the subject of so much comment, was nothing more than an advertisement that had been consigned by the police to the waste-paper basket after inquiry.

AGRA AKHBAR,
28th September, 1906.

The *Agra Akhbar,* of 28th September, points out that the Hindus and their organs are adopting a seditious attitude, it refers to the style and language of the *Golden Bengal,* and the Muhammadans are exhorted to hold themselves aloof from the Hindus, who look upon them as *chandals,* and to remain loyal and faithful to Government.

ALIGARH INSTITUTE GAZETTE,
3rd October, 1906.

The zeal of the Muhammadans of Bengal.

54. The *Aligarh Institute Gazette,* of 3rd October, while referring to a resolution passed by the Muhammadans of Chittagong to hold an annual celebration in commemoration of the separation of Eastern Bengal, says that not a week passes when the Muhammadans of Eastern Bengal do not agitate about one matter or another, ever since Sir Bampfylde Fuller has opened their eyes to their responsibilities towards their community, and exhorts them to remain resolute in opposing the Bengalis with unflinching vigour, as their agitation to have the Partition of Bengal set aside is now being carried on in England itself.

AL AKHLAQ,
August, 1906.

Strained relations between Hindus and Muhammadans.

55. *Al Akhláq* (Agra), for August, received on 1st October, condemns the strained relations between Hindus and Muhammadans, refers to the remarks in the *Jásus* and the *Urdu Akhbár,* regarding the existence of such relations, which was made prominent at the time of the celebration of Sivaji and exhorts both Hindus and Muhammadans to set aside racial and religious prejudices and work in harmony for the common good of the country.

SAHIFA,
26th September, 1906.

The Hindus and Muhammadans.

56. The *Sahifa* (Bijnor), of 26th September, says that the misfortunes of Muhammadans are chiefly due to the fact that they cannot hold themselves aloof from Hindus; that they have regarded trade as a disgraceful calling, and English education as infidelity. The Hindu religion sanctions the practice of lending money on interest and they do not look upon trade as derogatory. They are not only educated, but are also enterprising and go to Japan and European countries to complete technical education, and manage to keep Muhammadans out of Government service. The Muhammadans must understand that their sympathetic loyalty cannot avail Government in any way, and that they cannot gain anything from Government until they have national influence of their own, and must by independent agitation prove that they deserve before they demand. The Hindus are like a creditor who will dun until he gets his dues, while the Muhammadans are like one interceding with the clamouring creditor on behalf of the debtor, and it is therefore that the Hindus are getting what they ask for, while the Muhammadans are neglected.

TAFRIH,
26th September, 1906.

An attempt to promote friendly relations between Hindus and Muhammadans.

57. The *Tafrih* (Lucknow), of 28th September, says that a private conference consisting of Hindus and Muhammadans was held at Dacca, with a view to lay aside racial prejudices, and to make common cause in promoting the *swadeshi* movement, which is calculated to do good to a large section of

Muhammadans who live by weaving. A Muhammadan gentleman expressed his dissent from the views and attitude of Nawab Salimulla, and stated that most of the members of the Nawab's family do not share his views. It was resolved that steps should be taken to bring about a reconciliation at an early date, and to counteract mischief makers who are sowing seeds of discord all over India.

JASUS,
28th September, 1906.

Educational qualifications of Muhammadans.

58. The *Jásus* (Agra), of 28th September, says that the exclusion of Muhammadans from offices is due not to the fact that they lack merit, but to the influence of Hindu clerks and office superintendents who practically monopolize most of the Government offices. The Hindus should give practical proofs of brotherly sympathy with Muhammadans before they boast of it any longer. In conclusion the Muhammadans are urged to agitate and to fight for their rights. It is pointed out that their silence and patience will injure their interests and will not influence Government in their behalf.

ZUL QARNAIN,
28th September, 1906.

Japan and its relations with the Hindus and Muhammadans of India.

59. The *Zul Qarnain* (Budaun), of 28th September, while quoting at length the views of a leading French paper on the existing relations between Indians and Japanese, the ever increasing number of Indian students going to complete their education, in Japan, the popularity of Japan, and a dislike for Europeans generally and Englishmen in particular all over India, says that the views can be attributed only to a particular section of the Indian community which favours the *swadeshi* movement, and agitates over the Partition of Bengal, and are not shared by Muhammadans. The editor, in conclusion, invites the attention of the reading public to the remarks of Saiyid Tufail Ahmad in the *Zul Qarnain* of 7th August, who has pointed out therein that the needs and surroundings of Muhammadans are different from those of Hindus and they should give preference to Europe and America over Japan for purposes of technical education.

ZUL QARNAIN,
28th September, 1906.

The strained feelings between Europeans and Indians.

60. The *Zul Qarnain* (Budaun), of 28th September, refers to the strained relations between Europeans and Indians, and illustrates his views by citing the incident reproduced in Selections No. 38 for 1906, paragraph 57, which gives an account of the rough behaviour at Delhi of a military officer towards Mr. Malabari, while he was travelling by the Punjab Mail a few days ago.

ROHILKHAND GAZETTE,
1st October, 1906.

The *Rohilkhand Gazette* (Bareilly), of 1st October, reproduces the incident from the *Indian Spectator*.

INDIAN PUNCH,
2nd October, 1906.

Indians and Europeans.

61. The *Indian Punch* (Budaun), of 2nd October, deplores the spirit of disunion that pervades India, and thinks that the Indians though charged just the same as Europeans have to submit to inconvenience, and practise self-denial when they come to share rights and privileges with the latter, a fact that is proved uncontrovertibly in the course of journeys by rail or halts in waiting rooms and hotels.

OUDH AKHBAR,
6th October, 1906.

The present relations between Europeans and Indians.

62, A correspondent in the *Oudh Akhbár* (Lucknow), of 6th October, says that there have been a number of incidents of late which go to indicate that there is a tension of feeling between Europeans and Indians. He then refers to certain assaults on Indian ladies, travelling by rail, to the rape of a Madrasi girl by one Mr. Wood at Midnapur, and finally to the unbecoming conduct of the Principal of the Jubbulpur College towards the boarders there, to the intervention of the Professors, and to his subsequent apology.

ZUL QARNAIN,
28th September, 1906.

Separation of executive and judicial functions.

63. The *Zul Qarnain* (Budaun) of 28th September, fails to see the force and relevancy of the remarks made by the *Pioneer* regarding the separation of the judicial and executive functions, at an early date as desired by the Secretary of State in his communique to the Viceroy, and hopes that the Secretary of State will fulfil the long-cherished hope of the Indians at an early date.

TAFRIH,
28th September, 1906.

Suggestion for the alteration of certain forms of announcements in the Local Government Gazette.

64. The *Tafrih* (Lucknow), of 28th September, takes objection to the form adopted in the vernacular notifications, announcing leave, transfers, and promotions; and exemplifies it by a quotation—"Mr. C. B. Sinclair *Sahib* Gonda *se* Fyzabad *ko tabdil kiya gaya.*" It is suggested that either the word *sahib* should be omitted, or *kiya gaya* should be changed into *kiye gaye*.

RIYAZ-UL-AKHBAR,
28th September, 1906.

The Grecian system of medicine.

65. The *Riyáz-ul-Akhbár* (Gorakhpur), of 28th September, says that the Grecian system of medicine, which is both cheap and adapted to the requirements of Indians is decaying fast for want of State support and public encouragement, and that in case Hindus and Muhammadans do not make common cause in giving it their support, a very useful science which has done immense good to the Indian public, might become extinct. The editor then refers to the *Madrasa Tibbiya* of Delhi, and suggests that the appeal of Hakim Ajmal Khan should receive every possible support. The two characteristic features of this school are a class for training midwives and the *Zenana* hospital attached to it. He suggests that the annual conference of physicians should be held in some important town, that an exhibition of medicines should be held simultaneously with the conference, that there should be an Indian pharmacopœia, that a class should be opened for training compounders ; and that branches of the Hindustani and Vaidic Medicines Company, Limited, Delhi, should be opened in other important towns. He points out also the need for a library of works on medicine dealing with the Egyptian and Grecian systems of treatment.

MUFID-I-AM,
24th September 1906.

Grecian system of medicine.

66. The *Mufid-i-Am* (Agra), of 24th September, supports the views on the subject expressed in the *Riaz-ul-Akhbár* (Gorakhpur), of the 29th September.

AL BASHIR,
2nd October, 1906.

Pandit Jwala Prashad, Collector and Magistrate of Etah.

67. The editor of *Al Bashir* (Etawah), of the 2nd October, attacks Pandit Jwala Prashad, Collector and Magistrate of Etah, on racial grounds and cites a number of cases to show that he has a predilection for Hindus and a systematic prejudice against Muhammadans in his official dealings. He says that the occasion for the present complaint is the recent scandal about the embezzlement of fees in the Collectorate record room, which again shows that the Magistrate's attitude during the present inquiry had been quite in keeping with his past conduct towards the Hindu and Muhammadan officials, that Hadi Hasan, the Recordkeeper and Rahmat Ullah, who was in charge of the settlement files from which stamps were effaced and affixed to the applications for copies were dismissed, but that Sukhdeo Bihari Lal, the Munsarim in charge of the Copying department, was allowed to work in the office and to bring up his registers after suspension, that Pandit Bishambhar Nath Kak, Deputy Collector who was in charge of the record room, and was chiefly to blame owing to having shut his eyes to the malpractices, was entrusted with the work of estimating the loss occasioned by this embezzlement and allowed to minimize the amount of Government loss to screen himself, and that Pandit Jwala Prashad really feels the force of the arguments advanced against him by the editor is evinced by his silence and failure to institute a complaint of defamation. The latter further suggests that if the Government of Sir James Digges La Touche does not call upon Pandit Jwala Prashad for an explanation, it should at least insist on his instituting criminal proceedings against the editor and exonerating himself in a court of law.

OUDH PUNCH,
4th October, 1906.

Begar in Lucknow Cantonments.

68. The *Oudh Punch* (Lucknow), of 4th October, says that villagers passing through the Cantonments are forced to cut grass as *begaris* in spite of their protestations. The editor hopes that the matter will deserve the serious attention of the Cantonment Magistrate, who cannot be expected to have given orders to force wayfarers promiscuously to do menial work.

RIYAZ-UL-AKHBAR,
28th September, 1906.

The quarantine in Bombay and Kamran.

69. The *Riyáz-ul-Akhbár* (Gorakhpur), of 28th September, expresses its gratification at the abolition of the quarantine to which the pilgrims to Hedjaz were subject, and congratulates His Highness Prince Agha Khan and the Bombay Muhammadans on the success that has attended their efforts in this direction.

RAHBAR,
28th September, 1906.

Repression of the Indian Press.

70. The editor of the *Rahbar* (Moradabad), in its issue of the 28th September, turns the tables on the *Pioneer* and resents its suggestions about restricting the liberty of the Native Press. He points out that the columns of the *Pioneer* teem with matter calculated to foment ill-will between Hindus and Muhammadans; and that the tone of the Allahabad daily has gone down considerably ever since the retirement of Mr. Chesney.

71. The editor of the *Rahbar* (Moradabad), says, in its issue of 28th September, that if regularity in publication is insisted on, a large number of the vernacular papers will cease to exist. The proprietors of a number of these papers have formed themselves into a committee, and after considering a letter from the Postmaster-General to the editor of the *Nizám-ul-Mulk* to notify the dates on which the paper is to be issued, they have addressed him on the subject, requesting him not to require vernacular papers to name the date of publication, and have made some other suggestions.

Regularity in the issue of vernacular newspapers.

RAHBAR,
28th September, 1906.

72. The editor of the *Bhárat Sudasha Pravartak* (Farrukhabad), in its issue for August, received on 3rd October, says that the market of false advertisements is brisk, and the Government does not take any steps to check the deceitful practices which are causing much public injury. The editor warns the public.

Deceit by false advertisements.

BHARAT SUDASHA PRAVARTAK,
August, 1906.

73. The *Árya Mitra* (Agra), of 1st October, says that the residents of *Pannigali* (Agra), are fully justified in requesting the District Magistrate to remove certain prostitutes in that quarter who are constantly using filthy language to the great annoyance of the residents, and suggests that they should be removed from the locality occupied by family men.

Prostitutes in *Pannigali* in Agra.

ARYA MITRA,
1st October, 1906.

74. The *Oudh Akhbár* (Lucknow), of 6th October, after describing the past glory of India, points out that it is time that Indians should be able to show some inventions like the Europeans and Americans, that they should send out students to Japan and America to learn the process of making camphor and ivory (?), and start the business in India, as it would be calculated to enrich the resources of the country considerably.

Trade in camphor and ivory.

OUDH AKHBAR,
6th October, 1906.

V.—Legislation.

75. The *Nasim-i-Agra*, of the 30th September, while referring to the rules published recently in certain issues of the Government Gazette for bettering the prospects of employés in District Boards, remarks that the duties of officials employed in Municipal Boards are no less onerous, and invites the attention of His Honour the present Lieutenant-Governor suggesting the amendment of the Municipal Act, and the incorporation of provisions for the amelioration of the lot of these officials, as the last of the many acts calculated to commemorate his beneficent rule in these Provinces.

The employés in Municipal Boards.

NASIM-I-AGRA,
30th September, 1906.

VI.—Railway.

76. The *Tafrih* (Lucknow), of 28th September, says that the question of strikes will come up for consideration at the ensuing meeting of the Railway Board at Simla, and suggests the desirability of overcoming them by redressing the grievances of the employés rather than by having recourse to repressive legislation.

Railway strikes and their prevention.

TAFRIH,
28th September, 1906.

77. The *Union Gazette* (Bareilly), of 28th September, while thanking the Railway Board for bestowing their attention on the subject of catering arrangements on the Oudh and Rohilkhand Railway, suggests that contracts should be entered into with local residents on deposit of cash security, making it liable to forfeiture in case of violation of any of the conditions of the contract, and that the business should be divided between two rival competitors at all large stations on the line.

Suggestions for better catering arrangements on the Oudh and Rohilkhand Railway.

UNION GAZETTE,
28th September, 1906.

78. The *Rahbar* (Moradabad), of 28th September, feels extremely gratified that the prolonged agitation in the Vernacular Press against the contractors entrusted with catering arrangements on the Oudh and Rohilkhand Railway has led to the cancellation of the contracts, which will terminate at the end of the year.

Contractors on the Oudh and Rohilkhand Railway.

RAHBAR,
28th September, 1906.

RAHBAR,
28th September,
1906.

Disappearance of a native lady and her children while travelling by rail.

79. The *Rahbar* (Moradabad), of 28th September, says, with reference to the painful incident about the disappearance of Dr. Tajuddin's wife and children, while travelling by train, that public feeling has been very much shocked at the repeated dastardly attacks made of late on Indian females, that the present case is unique, owing to the offence having been perpetrated while the lady was travelling with her husband, that the conduct of the station master in not taking down the family when telegraphed to, by the doctor was at least one of culpable negligence. The editor thinks that a great commotion would have been made if this calamity had befallen a European.

ROHILKHAND GAZETTE,
1st October, 1906.

The station master of Seohara.

80. The *Rohilkhand Gazette* (Bareilly), of 1st October, says that Nand Lal, the present station master, who is in bad health, uses intemperate language in his dealings with the public, and deplores the removal of the former station master Tulshi Ram.

ROHILKHAND GAZETTE,
1st October 1906.

Oppression of passengers at the Rampur railway station.

81. A correspondent in the *Rohilkhand Gazette* (Bareilly), of 1st October, invites attention to conduct of a ticket checker at Rampur railway station who forced him to pay eight annas though the luggage of himself and his wife weighed only twenty-five seers and they were travelling by the intermediate class. He also adds that the matter was referred by him to the station master, but the latter refused to interfere.

VII.—Post Office.

RAFIQ PUNCH,
28th September,
1906.

Complaint against the Postmaster of Moradabad.

82. The *Rafiq Punch* (Moradabad), of 28th September, says that the public can no longer purchase postal stamps and cards and envelopes from the peons as they could heretofore, and attributes this innovation, which causes inconvenience to the public and loss to Government, to the present Postmaster. The editor concludes with taxing the *Naiyar-i-Ázam* with doing disservice to the local public by befriending the Postmaster and upholding his cause.

VIII.—Native Societies and Religious and Social Matters.

ANJAN AKHBAR,
5th September,
1906.

The Kayasth Dharmshala at Muttra.

83. The *Anjan Akhbár* (Moradabad), of 5th September, received on 1st October, says that in a city like Muttra, where each community has a separate *dharmshala* of its own, and these form the only accommodation for pilgrims, the want of a *Kayasth dharmshala* is badly felt by Kayasth pilgrims. The editor appeals to the Kayasths and exhorts them to each set apart a day's income for supplying this much felt want.

QULQUL,
24th September,
1906.

Cow-killing at Sabathu.

84. The editor of the *Qulqul* (Bijnor), says in its issue of 24th September, received on 4th October, that the circumstances attending the cow-killing incident at Sabathu lead to the inevitable conclusion that it was an act of wanton insult to the Hindus, and there seems no reason why the Military authorities there could not sell the cows, in which way they could rid the cantonments of their infections, or why they could not await the receipt of a reply to the telegrams sent by the Hindus to higher authorities.

HINDOSTHAN,
28th September,
1906.

Cow-killing at Sabathu.

85. The English *Hindosthán* (Kalakankar), of 28th September, says that the wanton butchery of cows at Sabathu by a number of European military men ought not to go unnoticed by the Government of India. Hindu feeling was of course grievously wounded, but apart from that the cruelty was altogether wanton, and unworthy of a civilized and Christian people. The animals were slaughtered not for food, not for the sake of hide or any other commercial purpose, but altogether to gratify a barbarous caprice. Men have been prosecuted for killing a dog of a private owner, and is no notice to be taken of cruelty perpetrated on such a large scale?

SURMA-I-ROZGAR,
1st October, 1906.

Religious difficulties in Cawnpore.

86. A correspondent in the *Surma-i-Rozgâr* (Agra), of 1st October, writes from Cawnpore that the Sunni Muhammadans stood in the way of repairing Hakim Jafar Mirza's mosque in Patkapur on the ground of its proximity to the *Jama Masjid*. The *Kotwal*, the Superintendent of Police and the District Magistrate inspected the locality and the repairs already made in the former mosque, but the Sunnis would not allow them to enter the Jama Masjid. The District authorities after satisfying themselves about the justice of the contention allowed the repairs to be proceeded with.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 8th October, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

**NASIM-I-AGRA,
7th October, 1906.**

French visitors to India.

1. The *Nasim-i-Agra*, of 7th October, says that an unusually large number of Frenchmen has visited India of late, and it is to be feared, that their visits are not purely pleasure trips, that France is the old enemy of England, and competed with her for the Suzerainty of India for some time, that the relations between France and Russia are undoubtedly much closer than those between France and England, and that the British Government should not repose the confidence it does on French professions of friendship. It is pointed out that the commercial treaty entered into by France clearly indicates that the friendship of France is due to interested motives, and is based on political expediency.

**OUDH AKHBAR,
9th October, 1906.**

Indian students in Japan.

2. A correspondent in the *Oudh Akhbar* (Lucknow), of 9th October, is afraid lest Indian students should settle down in Japan, owing to their predilections in its favour. The tone of certain Japanese papers exhorting Indians to love their country is, he fears, calculated to alienate their feelings from their British rulers. He therefore suggests that Government should start technical schools and colleges all over the country so as to obviate the necessity of Indians going to Japan, and imbibing notions which may in the long run prove detrimental to the wellbeing of the country.

**OUDH AKHBAR,
11th October, 1906.**

The Sultan of Turkey.

3. A correspondent in the *Oudh Akhbár* (Lucknow), of 11th October, says, with reference to the remarks of certain Anglo-Indian papers about the illness of the Sultan, that letters received from two respectable Muhammadan gentlemen, who are travelling through Turkey prove beyond all doubt that the Sultan is enjoying good health. He says that there is a spiritual connection between the Muhammadans and the Sultan of Turkey, which nothing can sever, that this is cemented every year by the annual pilgrimage to the two sacred cities of Arabia, which are under his protection, and that England is well aware of the fact that the connection between the Muhammadans and the Sultan is purely religious, and is in no way founded on disloyal principles.

(b).—Home.

**INDIAN PEOPLE,
4th October, 1906.**

The Muhammadan deputation to the Viceroy.

4. The *Indian People* (Allahabad), of 4th October, says that no statesman can afford to be more definite than Lord Minto found it consistent with his office to be, but it may be doubted, whether His Excellency should not have avoided making use of certain expressions which are likely to give an impression that he was indirectly condemning those who have (hitherto) not been bold enough to trade upon their political importance. The editor then says, with reference to the address itself, that the Hindus have a right to look upon it as a political manifesto, wherein the Muhammadans have expressed their determination to have nothing to do in politics with the Hindus, an unsympathetic majority—anxious to have the best things of the world for themselves. He fails to see how they can with full force plead the argument of *special* protection in their favour, or claim a lion's share in the extended Councils, which Mr. John Morley foreshadowed in his Budget speech, and points out that even if certain sections of the Hindu community be eliminated, and representation be governed on the principle suggested by the Muhammadans, it is obvious that they must be in a minority, and that it is on this account that they ask Government to take into consideration their 'political importance,' the value of the contribution which they make to the defence of the empire, and the position which they occupied in India, a little more than a hundred years ago. The editor confesses his inability to understand the sense and force which the memorialists intended to convey by these expressions. He fails to see how the lion's share can go to the Muhammadans in the representation in the Supreme Council, unless the British Government is determined to invest them, with any peculiar political importance, which it has not done so far ; and entertains strong doubts if any reasonable far-seeing statesman will be prepared to create political castes of the character suggested in the memorial, which is silent as to what the exclusive interests of Muhammadans are, and how they have suffered.

The editor is not prepared to subscribe to any *à priori* theories regarding the peculiar fitness of Muhammadans for executive appointments, and concludes with reminding them of Sir Alfred Lyall's *dictum*, in his *Asiatic Studies*, wherein he has pointed out that " we cannot guarantee to Muhammadans as a right, what would be unfair to other Indian fellow-subjects," and that " we must continue *to enlist the best men* into our services, *whoever they may be*."

ADVOCATE,
7th October, 1906.

The *Advocate* (Lucknow), of 7th October, says that whoever be the first Muhammadan leader who broached the subject to his co-religionists, there is positive proof of the fact that the deputation was the inspiration of some Anglo-Indian of high rank, and that it is calculated to widen the gulf between Hindus and Muhammadans by advocating the formation of the electoral division in municipal elections and nominations to the Councils on the basis of religious faith.

The editor points out that the memorialists ought to have strongly supported not only their claims in the Executive Council, but also the introduction of the Indian element, which introduction is yet doubtful. He is of opinion that appointments should go by merit, and concludes with the remark that Lord Minto's positive statement that the present discontent is due to the craving created by Western education and Western system of government, ought at once to silence the false cry of disaffection and disloyalty raised by the Anglo-Indian Press.

RIYAZ-UL-AKHBAR,
8th October 1906.

The *Riyaz-ul-Akhbar* (Gorakhpur), of 8th October, regards the memorial presented by the Muhammadans to the Viceroy as the first step in their forward course under the British Government. The editor congratulates the Muhammadans on the loyal and temperate language of the address, and on the careful omission of everything calculated to create racial jealousies and differences, and points out that the policy of equal representation cannot be maintained in a country like Bengal where an attempt is being made to oppress a large community.

ANAND,
9th October, 1906.

The *Ánand* (Lucknow), of 9th October, says that the Muhammadan deputation, which was made much of by certain Anglo-Indian papers, discloses great want of foresight and mature deliberation, and that some of its proposals, such as the recommendation regarding the election of Muhammadan representatives for Municipal Boards and the Local and Imperial Councils by Muhammadans exclusively, verge on the ridiculous. In conclusion the editor asks if the Anglo-Indian and the Muhammadan Press will persist in their charges against Hindus, in the face of the remarks of the Viceroy, who attributed their agitation to Western education and exonerates them from the charges of sedition and disaffection.

ARYA MITRA,
8th October, 1906.

The *Arya Mitra* (Agra), of 8th October, says that Muhammadans should eschew flattery, and acquire higher educational qualifications before they aim at higher appointments. The editor points out in another paragraph that a realization of the expectations of Indians from their foreign rulers is impossible, that the Viceroys of India are guided in their words and deeds by the Home Government, and that the graceful reply of Lord Minto to the Muhammadan deputation, though couched in very flattering terms, was nothing beyond an attempt to please the Muhammadans, whose address was no less calculated to win the approbation of His Excellency. The editor says that if flattery could influence Englishmen to interest themselves on behalf of the Indians, the Muhammadans would undoubtedly rise to offices of eminence, and exhorts the Indians therefore to direct their energies only to matters in which they can achieve success by their own exertion.

SHAHNA-I-HIND,
8th October, 1906.

The *Shahna-i-Hind* (Meerut), of 8th October, says that the Viceroy has promised to give their rights to the Muhammadans, and points out that they should refrain from attacks on the Bengali and Hindu agitators after the definite expression of views as to the cause of agitation by His Excellency. The editor advises the Muhammadans to agitate for their rights, and not sit contented, as they have done heretofore.

MUSAFIR-AGRA,
8th October, 1906.

The *Musafir-Agra* of 8th October says that an open rupture between Hindus and Muhammadans was a foregone conclusion, that the sentiments conveyed in the memorial are calculated to widen the gulf between the two communities, the more so as it purports to be the expression of the feelings of the entire Muhammadan community. Adverting to the memorial itself the editor points out that, arguing on the line adopted by the memorialists, the Muhammadan community would become a negligible minority if the *Lal khanis* (Sweepers) Rajputs (converts to Islam) *Wahabis*, and other uncivilized sections of the Muhammadan community are left out of consideration in estimating the total Muhammadan population of India; that the competitive examination is admitted not to suit Muhammadan interests as the bulk of the community consists of uneducated men, that their claims of equality with or rather superiority, to the Hindus are ridiculous, when it is a well-known fact that they are far inferior to the Hindus in education, position, wealth and respectability. He suggests that His Excellency would have acquitted himself better if he had been plain-spoken like the Governor of Madras in his reply to their address on the 13th of October, and had told them to qualify themselves before aspiring to high appointments.

The editor in another paragraph points out that the only way in which the Hindus can win the good-will of Muhammadans is by becoming converts to Islam.

HINDUSTANI,
10th October, 1906.

The *Hindustani* (Lucknow), of 10th October, is of opinion that certain passages in the address are calculated to widen the gulf between Hindus and Muhammadans. The editor says that he has no objection to Government fixing the proportion of appointments in the services, and of seats in Municipal Boards and in the Councils, if the gulf created between the two communities cannot be bridged otherwise; that the Hindu Judges in the Calcutta High Court and the Punjab Chief Court owe their appointments to their merit; that they as vakils had a large practise and enjoyed the full confidence of their clients. He fails to understand what the Viceroy meant by saying that the Muhammadans of Bengal exercised great self-control, and thinks that the proportion of Muhammadan members in Municipal Boards and Councils cannot be fixed without considering the rights of other minor communities that inhabit India; that such a step will be most impolitic and will create disunion, and prove ruinous to the interests of the country. He asks if Mr. Sharf-ud-din, Nawab Saiyid Muhammad and Nawab Faiyaz Ali Khan, who were elected by a majority of Hindu votes to the Local and Viceregal Councils, can be said to be of the type of Muhammadans referred to in the address, and charged with murdering their conscience merely with a view to please Hindus. In conclusion the editor says that the address is only a clever device to threaten Mr. Morley who however is too old to change his views by such idle threats.

OUDH AKHBAR,
10th October, 1906.

A correspondent in the *Oudh Akhbár* (Lucknow), of 10th October, says that the requests set forth in the memorial are neither new nor improper, that, coming as it did, immediately after the cessation of unpleasant relations between England and Turkey, and a little before the intended visit of the Amir of Kabul, the time selected for its presentation was very opportune, and that there is no reason why rights and privileges enjoyed by the Hindus should not be conferred on the Muhammadans. He points out in conclusion that the views expressed by the *London Times* in connection with the deputation are erroneous inasmuch as the Congress represents the interests of all communities inhabiting India, and counts Muhammadan leaders like the late Mr. Badr-ud-din Tyabji amongst its members.

AL BASHIR,
9th October, 1906.

Al Bashir (Etawah), of 9th October, says that the reply of the Viceroy has given greater satisfaction than could be anticipated, and that the Muhammadans of India should express their thanks at the kindness shown to the deputation and the sympathy evinced by His Excellency with the interests of Muhammadans. The editor says that he will not in the least be surprised at any quaint interpretations put on the address and the Viceroy's reply, by his brother Hindus, with whom jealousy and a creation of difficulties in the way of Muhammadans are their chief national and political duties.

OUDH AKHBAR,
12th October, 1906.

The *Oudh Akhbar* (Lucknow), of 12th October, points out that the majority of the delegates in the Muhammadan deputation were from the Panjab and Bengal; and that the Muhammadans of Bombay and Madras and the leading Muhammadan members of the Talukdars Association of Oudh did not participate in the movement. The absence of the Nawab of Dacca, owing to an operation performed on his eye, was much to be deplored. The Hon'ble Nawab Saiyid Bahadur, a leading *rais* of Madras, refused to join the movement, as he could not overcome his belief in the disadvantageousness of the principle of election by racial votes enunciated by the deputation. The original memorial was drafted by Nawab Saiyid Husain of Bilgram, but it had to be altered and recast. The deputation consisted chiefly of Muhammadans of the old school. It was practically unnecessary inasmuch as it desired nothing beyond what has already been asked for by the Congress. The Vazir of Khairpur in Sindh, though present at Simla, did not join the deputation, and the Talukdars of Oudh held themselves aloof from the movement. The only delegate from Bombay is not acknowledged as their representative by the Muhammadan community there. The address does not harmonize with the views of the younger generation of Muhammadans. The principle of western representation has been condemned as Muhammadans are not capable of looking after their rights in case of success, and the system of competitive examinations has been denounced as they find that their community fares badly in them. This view however is not countenanced by young Muhammadans, who look upon such a confession as derogatory. The Muhammadans lease their claims on their proportion to the population of the country, this is only what has been done by the Congress and the Conference for years past. The deputation however asks that Muhammadan representatives should be chosen by Muhammadan electors. This cannot lead to any beneficial results, owing to the limited scope within which a municipal member can exercise his powers, and also it has been looked upon with disfavour by certain leading Muhammadans. As regards the appointment of Muhammadan Judges in the Indian High Courts, the Hindus have with one voice joined the Muhammadans in making the proposal to Government. It is pointed out that the composition of the deputation and the manner in which certain influential bodies have held themselves aloof lead to the conclusion that the deputation cannot be said to represent the interests of the entire Muhammadan community inhabiting India.

AL-AZIZ,
September, 1906.

The Political needs of the Muhammadans.

5. The editor of *Al-Aziz* in its issue for September deplores the innate passiveness of the Muhammadans, and says that they began with opposing Western education, that, having realized the folly and impropriety of the course they were following, they do not still seem to know whether co-operation with the leaders of the Congress or the organization of a separate political association of their own will help them best to secure their political interests. They regard it as a sin to move Government in their behalf, and quote the late Sir Saiyid Ahmad Khan as their authority for holding themselves aloof from political agitation. The editor points out that times are since quite changed, and their participation in politics is now a necessity, not only with a view to help the authorities in ruling the country on a better system, but also in order to cement the relations between Hindus and Muhammadans. It has to be admitted that the Congress has met with opposition from certain Anglo-Indian officers, who are afraid that a union between the two leading communities of India will weaken British administration; but be the fate of the Congress what it may, it has been proved beyond all doubt that it is not impossible to establish friendly relations between the two communities. In conclusion he points out that only very recently their best friend Sir Bampfylde Fuller has told them in unequivocal language that they should cease to be contented with depending on the favour and justice of Government.

RIYAZ-UL-AKHBAR,
4th October, 1906.

The *London Times* and the Muhammadans of India.

6. The *Riyáz-ul Akhbár* (Gorakhpur), of 4th October, says, with reference to the remarks of the *London Times* in connection with the Muhammadan deputation to the Viceroy, that the Muhammadans do not look upon the Congress as representing the interests of the several communities inhabiting India, that it is at best a Hindu institution, and there is no reason to apprehend that the Muhammadans will cast in their lot with its promoters, in case Government continues to maintain its present unsympathetic attitude towards their community. The editor also points out that the Muhammadans lack courage and prudence to a degree that renders their organizing an independent association of their own an impossibility; and that they are quite contented with what Government gives them.

TAFRIH,
7th October, 1906.

The Muhammadans and the Government.

7. The *Tafrih* (Lucknow), of 7th October, says, with reference to an article in the *London Times* expressing its sympathy with the National Muhammadan Deputation, that the Hindus and Muhammadans are both Indians, and any remarks in the Anglo-Indian Press, whether sympathizing with the one community or the other, should be hailed with delight. The editor regrets to find that the *Times* looks upon the Indian National Congress as seditious, in spite of the fact that the Government of India acknowledges its usefulness.

SHAHNA-I-HIND,
8th October, 1906.

The Congress and the Muhammadans.

8. The *Shahna-i-Hind* (Meerut), of 8th October, while referring to the hint thrown out by the *London Times* about the future attitude of the British Government towards Muhammadans, says that, considering, that Muhammadans are far behind their Hindu brethren, in education, and that their population bears a very small proportion to that of the Hindus, they cannot claim the equal distribution of appointments and of seats, in Municipal Boards and Local and Imperial Councils. They should endeavour to qualify themselves if they think that their interests are suffering; as any dependence on favouritism is inconsistent with wisdom and sound policy. It is vain to characterize the aspirations of the Congress as seditious and extravagant, and the mere connection of Mr. Badruddin Tyabji, who presided at one of its annual sessions, and of a large number of eminent Muhammadans and English leaders, the existence of a Congress committee in the heart of London, and the views expressed by Mr. Morley, are quite enough to set at rest all doubts on this point. The editor points out that the Hindus and Muhammadans must unite and work in harmony as their differences are calculated to increase not only their own difficulties, but also those of Government.

OUDH AKHBAR,
11th October, 1906.

The Muhammadan Association.

9. The *Oudh Akhbár* (Lucknow), of 11th October, says that the Muhammadan leaders composing the deputation took the opportunity while at Simla of exchanging their views, and have decided upon organizing a Muhammadan Association for each Province, and also of forming a Central Indian Association which will include delegates from the Provincial Associations. The proceedings of this Association will be quite distinct from those of the Educational Conference at Dacca, and will deal with political matters. Its aim will be to keep the Government informed of the loyal and faithful requirements of the Muhammadans of India, and it will not adopt the attitude of the Congress (in making its demands).

AL BASHIR,
25th September, 1906.

Suggestions for training Indians in the art of war.

10. *Al Bashir* (Etawah), of 25th September, says, that, now that Government is considering the question of reducing the expenditure incurred on the Army, it will not be out of place to suggest the desirability of training Indians in the art of war; the more so, as the spirit of manliness and heroism is on the wane, and no Power can maintain or fortify its position without keeping such a spirit alive in the hearts of its subjects. There is no reason why the Indians should continue to be looked upon with distrust, owing to the sepoy mutiny, as, while one section was in arms against the Government, Indians all over the country were sheltering Englishmen or helping them to escape at considerable risk to themselves and their families. The editor suggests that certain Colleges, where the influence of European professors is strong, may be selected for military training, and that a beginning may be made with the Muhammadan-Anglo-Oriental College at Aligarh.

TUHFA-I-HIND,
4th October, 1906.

Eurasians.

11. The *Tuhfa-i-Hind* (Bijnor), of 4th October, says, with reference to the remarks of a European condemning Eurasians, in a religious paper published in Calcutta, that being the children of the soil, they should sympathize with, and try to conduce to the well-being of the Indians. Such is not the case however, and it is seen that the weaknesses and shortcomings of both the Indians and the Englishman are ingrained in the Eurasians, that they claim equal rights and privileges with Europeans while they lack their excellent qualifications. The editor concludes with a hope that the Eurasians, who are not merely apathetic to the Indian cause but even are antagonistic to it, may yet adopt a sympathetic attitude.

OUDH AKHBAR,
8th October, 1906.

The *Oudh Akhbár* (Lucknow), of 8th October, says, with reference to the strictures of a European on the Eurasian community, that Englishmen have every reason to blame Eurasians as they are the children of the soil, and feel a love for their mother country. Their educational qualifications have placed them on the same footing with Englishmen, and being born in India they are the medium of spreading European culture amongst other Indian communities, who should treat them as brothers, and try to forget and forgive little differences which arise occasionally, as they do within their family circles.

NAIYAR-I-AZAM,
5th October, 1906.

The Anglo-Indian Press and the Indians.

12. The *Naiyar-i-Azam* (Moradabad), of 5th October, exhorts the Indians to discountenance such of the Anglo-Indian papers as are systematically striking at the very root of Indian advancement, and hopes thereby to lead them to a right appreciation of the disapproval of their subscribers.

INDIAN PEOPLE,
7th October, 1906.

Mr. Stead's suggestion to the Native Press regarding an invitation to certain editors of the English Press.

13 The *Indian People* (Allahabad), of 7th October, says that Mr. Stead's sugguestion to the Native Press of India, to invite next December, the editors of some of the leading English papers has so far commended itself to the press in Bengal, that a committee has been formed to carry it out. The editor says that at a very modest computation the visit of six gentlemen from England will cost fifteen thousand rupees; and considering the poverty of the press in India, doubts if two thousand rupees could be raised without donations from the outside public. He thinks that there is no likelihood of Mr. Stead's suggestion being carried out this year, even with the utmost expedition, that may be displayed by the committee formed in Bengal, suggests that leading representatives of the Liberal and the Tory Press should be invited when the scheme becomes feasible, and that an attempt should be made to give effect to Mr. Stead's valuable suggestion.

TAFRIH,
7th October, 1906.

The *Tafrih* (Lucknow), of 7th October, says that the scheme can be rendered practicable by the co-operation of the well-to-do Indian public, and is calculated to lead to great political results.

HINDUSTANI,
10th October, 1906.

The *Hindustani* (Lucknow), of 10th October, dissents from Mr. Stead's views and suggests that the sum of one thousand pounds, which will hardly suffice to defray the expenses of the six editors if invited, might with more advantage be spent in sending three speakers to England with a view to agitate there and secure interest in Parliament. The editor thinks besides that it is possible despite the wishes of their hosts that some of the guests may not feel inclined to support their cause eventually.

MUFID-I-AM,
8th October, 1906.

The Vernacular Press on the relations between Hindus and Muhammadans.

14. A correspondent in the *Mufíd-i-Ám* (Agra), of 8th October, while referring to an error in the *Oudh Akhbár* in remarking that the strained feelings between the butchers and the Muhammadans of Delhi are at an end, points out that the error was the result of wilful misrepresentation, invokes the Muhammadans to cast aside their simplicity and credulity, to live up to the standard laid down by the *Vakil*, the *Watan*, the *Paisa* the *Mufíd-i-Ám* and *Al Bashir* in their dealings with Hindus, and to take steps to guard themselves against the wiles of their brethren. The editor endorses the views expressed by the correspondent, and wishes him every success in moving the Muhammadans to act up to his precepts.

HINDOSTHAN,
8th October, 1906.

English philanthropists and the opium-eating Chinese.

15. The English *Hindosthán* (Kalakankar), of 8th October, says that a very serious question has been raised in the columns of the *Bengalee*, in connection with the opium-eating habit of the Chinese which causes intolerable shame and sorrow to English philanthropists. The editor has no hesitation in endorsing the views of the *Bengalee* that the nation that found the Indians sober and made them drunk, is scarcely a fit instrument in the hands of Providence to reclaim the Chinese from the bondage of poppy and *Mandragoora* (drunkenness), and says that the words are as true as they are cutting. It has ever been a wonder to us that kind-hearted English gentlemen, bishops, rectors, lay reformers and others could sit "over the walnuts and port wine," and deplore the opium habit of the Chinese, while busily circulating the decanter amongst themselves. It is impossible to draw a true comparison between the effects of opium and those of alcohol, but a very great number of people fairly well acquainted with both would, if the choice were thrust upon

them, choose opium as being the less evil of the two. Both when used to excess have terrible consequences for the victim, but alcohol is a demon which is not satisfied with the destruction of the sinner who imbibes it, but must stimulate him to the commission of all kinds of crime, even of murder, in which the innocent suffer more than the guilty. The evil effects of opium, as a rule, are passive rather than active, and to that extent, at any rate, the harm done in opium-smoking countries is less than that done in such as are cursed by alcohol.

The Faoji Amin on the relation between India and Japan.

ANAND,
9th October, 1906.

16. The *Ánand* (Lucknow), of 9th October, expresses its high appreciation of the views of the *Pioneer* in refuting the views of the Faoji Amin regarding the strained relations between the British Government and its Indian subjects, who it is alleged wish to regain their independence, and are only biding their time until some Asiatic Power comes forward to espouse their cause; and suggests that it will be a really good thing if the *Pioneer* adheres to such views when Indian interests are under discussion.

ARYA MITRA,
8th October, 1906.

The *Arya Mitra* (Agra), of 8th October, indulges in sarcasm over the assertion of the *Pioneer* that Englishmen have come to India merely with a view to confer freedom and civilization on the Indians, and points out that English civilization to begin with manifested itself in the enactment of measures restricting the use of arms, and thereby rendered them quite unfit for manly pursuits; it then taught them contentment, so that they cannot now aspire to any thing higher than a Deputy Collectorship; and as regards their conferring freedom on the Indians it is hardly necessary to do anything beyond referring to the repeated interference with Bengali religious processions while passing through the streets.

HINDUSTANI,
10th October, 1906.

The *Hindustani* (Lucknow), of 10th October, expresses its approbation of the views expressed by the *Pioneer*, and says that, should the Allahabad daily say hereafter that India was won by the sword, it should be reminded of the view expressed in discussing Faoji Amin's letter.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The visit of the Amir of Kabul to India.

RIYAZ-UL-AKHBAR,
4th October, 1906.

17. The *Riyáz-ul-Akhbár* (Gorakhpur), of 4th October, says that the decision of the Amir to visit the Aligarh College, and the *Himayati Islam* at Lahore, is very gratifying to Muhammadans, and that the two institutious have now the opportunity of realizing their cherished hopes from their Royal visitor. The editor suggests that in case the information about the visit of His Majesty to Lucknow be true, the *Nadwat-ul-ulama* should arrange for the Shah of Kabul to visit the school, to enable him to see what services this institution is rendering to the Muhammadan community.

NAIYAR-I-AZAM,
5th October, 1906.

The *Naiyar-i-Azam* (Moradabad), of 5th October, expresses its disapprobation of the views of the London *Times* and its depreciation of the present political importance of the Amir of Kabul in his relations with India.

OUDH AKHBAR,
10th October, 1906.

The *Oudh Akhbár* (Lucknow), of 10th October, says that Afghanistan was held by a succession of Moghul Emperors as a Province, that its extent is less than that of a number of Feudatory States of India, and that a number of Indian Chiefs by far outshine the Amir in pomp and magnificence, and would take precedence over him, were it not that the British Government regards Afghanistan as the bulwark of the British Empire in India. Nothing has been said so far about an invitation to the ensuing Darbar of any of the Chiefs of India. Such a course, however, will be desirable with a view to impress the Amir with the pomp and grandeur of the British Empire. The Maharana of Udaipur, and the Maharajas of Jaipur and Jodhpur have, from time immemorial, enjoyed the greatest distinction ever accorded to the ruler of an Indian Province, nor can it be alleged that the prestige of the Maharaja Scindia, the Maharaja of Cashmere and of certain other Chiefs is in any way inferior to that of the *Barakzai* clan under the *Durrani* rulers.

History proves it to be greater. It is therefore highly desirable that due regard be paid to the dignity and importance of the Indian Princes and Chiefs at the forthcoming *Darbar,* so as to avoid every possibility of offence or slight however unintentional. It is suggested also that the independent Chiefs of India should follow the example set by the Suzerain Power in receiving and entertaining the Amir.

OUDH AKHBAR,
11th October, 1906.

The *Oudh Akhbár* (Lucknow), of 11th October, says that the attitude of the Amir has endeared him to his subjects, who respect him not only as a political leader, but also as their religious guide, for which he is pre-eminently qualified by his bearing and wisdom. The pomp and magnificence of the Darbars held to celebrate his accession as Amir, and his subsequent assumption of the title of Shah, leave no room to doubt that a new Muhammadan power has come into existence in Asia, which can by no means be regarded as in any way inferior to Turkey.

NASIM-I-AGRA,
11th October, 1906.

The *Nasim-i-Agra,* of 11th October, remarks that the late Ghulam Haidar Khan, the Amir's General, when asked by Lord Kitchener what he thought of the manœuvres he had witnessed one day, characterized them as a *tamasha* (spectacle), and, when further questioned as to what he meant by the expression, pointed out that looking at the way in which the soldiers were supplied with refreshments he could not regard them otherwise. The editor says that, if similar manœuvres are to be performed in the presence of the Amir during his ensuing visit, our military officers will do well to refrain from supplying the soldiers with refreshments so that the Amir may not have the opportunity of seeing that the ease-loving British soldiers are pampered and afford a marked contrast to the Afghan who will fight the enemy with one *chapati* to sustain him during the day.

ZIYA-UL-ISLAM,
for October, 1906.

The *Ziya-ul-Islam* (Moradabad), for October, says that the visit will be conducive of good results to India and Kabul.

OUDH AKHBAR
12th October, 1906.

The *Oudh Akhbar* (Lucknow), of 12th October, has reproduced a letter from an Afghan to his countrymen, in connection with the Amir's visit to India, wherein he points out the advantages of education, and exhorts such of them as accompany the Amir to have their eyes open and to collect information which may be turned to good account on their return to Kabul. He points to the greatness of European countries and Japan, and attributes it chiefly to education. He advocates technical education, and considers railways and ships to be the outcome of mental culture; and points out the usefulness of translations of works on arts and sciences into the language of the country. He exhorts the Afghans to look upon the education of their children as their first duty.

III.—Native States.

SAHIFA,
5th October, 1906.

The Muhammadan National Bank in Tonk.

18. The editor of the *Sahifa* (Bijnor), of 5th October, announces the formation of a Muhammadan National Bank, at Tonk, which will advance money without interest, in case of necessity, to the Muhammadans of the State, and suggests the desirability of such banks being established for the good of the Muhammadan community all over India. The bank invites donations to add to its funds.

JASUS,
7th October, 1906.

Jaipur.

19. The *Jásus* (Agra), of 7th October, condemns the promiscuous appointment of incompetent officials to onerous posts in Jaipur, and notices in particular the inefficiency of the Commander-in-Chief. The editor has also occasion to complain of the way in which officials are on the look out for his correspondents in the State.

IV.—Administration.

(a).—*Judicial and Revenue.*

TUHFA-I-HIND,
4th October, 1906.

Muhammadan Judges in Indian High Courts.

20. The editor of the *Tuhfa-i-Hind* (Bijnor), says, in its issue of 4th October, that the newspaper world is at present discussing the question of the appointment of Muhammadan Judges in the Indian High Courts, and hopes that, since capable Muhammadans are forthcoming in every Province, Government will take early steps in that direction independently of any agitation on the part of Muhammadans.

KANAUJ PUNCH,
8th October 1906.

The *Kanauj Punch,* of 8th October, invites the attention of Government to the suggestions of Parsi and Bengali newspapers about the desirability of appointing one or more Muhammadan Judges in the Indian High Courts, as the death of Mr. Badruddin Tyabji has removed the last member of that community who enjoyed that distinction.

NAIYAR-I-AZAM,
5th October, 1906.

Conviction of a European soldier for insubordination.

21. The *Naiyar-i-Azam* (Moradabad), of the 5th October, asks, with reference to the opinion of a General Officer as to the inadequacy of a sentence of fifty-six days' imprisonment passed on a soldier for assaulting his superior officer, if such a view cannot be taken of sentences passed on European soldiers for offences against Natives, and points out that unless this is done, Government cannot claim to practice equal justice to the rulers and the ruled.

ADVOCATE,
7th October, 1906.

An Indian shot at by a British soldier.

22. The *Advocate* (Lucknow), of 7th October, says that one more Indian, " a black nigger," escaped by a hair's breadth from dying from a bullet, that is said to have been put into him by an intoxicated British soldier in the Lucknow Cantonment, in the third week of September. The son of Mars ran away in a hired carriage after inflicting the injury. A police enquiry followed and the soldier was brought before the Cantonment Magistrate who sentenced him to some days' simple imprisonment.

JASUS,
7th October, 1906.

Mahants of the *Gaddi* of Salempur *Garhi* in the Moradabad District.

23. The *Jásus* (Agra), of 7th October, invites the attention of Government to the bequest of the late Mahant Parbhuban of Salempur Garhi, who has left his estate to his widow in contravention of the immemorial custom of succession by disciples. The *Mahants* are enjoined to live a life of celibacy, but the late Mahant outraged public feeling by living as a married man. The editor suggests that the estate should be placed under the Court of Wards pending the decision of a litigation between the widow and his disciples.

(b).—Police.

Nil.

(c).—Finance and Taxation.

SANSAR MITRA,
9th October, 1906.

Remission of tolls on railway bridges.

24. The editor of the *Sansar Mitra* (Allahabad), of 9th October, suggests a remission of the tolls levied on railway bridges in favour of *sadhus* and *sanyasis* on the ground of their impecuniosity.

(d).—Municipal and Cantonment Affairs.

ZIYA-UL-ISLAM,
for October, 1906.

Shops for the sale of meat in Moradabad.

25. The *Ziya-ul-Islam,* (Moradabad), for October views with approval the policy of non-interference adopted by the Magistrate in connection with a motion to remove meat shops from certain quarters in Moradabad.

AGRA AKHBAR,
7th October 1906.

Import duty in Agra.

26. The *Agra Akhbar,* of 7th October, objects to the departure from the old practice in the levy of import duties, and points out that it is calculated to injure trade. The early attention of the Chairman of the Municipal Board is invited to the matter so as to enable him to check further mischief in this direction.

NASIM-I-AGRA,
7th October, 1906.

Municipal arrangements in Agra.

27. The *Nasim-i-Agra,* of 7th October, says that the stinking water of cisterns and cesspools still continues to be thrown into the drains, and is a source of great public annoyance, that the fountain and its pedestal are again in an unsatisfactory condition, and that *ekkas* are still allowed to ply up and down the roads, in search of fares, and are apt to injure foot passengers in the thronged streets.

(e).—Education.

AL BASHIR,
25th September 1906.

University Results.

28. *Al Bashir* (Etawah), of 25th September, says that the practice of announcing the results of the B. A. Examination in order of merit having been discontinued, people in certain quarters are beginning to think that this will later on lead to malpractices. The editor however thinks that there is no ground for such suspicion, as the Registrar of the University is invariably a thoroughly reliable officer.

CAWNPORE GAZETTE,
1st October, 1906.

The appointment of the Directors of Public Instruction.

29. The *Cawnpore Gazette*, of 1st October, expresses its satisfaction at the orders issued by Mr. Morley regarding the selection of officers belonging to the Education Department for the office of Director of Public Instruction, to the exclusion of civilians, and says that this is just what the public expected from him.

RIYAZ-UL-AKHBAR,
4th October, 1906.

Urdu *versus* Hindi.

30. The *Riyaz-ul-Akhbár* (Gorakhpur), of 4th October, says that the Urdu language has been formed in centuries, and cannot be supplanted by Nagri so long as the several communities that have contributed to its formation continue to remain welded together to form one nation. The editor appeals to the conscience of the reading public to acknowledge that while reading Nagri publications, they very often feel the necessity of a Urdu equivalent for certain unintelligible words and phrases. He points out that even at the present day, Urdu is the vehicle of thought throughout India, as is evident from the publication of Urdu newspapers in every part of the country. In conclusion, he suggests that the works on arts and sciences in the Urdu language should be brought to perfection by further publications.

TUHFA-I-HIND,
4th October, 1906.

Common schools for the education of boys and girls.

31. The *Tuhfa-i-Hind* (Bijnor), of 4th October, says that the Sultan has started a school at Constantinople in commemoration of his birthday where boys and girls are to be educated together, and the institution has been received with great public satisfaction, that such institutions are in existence in European countries and in Japan, and that certain leaders of public opinion in India advocate them on grounds of utility. The editor thinks that the scheme will cease to be looked upon with disfavour with the progress of free education in India.

SANSAR MITRA,
9th October, 1906.

State scholarships for prosecution of studies in England.

32. The *Sansar Mitra* (Allahabad), of the 9th October, points out the iniquity of conferring the State scholarship during the current year on a Muhammadan student (who is only a Bachelor of Arts) in supersession of the preferential claims of Pandit Tika Ram, who stood first at the M. A. Examination of the Allahabad University. The editor invites the Local Government to reconsider its decision in the matter.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

ALMORA AKHBAR,
30th September, 1906.

Babu Surendro Nath's effigy and his Coronation.

33. The *Almora-Akhbar*, of 30th September, while deploring the conduct of European and Eurasian employés concerned in burning Babu Surendra Nath's effigy, says that there is nothing to restrain them even if they extend their violence to the person of Babu Surendra Nath, but they must bear in mind that nothing can burn his immortal reputation.

CAWNPORE GAZETTE,
1st October, 1906.

The *Cawnpore Gazette*, of 1st October, says that the European and Eurasian employés of the East Indian Railway, who became demented since the recent strike on the line, burnt the effigy of Babu Surendra Nath Banerji after conveying it through the streets of Asansol. The procession consisted only of a band playing in front of the cart carrying the effigy and of a few *chaprasis* in its rear. The editor says that the educated Muhammadans of Asansol felt disgusted with the conduct of the Eurasians.

MUFID-I-AM,
8th October, 1906.

The *Mufid-i-Ám* (Agra), of 8th October, discussing in a sarcastic vein the alleged coronation of Babu Surendra Nath Banerji, points out that the King-Emperor need no longer worry himself about the Government of India, and may safely leave the Secretary of State and Babu Surendra Nath Banerji to manage the country between them, and, since a crowned king is already in India, the Viceroy may be removed as a superfluity. The editor points out that the Muhammadans are not yet prepared for divided rule and may be allowed to remain under the King-Emperor.

34. The editor of the *Kanauj Punch* of 8th October, says that Babu Surendra Nath's reference in his speech to the use of the fat of kine and swine in sizing Manchester piece-goods reminds one of the greased cartridges which led to the mutiny in 1857, and expresses a hope that he will refrain from using language which may be calculated to create disaffection.

Babu Surendra Nath on foreign piece goods.

KANAUJ PUNCH,
8th October, 1906.

35. The *Anand* (Lucknow), of 2nd October, received on 8th October, says that Babu Surendra Nath Banerji has recently exhorted the student community to inculcate the advantages of the *swadeshi* movement to villagers as they go home during the *Durga Puja* holidays. He expatiated on the afflicted condition of India, and enjoined them to observe the 16th October with all the solemnity it demands owing to the partition of Bengal, and to remain firm to the resolve they have taken to give every support to the *swadeshi* movement.

The *swadeshi* movement.

ANAND,
2nd October, 1906.

The *Bharat Jiwan* (Benares), of 8th October, notices with great satisfaction the progress that the *swadeshi* movement, technical education, and indigenous arts and manufactures are making in Benares. The *swadeshi* shops are on the increase and the business transacted is encouraging.

BHARAT JIWAN,
8th October, 1906.

The *Arya Darpan* (Shahjahanpur), for September, says that the *swadeshi* movement has fermented public feeling in India, that the Bengalis have shown unflinching zeal and earnestness in promoting the interests of their country, and that their noble example should be imitated by the followers of the *Sanatan Dharma* and the *Mahamandal* in these Provinces. The editor exhorts them to merge all religious differences, and to make common cause in aiding the *swadeshi* movement which is purely a social enterprise.

ARYA DARPAN,
for September, 1906

The *Arya Mitra* (Agra), of 8th October, exhorts the Agra public to stimulate their flagging zeal in the cause of the *swadeshi* movement, and congratulates the Bengalis on their sustained zeal and perseverance in its cause.

ARYA MITRA,
8th October, 1906

The *Shahna-i-Hind* (Meerut), of 8th October, says that Babu Surendra Nath Banerji while lecturing at Serampore on the annual loss to India of a sum of fifty crores of rupees which is constantly passing into the hands of foreign tradesmen, pointed out that the plunder of Nadir Shah involved a loss of twenty-two crores only, that such a reference to Nadir Shah was quite unnecessary and was calculated to wound Muhammadan feelings, and the lecturer should have confined his discourse to the advantages resulting from the *swadeshi* movement.

SHAHNA-I-HIND,
8th October, 1906.

The *Rafiq Punch* (Moradabad), of 7th October, feels highly gratified at learning that large quantities of Manchester piece-goods have not been ordered by Indian tradesmen on the Lucky Day, and points out that this has been a source of great disappointment to the firms in Manchester.

RAFIQ PUNCH,
7th October, 1906.

36. The *Union Gazette* (Bareilly), of 7th October, says that the Bengali ladies of Calcutta have given strong proofs of their patriotism and magnanimity by opening a market, to be called the *swadeshi mela*, for the exclusive sale of indigenous products, one-half of the profits will go to the Indian Famine Fund, and the other half will be contributed towards the help of widows and orphans. The editor views this spirit of self-abnegation with great approbation.

Opening of a *swadeshi mela* in Calcutta.

UNION GAZETTE,
7th October, 1906.

37. The *Oudh Akhbar* (Lucknow), of 9th October, says that *swadeshism* has its hold even on the menial classes in Bengal, and is evinced by their refusal to serve those who use foreign articles. They are extolled for their sense of patriotism; and the self-control they exercised on a recent occasion when the police stopped their procession with a view to goad them to a riot, is looked upon as highly commendable. The editor considers the conduct of the police as uncalled for, and suggests that if there was any anticipation of a breach of the peace those responsible for it should be dealt with according to law.

Swadeshism in Bengal.

OUDH AKHBAR,
9th October, 1906.

OUDH AKHBAR,
10th October 1096.

The *Swadeshi* movement.

38. The *Oudh Akhbár* (Lucknow), of 10th October, says that the efforts of the promoters of the *swadeshi* movement have been attended with remarkable success as is evident from the fact that the income of the largest European firm on 24th September last, which was observed as a close holiday by others was only ninety thousand rupees, a sum which compares very unfavourably with that earned in previous years when it came up to something between eight and ten lakhs. Again, the business transacted by the *Márwáris* with Manchester firms was considerably less than in previous years. This was due in the first place to the inability of the *Márwáris* to dispose of the piece-goods already in stock, and secondly to the fact that the Manchester mill-owners could not accept the terms offered by the *Márwáris*, which goes to show that Manchester goods cannot compete with indigenous products in cheapness. It is suggested in conclusion that immediate steps should be taken to meet the demand for thread for which India has yet to depend entirely on Manchester.

ANAND,
9th October 1906.

Bande-Matram.

39. The *Anand* (Lucknow), of the 9th October, while referring to the institution of cross-suits by the police and certain residents of Nasik who were arrested for singing the *Bande-Matram*, says that there seems to be no dearth of officers of the Fuller type, and suggests that Indians should be careful not to give provocation to European officers where it can be avoided.

HINDUSTANI,
10th October, 1906.

The *Hindustani* (Lucknow), of 10th October says that the views expressed by the *Pioneer* and the *Englishman* on the subject are calculated to widen the gulf between Hindus and Muhammadans.

ANAND,
2nd October 1906.

Swadeshi sugar.

40. The *Anand* (Lucknow), of 2nd October, says that certain confectioners in Lucknow have resolved to restrict themselves to the exclusive use of country sugar, and have gone so far as to dispose of jams and other articles containing an admixture of foreign sugar by auction sale.

The editor adds in its issue of 9th October that eighteen confectioners at Lucknow have undertaken to use purely *swadeshi* sugar, and have bound themselves to pay a penalty of one hundred rupees for any breach of the undertaking.

MOHINI,
9th October, 1906.

The *Mohini* (Kanauj) of 9th October, reports similar success under the auspices of the *Kanya kubja sabha* at Kanauj. The editor exhorts the Indians to remain steadfast in the cause of the *swadeshi* movement, and in boycotting foreign sugar.

JASUS,
7th October, 1906.

Foreign sugar.

41. The editor of the *Jásus* (Agra), of 7th October, recommends the public to read the pamphlets compiled and published by Babu Hira Lal Gupta of Rurki, wherein he points out the deleterious effects of foreign sugar, which is said to be refined by means of blood and urine. The assertion is supported by quotations from eminent doctors and physicians and the public are exhorted to boycott foreign sugar, on religious and sanitary grounds.

BHARAT JIWAN,
8th October, 1906.

The editor of the *Bharat Jiwan* (Benares), of 8th October, reproduces a letter from a correspondent about the wholesale boycott of foreign sugar in Shibpur, and exhorts the Benares public to adopt similar measures in the city.

MUFID-I-AM,
8th October, 1906.

The *Mufid-i-Ám* (Agra), of 8th October, while referring to a Hindi pamphlet pointing out that the process of refining sugar involves the use of bovine blood, urine and bone ash, says that it is the imperative duty of religious leaders of Islam to make a careful examination of the matter and to pronounce their verdict about the use of foreign sugar, independently of the utility of its boycott from a *swadeshi* standpoint.

BHARAT JIWAN,
8th October, 1906.

Sago.

42. The *Bharat Jiwan* (Benares), of 8th October, condemns the use of sago which it says on the authority of the Encyclopædia Britannica is an impure substance akin in taste and preparation to foreign sugar.

AL BASHIR,
25th September, 1906.

Proposed exhibition of female handiwork at Dacca.

43. A correspondent in *Al Bashir* of the 25th September, says with reference to the ensuing exhibition of female handiwork at Dacca, that the exhibition by itself cannot lead to beneficial results, that every effort should be made to impart female education

and an attempt should be made to train female teachers at the Aligarh College, who can be sent out to impart education in respectable Muhammadan families all over the country.

RIYAZ-UL-AKHBAR,
8th October, 1906.

Exhibition of handi-work of Muhammadan ladies.

44. A correspondent in the *Riyaz-ul-Akhbar*, of 8th October, says that a number of articles sent to the last exhibition of female handi-work, had been prepared by men and were not the genuine handi-work of Muhammadan ladies; a point on which he took particular care to satisfy himself on being led to doubt the *bonâ fide* genuineness of the exhibits. As regards the observance of the *purdah* system, he points out that those who attended the Aligarh Conference are well aware of the fact that the Secretary and his youthful students who played tunes of love to excite the hearts of the lady visitors had every access to them, though the outside world was led to believe that this was not so.

AL-AZIZ,
for September,
1906.

Requisites for Union.

45. A correspondent in *Al-Aziz* (Agra), for September says that a common language and a national dress are essential to unite the different communities inhabiting India, into one nation, and points out that Urdu, which consists of words taken from the various dialects spoken in India, and is understood all over the country, should be regarded as the language of the nation.

HINDOSTHAN,
10th October,
1906.

A united India.

46. A correspondent in the English *Hindosthán* (Kalakankar), of 5th October, says that the policy of those who administer what is called British justice, is to divide and rule, and that it has shown itself very palpably of late in Eastern Bengal and Assam, that there was no agitation on the part of Muhammadans for partition, before it became an accomplished fact, that the fuss which has been made by them and has culminated into the deputation to the Viceroy was the outcome of the hints thrown out by certain interested wire-pullers in the Civil Service of India; and that any one acquainted with the late Lieutenant-Governor of Eastern Bengal can easily understand the trouble he raised about himself by his repressive measures, verbosity and self-advertisement. He points out that the social and religious agitation that is at present going on in various sects, communities and associations in India is a sure indication of a universal desire to unite India for the good of India; and that education, toleration, and the active introduction and support of all industries so as to make India self-supporting are essential to the achievement of this result. In conclusion, he exhorts Indians of every denomination (official Anglo-Indians excepted) to sink their differences, and to promote a better understanding of one another, so as to raise India to a self-governing colony; and suggests that leaders from every section of the people should come forward, and form an all-India Society with branches in each Province, and sub-branches to propagate union and the tenets of the parent society in every city and village of India.

ROHILKHAND GAZETTE,
8th October 1906.

The morals of the Bengalis.

47. The *Rohilkhand Gazette* (Bareilly), of 8th October, says that the moral turpitude of the Bengalis, varies in direct proportion with their intellectual culture, that though the most educated community in India, History proves them to be mean, ignoble, ungrateful, perfidious, impudent, bigoted and seditious. They looked upon the death of Lady Curzon as Divine visitation, and while referring to an earthquake in South America, one of their organs (the Hindu Patriot) expressed a wish that Dacca should become convulsed with a similar calamity. The remark was replied to by the *Observer*, a Muhammadan paper of the Punjab, which expressed a desire that Bengal should become effaced from the earth. The editor however is actuated by sympathy inculcated by Islam and prays God to open the eyes of Bengal.

DABDABA-I-SIKANDARI,
8th October, 1906.

The first anniversary of the Partition of Bengal.

48. The *Dabdaba-i-Sikandari* (Rampur), of 8th October, says that it has been resolved at a meeting held in Chittagong to celebrate the first anniversary of the Partition of Bengal on 16th October next, with great *eclat* and rejoicing. Similar meetings are being organized elsewhere to treat the day as one of festivity all over the New Province.

HINDUSTANI,
10th October 1906.

A change of capital in Eastern Bengal.

49. The *Hindustani* (Lucknow), of 10th October, says that there is a strong likelihood of Chittagong being the future capital of Bengal, as the present Lieutenant-Governor has expressed himself positively on the desirability of such a change. The editor

suggests that it is quite possible that Chittagong and Assam alone may go to form the new Province and the rest of the area be reunited with the old Province.

NAIYAR-I-AZAM,
5th October, 1906.

The scope of the Native Press.

50. The *Naiyar-i-Azam* (Moradabad), of 5th October, expresses its approbation of the step taken by His Highness the Nawab of Rampur in submitting to Government the letter which had been sent to him by the editor of one of the vernacular papers threatening to expose him unless he mended his ways, and suggests that Government should take serious notice of such conduct on the part of editors.

JASUS,
7th October, 1906.

The suggestions made by the Native Press to Government.

51. The *Jásus* (Agra), of 7th October, suggests the desirability of Government adopting measures to keep the Press informed of its views regarding the suggestions made by it and invokes the support of its contemporaries in the matter.

UNION GAZETTE,
7th October, 1906.

The attitude of Government towards English and Indian newspapers.

52. The *Union Gazette* (Bareilly), of 7th October, says that English and Anglo-Indian journals and newspapers have a much wider latitude and enjoy far more privileges than their Native contemporaries, and things that would be branded as seditious in a Native are looked upon as bearing the stamp of good faith if emanating from an Englishman. The editor illustrates this allegation by reference to a cartoon in a recent issue of the *John Bull* caricaturing British tyranny in Tanta and Natal, and reminds the public of the prosecution of the editor of the *Bhala* for a much less serious offence than that of the English Journal. He concludes with the remark that diversity of policy in dealings with English and Native proprietors and editors is calculated to wound the feelings of natives and to lower Government in their estimation.

CAWNPORE GAZETTE,
1st October, 1906.

Arts and industries in Indian jails.

53. The *Cawnpore Gazette*, of 1st October says, with reference to the correspondence passing between the Government of India and the Local Government regarding arts and industries in jails, that any attempt to widen their scope will tend to injure private enterprise in this direction which is extremely undesirable; and expresses a hope in conclusion that the result will in no way lead to dissatisfaction.

NASIM-I-AGRA,
7th October, 1906.

Official interference with religious festivals.

54. The *Nasim-i-Agra*, of 7th October, says that Government officers, especially Europeans, do not respect the religious feelings of Indians, and illustrates his assertion by pointing out that the Judge of Agra held his court on the Dasehra festival day to the great annoyance and inconvenience of Hindu subordinates. The editor invites the attention of the High Court to the matter.

ZUL QARNAIN,
7th October, 1906.

Pandit Jwala Prasad, Collector and Magistrate of Etah.

55. The *Zul Qarnain* (Budaun), of 7th October, referring to certain charges brought against Pandit Jwala Prasad, Collector of Etah (and reproduced in Selections No. 40 for the week ending the 6th October 1906) suggests the desirability of Government calling upon him to exonerate himself in a court of law or in some other manner. The editor is quite at one with the views expressed by the editor of *Al Bashir*, and points out that he is a supporter of the Congress, and is actuated by racial predilections and animosities, which hamper the just administration of the district under his control.

HINDUSTANI,
10th October,
1906.

Deaths caused by wild beasts.

56. The editor of the *Hindustani* (Lucknow), of 10th October, quotes facts and figures to show that there is an increase in the number of deaths caused by wild beasts and regrets that Government does not feel inclined to relax the provisions of the Arms Act, which alone can save the unprotected people from such dangers.

V.—LEGISLATION.

ARYA DARPAN,
for September,
1906.

Sale of liquor.

57. The *Arya Darpan* (Shahjahanpur), for September says that the resolution of the Madras Government forbidding the sale of liquor to boys under the age of fourteen years, should be extended to other intoxicating drugs, to cigars, cigarettes, and the like, and should be adopted in every province.

The use of cocaine.

TUHFA-I-HIND,
4th October, 1906.

58. The *Tuhfa-i-Hind* (Bijnor), of 4th October, deplores the ever increasing use of cocaine in the United Provinces, and points out that legislation alone can repress it successfully. The editor suggests that its sale should be restricted to respectable medical practitioners, as license-holders are sure to make a wrong use of the privilege.

VI.—RAILWAY.

Corruption in the railway.

CAWNPORE GAZETTE,
1st October, 1906.

59. The *Cawnpore Gazette*, of 1st October, says that not only contracts and appointments cannot be secured without the payment of a bribe, but the delivery of goods and luggage likewise entails gratuitous payments, and that the Railway department is corrupt from top to bottom, and reform is highly desirable.

Outrages on Indian women on Indian Railways.

ADVOCATE,
7th October, 1906.

60. The *Advocate* (Lucknow), of the 7th October, after remarking on the inadequacy of sentences inflicted on two Eurasian engine-drivers at Budaun in a case of female outrage, gives the following account of a similar case, which has just happened in Behar on the East Indian Railway :—The complainant, a girl of fifteen, was booked with her mother from Benares for Howrah on 6th September. They changed at Moghal Sarai into 12-Down Howrah train and got into a male compartment in which there were two or three males. Mr. W. E. Alexander was the guard of the train, and at Buxar took out the two women, and put them into a female compartment in which there was no other passenger, on the pretext that they were travelling in a wrong compartment. At a subsequent station the accused got into this compartment, sat by the side of the young girl and seized her hand and endeavoured to induce her to go with him to his compartment. The women remonstrated. A passenger, whom the women called *khalasi*, saw the guard molesting the girl. He informed the Station-master at Twiniganj, who came to the platform to see what the matter was, but the train was out of his jurisdiction. He wired to the Raghunathpur Station-master, who did not find the guard in the brake-van, but saw him coming from the direction of the women's carriage. He informed him of the complaint against him, but the guard started the train without listening to him. The Station-master, redirected the wire to Bihia. On arrival of the train, there was great clamour among the passengers. The Station-master taxed the guard with the complaint against him and the latter, it was alleged, requested him to hush up the matter by payment of some money to the girl. This he refused and sent the girl in charge of a passenger, who offered his services, to Arrah, where the women were taken out and their statements recorded by the police.

The accused was tried under section 354, Indian Penal Code, with the help of a jury and sentenced by the District Magistrate to one month's rigorous imprisonment and a fine of one hundred rupees, half of which is to go to the girl to whom insult was offered. We characterise this punishment as much inadequate, and think that Government should apply for its enhancement. Cases of outrages on Indian women on railways, at the hands of European and Eurasian employés are becoming numerous, and nothing but exemplary punishment can prevent their recurrence. What guarantee there is that the convicted man will not be again employed either on the East Indian Railway or some other railway.

ANAND,
9th October 1906.

The *Anand* (Lucknow), of 9th October, views with horror the conduct of one Alexander, a railway guard, who attempted to outrage a girl travelling with her mother from Benares, and was, after considerable difficulty, arrested at Arrah, sent up for trial and sentenced to one month's rigorous imprisonment. The editor remarks that such atrocities on the part of Eurasians are increasing every day, and Government should endeavour to put them down with a strong hand.

HINDUSTANI,
10th October 1906.

The editor of the *Hindustani* (Lucknow), of 10th October, refers the inadequacy of the sentence, and points out that it will be impossible to prevent these atrocities unless crime of this class is punished with the severity it demands.

A serious railway accident.

ADVOCATE,
7th October, 1906.

61. Referring to a serious railway collision on the Rohilkhand and Kumaun Railway, which took place a few miles from Naini Tal on 23rd September, between the Lalkuan station and Pilibhit, the *Advocate* (Lucknow), of 7th October, says that the Rohilkhand

Kumaun Railway deserves condemnation at the hands of Government for the manner in which the line is worked. The railway might be unmindful of the convenience of the passengers, but it should not be allowed to hazard the lives and limbs of the people using it.

ANAND,
9th October, 1906.

Collision on the Rohilkhand-Kumaun Railway.

62. The *Anand* (Lucknow), of 9th October, condemns the guard and the driver whose gross carelessness led to the collision on 23rd September last between Lal Kuan and Pilibhit on the Rohilkhand-Kumaun Railway, which caused immense damage to person and property. The editor invites the attention of Government to the management of the line, and remarks that the administration of a line on which employés will not hesitate to risk the lives of a whole train of passengers merely to gratify their passion for smoking cannot fail to be regarded as rotten.

UNION GAZETTE,
7th October, 1906.

Inconvenience to passengers at the Bareilly Junction.

63. The *Union Gazette* (Bareilly), of 7th October, invites the early attention of the Traffic Superintendent of the Oudh and Rohilkhand Railway to the great inconvenience caused to the public in general, and to female passengers in particular, owing to the exclusion of *ekkas* from the station yard at Bareilly Junction, and suggests that early steps should be taken to remove the grievance.

UNION GAZETTE,
7th October, 1906.

Separate waiting rooms for female passengers at Bareilly Junction.

64. The *Union Gazette* (Bareilly), of 7th October, expresses its extreme regret at the inattention of the authorities of the Oudh and Rohilkhand Railway to its repeated proposals suggesting the desirability of separate waiting rooms for female passengers at the Bareilly Junction. The editor invites their early attention to the matter and points out that, unless early steps are taken, he will feel it his duty to memorialize the Local Government in this behalf.

UNION GAZETTE,
7th October, 1906.

Railway employes on the Oudh and Rohilkhand Railway.

65. The *Union Gazette* (Bareilly), of 7th October, expresses its strong disapprobation of the injustice of the Railway Authorities in filling up vacancies by entertaining new hands in the Oudh and Rohilkhand Railway to the utter disregard of the claims of those who have recently come under reduction. The editor suggests that the Traffic Superintendent should direct district officers to see that the latter receive preferential treatment.

MUKHBIR-I-ALAM,
8th October, 1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

66. The *Mukhbir-i-Alam* (Moradabad), of 8th October, deplores a reversion to the old system for providing catering arrangements, and thinks that the contracts given to Chunni Lal and Muhammad Husain have been cancelled merely because there is a tendency to depreciate everything introduced by Mr. Pope. The editor asks if it is not the duty of the Local Government to stop personal animosities, in so far as they tend to endanger public convenience.

UNION GAZETTE,
7th October, 1906.

Suggestions for concessions during the *urs* fair at Pilibhit.

67. The *Union Gazette* (Bareilly), of 7th October, says that, regard being had to the large gatherings of people on the occasion of *urs* (a religious ceremony among Muhammadans) at Pilibhit, it seems desirable that the Railway authorities on the Kumaun line should, in future, arrange to carry passengers by special trains. The editor also suggests the desirability of a single fare being charged for the double journey during the *urs*.

KANAUJ PUNCH,
8th October, 1906.

Insufficiency of waggons for traffic on the East Indian Railway.

68. The *Kanauj Punch* of 8th October, points out that trade, especially in Delhi, is suffering considerably owing to the insufficiency of waggons on the East Indian Railway and regrets that no steps have been taken so far to remedy the evil, in spite of the fact that its existence has been remarked by the Punjab Chamber of Commerce also.

HINDUSTANI,
10th October, 1906.

Proposed increase in the salary of employes on the Bengal-Nagpur Railway.

69. The *Hindustani* (Lucknow), of 10th October, says with reference to the proposed increase in the salaries of European and Native Guards, Station-masters and Signallers, on the Bengal-Nagpur Railway, that there is a great disproportion between the increase proposed to be given to Native and European employés, and it is all the more to be regretted because the natives have to work hardest. The editor does not however feel surprised at the disproportion as the same state of affairs exists on Government lines, and is not looked upon as objectionable.

VII.—POST OFFICE.

ALMORA AKHBAR,
30th September, 1906.

Postal complaints.

70. The editor of the *Almora Akhbar* of 30th September, while referring to the arrest of a postal peon on a charge of effacing stamps from letters, says that the administration of the department demands close scrutiny, and that if Government does not take immediate steps to remedy its existing evils, it will soon lose all public confidence.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

NAIYAR-I-AZAM,
5th October, 1906.

The Muhammadan Educational Conference.

71. The editor of the *Naiyar-i-Azam* (Moradabad), of the 5th October, regrets to find that the local committee of the Muhammadan Educational Conference has failed to do any practical work, and suggests the appointment of stipendiary teachers, for imparting religious teaching at public and Government schools, and the necessity of ascertaining the number of educated Muhammadans in Moradabad before the ensuing conference.

NAIYAR-I-AZAM,
5th October, 1906.

The mosque at the Budaun Railway Station.

72. The *Naiyar-i-Azam* (Moradabad), of 5th October, expresses a hope that Government will direct the fencing wall built by the Railway authorities in front of the mosque at Budaun to be pulled down before His Honour, the present Lieutenant-Governor makes over charge of his office to his successor.

ARYA BANDHU,
for September, 1906.

Religious discussion between Aryas and Muhammadans.

73. The *Arya Bandhu* (Meerut), for September, says that the Aryas and Muhammadans have arranged to hold a large meeting at Bijnor where each community will adduce its reasons in support of the superiority of its faith. The discussion will continue from 29th September to 18th October. The terms agreed upon have been signed by both parties and will bind them in their speeches and actions during the discussion.

BHARAT JIWAN,
8th October, 1906.

Chamar and sweeper converts in the Arya Samaj.

74. The *Bharat Jiwan* (Benares), of 8th October, deprecates the practice of including *chamar* and sweeper proselytes in the Arya Samaj, and refers to the appointment and subsequent dismissal and prosecution of a *chamar* who took precautions to conceal his origin, entered the Police Department under an assumed name and mixed freely with Hindus of various castes until discovered.

MUFID-I-AM,
8th October, 1906.

The Islamia Company, Agra.

75. The *Mufid-i-Ám* (Agra), of 8th October, feels highly gratified to find that the Muhammadans of Agra have opened a shop for the supply of victuals with a capital of five thousand rupees; and hopes that this will be the first step in developing the commercial instinct of, and promoting trade in their community in Agra.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 15th October, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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Nil.

I.—POLITICS.

(a).—Foreign.

Nil.

(b).—Home.

Mr. Morley, and India.

HINDI PRADIP,
October, 1906.

1. THE *Hindi Pradip* (Allahabad) for October, regrets to notice that Mr. Morley has so far done nothing, to fulfil public expectations, and feels much disappointed at his attitude towards the partition of Bengal, and the supersession of the claims of Mr. Gupta to the Lieutenant-Governorship of the new province.

The Muhammadan deputation.

GAUHAR-I-SHAHWAR,
October, 1906.

2. The editor of the *Gauhar-i-Shahwar* (Lucknow), for October, says that the meeting held on 16th September consisted chiefly of Muhammadan vakils and barristers, and cannot be said to have been representative. He is glad to see that it was not held within the four walls of the Aligarh College, expresses a hope that the Sunnis will take due care to ensure the security of the rights and privileges of the Shiah community, which is in a minority, and points out that it was only due to a want of confidence that the Muhammadans held themselves aloof from the Indian National Congress.

AWAZA-I-KHALQ,
8th October, 1906.

The *Áwáza-i-Khalq* (Benares), of 8th October, received on 15th October, says that the younger generation of Muhammadans is not satisfied with the reply of the Viceroy, which they look upon as consisting of hollow promises, and that public opinion is to the effect that they will hold a political conference at the close of the educational conference at Dacca and settle their future programme. They believe that they cannot secure their political rights and privileges without agitating in the matter.

ALIGARH INSTITUTE GAZETTE,
10th October, 1906.

The *Aligarh Institute* (Gazette) of 10th October, says that the members of the Muhammadan deputation deserve thanks and congratulations for their pains, and for the tact with which they have acquitted themselves of the duties imposed on them by their community. They command the respect of their community, and hold a respectable position in the eyes of Government. The editor regrets to find that certain congress organs wish to detract from the importance of the deputation, and asks how the mere fact of certain individuals not joining the deputation can be interpreted as indicative of their dissent from the views expressed in the address, and, even supposing this to be really the case, what value can their voice have against that of a large representative body. He thinks that the allegation, that the representations contained in the address are only a repetition of the requests contained in the resolutions of the Congress, is made solely with a view to annoy the members of the deputation, and says, after enumerating the various points of difference between the Hindus and the Muhammadans, that the latter are prepared to co-operate if the former can yield on those points.

NAIYAR-I-AZAM,
12th October, 1906.

The *Naiyar-i-Azam* (Moradabad), of 12th October, says that the Muhammadan deputation was a representative body, that the *Hindosthan*, which is a hostile Hindu organ credits the address with enviable moderation and intelligence, and that the unanimous verdict of the Congress organs that the Muhammadans must have been much disappointed at the reply of the Viceroy, is unsound. The editor is of opinion that the Muhammadans should continue to agitate, and are sure to succeed if they can establish a political association of their own.

OUDH AKHBAR,
13th October, 1906.

A correspondent in the *Oudh Akhbar*, (Lucknow) of 13th October, says that the delegates of the Muhammadan deputation were led to think that His Highness Agha Khan is against the partition of Bengal, and were sadly disappointed in him in consequence. The Hon'ble Nawab Saiyad Muhammad strongly objected to the view expressed in the address about the Hindus not voting for the election of Muhammadans to the Council, unless assured that they would support the rights of the Hindus. The Nawab himself was elected to the Supreme Council by securing the votes of the non-official Hindu members of the Madras Council, and looked upon the views expressed in the address on this point as an open attack on himself. The correspondent is surprised to find Khan Bahadur Sirajul Islam subscribe to the address, in view of the fact that he was elected to the Bengal Council by Hindu members.

OUDH AKHBAR,
13th October, 1906.

The *Oudh Akhbár* (Lucknow), of 13th October, says that the Viceroy dwelt at length, in his reply to the Muhammadan deputation, on the measures taken by the British Government ever since 1782, to afford them facilities in educating their children, and that it naturally follows that the Muhammadans themselves are to blame if they have not profited by these favours conferred by Government. Lord Minto attributed the restlessness of the younger generation of Muhammadans to education. He pointed out that political rights can be conferred only on their making sufficient progress in education, that the Western form of Government by representation cannot be regarded as an innovation in India, which is now British India and has had the advantage of Western civilization and institutions for over a century, and that these cannot but prove beneficial to the Indians. His Excellency has very clearly pointed out that the political rights of the Muhammadans will be duly secured when a change takes place in the form of Government.

OUDH AKHBAR,
15th October, 1906.

The *Oudh Akhbár* (Lucknow), of 15th October, says that the views expressed in the address are not in harmony with those of the young Muhammadans, that the Viceroy dwelt on the steps taken by the British Government ever since 1782 with a view to facilitate the education of the Muhammadans, and insinuated thereby that it is their own fault if they have not profited by the National schools and colleges established in addition to the Government institutions, and that there is no reason to be afraid of competitive examinations. His Excellency pointed out that if the Muhammadans deserve credit for their silence, the Bengalis deserve it no less for their agitation, and candid expression of their views to the Government.

OUDH AKHBAR,
16th October, 1906.

The *Oudh Akhbar* (Lucknow), of 16th October, says that the younger generation of Muhammadans is not at one with the aims and objects of the deputation, and it is understood that a political conference will be held at Dacca, with very much the same aims and objects as the Congress has. It is also pointed out that His Highness Agha Khan does not feel quite satisfied with the reply given by the Viceroy, and is thinking of organizing a second deputation.

ZUL QARNAIN,
14th October, 1906.

The *Zul Qarnain* (Budaun), of 14th October, says that the tone of the address presented by the Muhammadan deputation affords a marked contrast to that adopted by the Congress leaders, and has been praised even by certain Congress organs for its moderation and absence of prejudice. The editor feels surprised to see that the address is pronounced on the one hand to be an adaptation of the views of the Congress, and on the other to have been brought about by certain Anglo-Indian wire-pullers. He regards it as the outcome of the hostile attitude of the Hindus, and alleges that the idea originated from Haji Muhammad Ismail, *Rais* of Dataoli, who communicated his views to leading Muhammadans in all parts of India, and invited them to express their opinions at the meeting subsequently held at Lucknow. He thinks that the Congress party is offering hostile criticism merely because the Muhammadans are now aspiring to place themselves on the same level with the Hindus.

TAFRIH,
14th October, 1906.

The editor of the *Tafrih* (Lucknow), says in its issue of the 14th October, that the newspaper world does not approve of the aims and objects of the deputation, as they are not calculated to promote friendly relations between Hindus and Muhammadans; that the Viceroy's reply distinctly deprecates the policy of setting Hindus and Muhammadans against one another, as it tends to injure not only the two communities, but also the stability of the British Government in India, and that His Excellency considers it extremely desirable that the Muhammadans should acquaint themselves with Western principles of Government. The Viceroy thinks that Hindus and Muhammadans should both be dealt with alike. The editor adds that the general impression conveyed by the address is, that the Muhammadans wish to work independently of the Hindus, and hopes that enlightenment will eventually open their eyes to the mistake they are making, and convert them into fast friends of the community they now look upon as unsympathetic. He thinks that the deputation is the forerunner of the political agitation that will before long throw the entire Muhammadan community in ferment.

NASIM-I-AGRA,
15th October, 1906.

The *Nasim-i-Agra* of 15th October, says that the reply of the Viceroy leads one, at first glance to cherish very high hopes but when examined closely, is found to lead to no practical results. The editor is of opinion that a combined deputation from Hindus and Muhammadans would have been sure to bring about good results ; and that separate representation by the two communities is sure to widen the gulf already existing between them.

HINDUSTANI,
17th October, 1906.

The *Hindustani* (Lucknow), of 17th October, says that His Highness Sir Agha Khan has clearly said that he would not join the deputation if the address dealt with matters like the resignation of Sir Bampfylde Fuller, or the partition of Bengal, and that he himself is opposed to the partition. The Hon'ble Nawab Saiyid Muhammad likewise has made no secret of the fact that he held himself aloof on the ground, that the delegates would not exclude from the address their remarks about Hindus electing only such Muhammadans to the Council as humour them irrespective of the interests of their own community.

AL BASHIR,
16th October, 1906.

The editor of *Al Bashir* (Etawah), of the 16th October, says that the remark of the *Prakash*, a leading Arya paper of Lahore, pointing out that eighty per cent. of the Muhammadans are converts from the low classes of Hindus is inaccurate, and even if its accuracy be taken for granted, caste distinctions are not observed amongst Muhammadans. He argues therefore that the contention regarding the minority of the Muhammadans is of no value.

AL BASHIR,
16th October, 1906.

Al Bashir (Etawah), of 16th October, says that the Hon'ble Nawab Saiyid Muhammad refused to join the deputation probably because he felt offended at having to make room for His Highness Agha Khan, who was not expected to return in time to take the leadership of the deputation. The Muhammadans of Lucknow besides did not elect the Hon'ble Nawab as their representative in the deputation, hence the difficulty in retaining him amongst the delegates

SHAHNA-I-HIND,
16th October, 1906.

The editor of the *Shahna-i-Hind* (Meerut), says in its issue of the 16th October, that the success that has attended Hindu agitation has contributed considerably towards the presentation of the address by the Muhammadan deputation, that the leaders of the Congress must be highly gratified to see that the Muhammadans, who have held aloof hitherto, have now followed their example, and asks if any one can point out the difference between the aims of the Congress and of the Muhammadan deputation. He advises Hindu editors to refrain from making remarks calculated to disparage the deputation, and asks the Muhammadan editors to cease to cavil at the agitation in Bengal and at Congressmen. He exhorts the Muhammadans to join the Congress, and to make a united effort to secure their rights and privileges, which alone can impress Government with their importance as a nation, and suggests that they can settle minor differences between themselves. He further points out that the leaders of the Congress will hail their Muhammadan brethren with delight, if they wish to join them, and the Muhammadans will save themselves the trouble of collecting large sums of money to meet the expenses of their agitation, here and in England, and will avoid many other difficulties more or less formidable. The Congress is supported by a number of eminent European gentlemen, and the Secretary of State for India has himself not only spoken highly of its aims and objects, but has also pointed out that it is calculated to conduce to better administration, and to promote the interests of the country. He concludes with the suggestion that the Muhammadan deputation should make common cause with the Congress in political matters, and should have a separate conference of their own to promote their educational and social interests.

The *Shiah* deputation to the Viceroy.

ROHILKHAND GAZETTE,
16th October, 1906.

3. The editor of the *Rohilkhand Gazette* (Bareilly), evinces much concern in its issue of the 16th October, at learning that the Shiah Muhammadans feel dissatisfied at the minority of their representatives in the Muhammadan deputation, and propose to submit

a distinct representation of their needs and requirements to the Viceroy. He exhorts the Shiah Muhammadans to refrain from taking such a step, as it will prove fatal to the interest of, and redound great discredit on the entire Muhammadan community, and concludes with expressing a hope that Government will not approve of such a course.

NAIYAR-I-AZAM,
12th October, 1906.

The political education of the Indians.

4. The editor of the *Naiyar-i-Azam* (Moradabad), says in its issue of 12th October, with reference to the remarks about the necessity of further gradual training before the representative form of Government is conferred on the Indians, that the Indians have not been allowed a free voice in the Municipal Boards, that independent opinion was stifled and everything was done to secure a large majority of sycophants who would support the views of the district authorities in the Board. He points out that the Indians can give ample proofs of their merit if Hindus and Muhammadans are represented by a fixed proportion of their members, elected by their own communities, and are allowed to work without the domineering influence of a European chairman.

ALAMGIR,
15th October, 1906.

Political agitation.

5. The *Alamgir* (Aligarh) of 15th October, says that political agitation is inconsistent with the laws of nature, nor are examples wanting in the past history of the world. The editor says that he is not afraid of opposition from Government, but regrets to find his Muhammadan brethren holding themselves aloof in the matter. He feels gratified, however, at finding some leading Muhammadans appreciate the Congress movement, and hopes that the time is not far distant, when the Muhammadans as a community will begin to sympathize with the Congress, which has dedicated the first twenty years of it existence to the promulgation of political education.

TAFRIH,
14th October, 1906.

The future of India.

6. A correspondent in the *Tafrih* (Lucknow), of 14th October, says that it is impossible that Hindus and Muhammadans should ever work in harmony, and that, should Indians be left to themselves, each community will endeavour to set up its own ruler, so that internal dissensions will necessitate the interference of foreign powers.

NAIYAR-I-AZAM,
12th October, 1906.

The policy of the Anglo-Indian Press.

7. The editor of the *Naiyar-i-Azam* (Moradabad), says in its issue of the 12th October, that the double dealings of the Anglo-Indian Press in announcing the inoffensive character of the strikes on the one hand, and in attributing them to political agitators on the other, have eventually led to the exclusion of Indians from lucrative appointments carrying decent salaries, and to the consequent opening of a fresh field for the employment of Eurasians.

TAFRIH,
14th Ocober, 1906.

The Anglo-Indian Press, and the Indians.

8. The editor of the *Tafrih* (Lucknow), of the 14th October, says that the agitation created over the alleged coronation of Babu Surendra Nath has hardly ceased, when the Bombay *Times* finds another matter for complaint in Mr. Tilak's reception at Belgaum, which it appears was nothing beyond a procession arranged to receive and escort him back to the railway station. He remarks that the Anglo-Indian Press seems to have combined to wrong the Indians, and it is often that they succeed in impressing Government with ideas injurious to Indian interests.

ANAND.
16th October, 1906.

The English Press on the present situation in India.

9. A correspondent in the *Anand* (Lucknow , of 16th October, writes from London that the resignation of Sir Bampfylde Fuller, and the coronation of Babu Surendra Nath Banerji have given occasion to much hostile criticism of the Congress in certain leading Conservative journals, and suggests that Indians should be very guarded in their acts and speeches. He refers in particular to the reproduction of the remarks of the *Amrita Bazar Patrika*, on the death of Lady Curzon in the London *Times* of 13th September, eulogizes Sir Henry Cotton and Mr. R. C. Dutt for their strenuous efforts on behalf of India, and announces the visit of Mr. Samuel Smith, a pro-Indian member of Parliament, to India in December next to study the causes leading to the present discontent in Bengal.

TAFRIH,
14th October, 1906.

The *Pioneer* on the letter from the Faoji Amin.

10. The *Tafrih* (Lucknow), of 14th October, while referring to the views expressed in the *Pioneer* about the letter from the *Faoji Amin*, says that the remarks are in no way severe, and should have no value with thinking Indians. The maintenance of a large European force in India, at an immense cost to the public exchequer, belies the assertion of the *Pioneer* that the British Government does not depend on its military strength. There is no Indian Militia, and even posts carrying a salary of fifty rupees per mensem are as far as possible reserved for Europeans and Eurasians. The editor concludes with the remark that the views of the *Pioneer* are the outcome of interested motives.

HINDUSTANI,
17th October, 1906.

Representative government.

11. The editor of the *Hindustani* (Lucknow), says in its issue of 17th October, that both Japan and Persia have realized the usefulness of the representative form of government, that the British Government is prepared to confer it on India, but it is very much to be regretted that a certain community does not find itself prepared to profit by representative institutions, and should anything happen to delay this boon, the British Government will in no way be responsible.

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
17th October, 1906.

The visit of the Amir of Kabul to India.

12. The *Oudh Akhbar* (Lucknow), of 17th October, after describing the internal peace and prosperity pervading Afghanistan, refers to the friendly relations of the Amir with his brother and noblemen, and considers his position as very enviable in comparison with that of several of the Moghul emperors, whose lives were made miserable by their brothers, kinsmen and *subedars*. The editor says that the presence of the princes and feudatory chiefs of India at the darbar seems necessary with a view to impress the Amir with the greatness of the British Power, and the pomp and splendour of India. He suggests also the desirability of taking the Amir through certain Native States both Hindu and Muhammadan, so as to enable him to form opinions which may help him to add to the pomp and glory of his own capital.

III.—NATIVE STATES.

OUDH AKHBAR,
19th October, 1906.

Indore.

13. A correspondent in the *Oudh Akhbar* of 19th October, takes objection to the unnecessarily large number of Europeans employed at present in Indore, and points out the impropriety of large sums of money being frittered away in maintaining them during the minority of the Maharaja ; he remarks that the state is held in trust by the Resident, as a temporary measure, and anything involving unnecessary expenditure reflects discredit on the British Government.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

RIYAZ-I-FAIZ.
4th October, 1906.

The Bareilly *swadeshi* case.

14. The editor of the *Riyáz-i-Faiz* (Pilibhit), of the 4th October, says that the eight accused who had been charged by Daya Ram, medicine-vendor, with preventing the *bhishti* and the sweeper from attending to his wants have been fined Rs. 50 each, and points out that this is just the way of dealing with persons who wish to force *swadeshism* on unwilling persons.

INDIAN PEOPLE,
11th October, 1906.

An outspoken judge.

15. Referring to the judgment of Mr. M. Ghose, C.S., District Judge of Cuddapah, on the Kodar Railway collision, the *Indian People* (Allahabad) of 11th October, says that for once, we have a judge, who, although an Indian, is absolutely fearless and is not afraid to tell the whole truth as he sees it. This is sufficiently startling in a country in which, in many provinces, the judges of the highest courts do not venture to make sweeping remarks against European officers or European railway authorities, placing prestige above justice. A few more instances of such judicial remonstrance would have a wholesome effect, and we would have more of them were the judicial service to be separated entirely from the executive.

INDIAN PEOPLE,
11th October, 1906.

Shooting accident in the Lucknow Cantonments.

16. The *Indian People* (Allahabad), of 11th October, says that a native coolie, Ram Lal by name, was shot at Lucknow Cantonment by a British Infantry soldier during the third week of September. The soldier ran away in a hackney carriage. The coolie, who was fatally hurt, fell senseless on the ground. The police came to the spot and sent the senseless coolie to the police hospital. The soldier was brought before the Cantonment Magistrate, who held that he was in a state of intoxication and sentenced him to a nominal punishment. Luckily the coolie is recovering.

CITIZEN,
15th October, 1906.

The *Citizen* (Allahabad) reproduces the paragraph in its issue of the 15th October.

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OUDH AKHBAR,
13th October, 1906.

The editor of the *Oudh Akhbár* (Lucknow), of 13th October, says that the *Advocate* has given a very exaggerated account of the shooting incident in the Lucknow Cantonments, that the injury was only accidental and was caused by a shot fired at a crow from the carriage in which certain soldiers were returning to the Cantonments. The injury was so slight that the *mali* (gardener) who was hurt could follow his ordinary avocations on the fourth day from the accident, and the case was compounded with the permission of the Cantonment Magistrate.

ARYA MITRA,
16th October, 1906.

The editor of the *Arya Mitra* (Agra), of 16th October, disapproves of the action of the Cantonment Magistrate, Lucknow, in letting off the soldier concerned in the recent shooting accident within cantonment limits.

NAIYAR-I-AZAM,
12th October, 1906.

Exemption of old and experienced tahsildars from examination as Deputy Collectors.

17. The *Naiyar-i-Azam* (Moradabad), of 12th October, expresses its satisfaction at the exemption from the departmental examination as Deputy Collectors, of old and experienced tahsildars, who were heretofore debarred from well deserved promotion merely because they found themselves unable to pass examinations at an advanced period of life.

RAHBAR,
14th October, 1906.

Summary dismissal of Pandit Ganga Ballabh, Tahsildar of Jhansi.

18. The editor of the *Rahbar* (Moradabad), says in its issue of the 14th October, that, considering that considerable time has elapsed since the institution of the appeal, it is highly desirable that Pandit Ganga Ballabh, a tahsildar, who has been summarily dismissed from Jhansi, be informed of the result of his appeal sent to the Viceroy, with a request to forward it to the Secretary of State, in case His Excellency did not feel inclined to move in the matter. He also points out that it appears from an article in the *People's Herald*, which is an Anglo-Indian organ, that the charges brought against the Pandit are false.

INDIAN PEOPLE,
14th October, 1906.

Strange conduct of a court of appeal.

19. The *Indian People* (Allahabad), of 14th October, says that recently in a case before a court of appeal the whole of the time that the case was being argued, the presiding officer of the court was sleeping. As long as the voice of the pleader arguing the case was heard, the court was asleep and did not and could not hear a single word of the argument addressed to him. A few minutes after the arguments had stopped the Court inquired if everything had finished—"*Sab ho gaya* ?" and then wrote out his order dismissing the appeal.

Apart from the actual merits of the case, the question may be asked if the appellant's pleader could be said *to have been heard* in this case ?

When the Court being asleep it was physically impossible for it to hear the arguments addressed to it, can it be said that the pleader was *heard* ? And if that is the usual practice of the court in question, are the provisions of the Code sufficiently complied with merely by fixing a date for the hearing of the case, and then going to sleep as soon as the pleader for the appellant rises on his legs. Then is it fair and proper for pleaders, knowing the state of things mentioned above, to take fees from clients and make appearance for them knowing full well that there is no likelihood of their being heard ? Why should poor people who have been punished get in addition another punishment of fine in the shape of pleader's fees ?

(b).—Police.

UNION GAZETTE, 14th October, 1906

The Sub-Inspector of Seohara (Bijnor).

20. The *Union Gazette* (Bareilly), of 14th October, says that Sub-Inspector Muhammad Hadi of Seohara (Bijnor) has been convicted and sentenced to three months' rigorous imprisonment and to a fine of rupees one thousand, in default to one year's additional rigorous imprisonment. The accused was charged with unlawful confinement and was tried by the Joint Magistrate of Moradabad on a transfer of the case from Bijnor.

ADVOCATE, 18th October, 1906.

The rules for the appointment of Deputy Superintendents and Inspectors of Police.

21. A correspondent in the *Advocate* (Lucknow), of 18th October, says that the rules for the appointment of Deputy Superintendents have lately been published by the Madras Government, which provide that half of the posts should be reserved for Inspectors of Police, while the other half of these are to go to outsiders and officials in other departments. This is all fair and sound, and considering the claim of police officers to this post we hope our Local Government shall also revise their resolution in the matter, and bestow half of these posts upon inspectors of police.

In this connection we also like to bring to notice the slow promotion of capable Sub-Inspectors to the grade of Inspector. This promotion is generally given according to seniority; and no Sub-Inspector, however brilliant his career may be, can expect to rise to the post of an Inspector within ten or fifteen years of his approved service as a Sub-Inspector; while we see that naib tahsildars of only two years' service are eligible for nomination to the Tahsildar grade. If the rules for the appointment of tahsildars are *in toto* made applicable to the case of Inspectors of police, and candidates for the latter post are accordingly nominated and selected, we hope to get good results out of it, and the Police Service will become more attractive to honest and educated Indians.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

SHARARA, for August, and September, 1906.

The Municipal Board of Moradabad.

22. The editor of the *Sharara* (Moradabad), points out in its combined issue for August and September, the desirability of the local Muhammadans asking for representation in the Municipal Boards on the basis of their proportion to Hindus, and suggests that they should at any rate ask for an equalization in the number of Hindus and Muhammadans on the Board, which can be done without any difficulty by selecting one Hindu and one Muhammadan member from each ward.

NASIM-I-AGRA, 15th October, 1906.

Special officer in the Agra municipality.

23. The *Nasim-i-Agra* of the 15th October, says that the Agra municipality has been only saddled with extra expenditure by the appointment of the new special octroi officer, as he goes to office at 2 P. M., and cannot dispose of a fair portion of the work in consequence.

ARYA MITRA, 16th October, 1906.

Bad roads in Agra.

24. The *Arya Mitra* (Agra) of 16th October, invites the attention of the local municipality to the bad condition of the roads from *Raj Mandi* to *Kinari Bazar*, and of the stone pavement in *Kashmiri Bazar* and *Mal Bazar*.

The editor complains also of the insufficiency of pump-water supply in Agra.

NASIM-I AGRA, 19th October, 1906.

The Municipal Secretary, Agra.

25. The *Nasim-i-Agra* of 19th October, says, on the authority of the *Surma-i-Rozgar*, that the Municipal Secretary does not attend the meetings even once a month. The editor ascribes his absence to old age, and to racial favouritism, and says that no one takes any notice of his neglect of duty, though he is paid over twelve hundred rupees per mensem.

BHARAT JIWAN, 15th October, 1906.

Municipal lanterns in Benares.

26. The *Bharat Jiwan* (Benares), of 15th October, points out that the municipal lanterns do not burn throughout the night for want of sufficient oil, and thus a large section of the Benares public, who go to bathe in the Ganges while it is dark are put to great inconvenience.

MOHINI,
16th October, 1906.

Octroi in Kanauj.

27. The *Mohini* (Kanauj), of 16th October, suggests the undesirability of imposing octroi taxes in Kanauj, and points out that such a step will prove ruinous to trade.

(e).—Education.

RAJPUR,
15th October, 1906.

Mayo College, Ajmere.

28. The editor of the *Rajput* (Agra), says in its issue of the 15th October, with reference to the annual report of the principal of Mayo College, Ajmere, that a class has been opened in the college, with a view to qualify Rajkumars for the better administration of estates, and that they have then to pass the post-graduate examination. The editor suggests that the training given will qualify them to hold high appointments in Native States, and suggests that such employment will be beneficial alike to the interests of the *sardars* and the states where they are employed.

ADVOCATE,
18th October, 1906.

The three new Inspectorships in the Education Department.

29. The editor of the *Advocate* (Lucknow) says in its issue of 18th October, that the choice for the new Inspectorships in the Education Department must in his opinion be made from assistant inspector's grade. If the Government thinks that certain senior Assistant Inspectors will not prove capable inspectors, juniors might be taken in, but not without sufficient reason.

MURAQQA-I-TASAUAR,
21st September, 1906.

The present system of education in India.

30. The *Muraqqa-i-Tasauar* (Fatehpur) of 21st September, received on 18th October, says, that the present system of education is not calculated to lead to any beneficial results, and that it overloads the mind and the memory of the student with matter which cannot prove useful in practical life. The editor suggests the desirability of giving sound training in literature, and characterizes the present day student as a Jack of all trades and master of none.

(f).—Agriculture and questions affecting the land.

RISALA-I-ZAMINDAR-WA-KASHTKAR,
for September, 1906.

Agricultural Banks in India.

31. The *Risala-i-Zamindar-wa-Kashtkar* (Bijnor), for September, says that India will be reduced to greater straits if any European company is allowed to open agricultural banks in the country, on the responsibility of Government, as the people dealing with such a bank will cease to enjoy the concessions made to them at present by Indian *zamindars* and bankers during the prevalence of famines. The editor suggests that such banks, if started by Indians, will conduce to the happiness of Indian cultivators.

AWAZA-I-KHALQ,
8th October, 1906.

Co-operative Bank in Benares.

32. The editor of the *Áwáza-i-Khalq* (Benares), of 8th October, received on 15th October, strongly advocates the need of a co-operative bank in Benares. He considers these banks to be highly beneficial to both cultivators and artizans, and points out that legislation has set at rest all doubts as to their being ephemeral, and the public can now safely invest their money in these banks to advantage, as the interest given by them is about twice the amount given by other banks.

(g).—General.

AL AKHLAQ,
September, 1906.

The *swadeshi* movement.

33. *Al Ikhláq* (Agra), for September, says that the *swadeshi* movement is at present agitating the public mind in Agra, that lectures have been delivered there by Saiyid Haidar Raza, B.A., of Delhi, and a *swadeshi* committee has been formed with Mr. Gobind Sahai, barrister-at-law, as its president, and the editor of the *Jásus* as its secretary, to promote the interests of the movement.

MOHINI,
12th October, 1906.

The *Mohini* (Kanauj) of 12th October, says that a mass meeting was held at Dadar in Bombay, on 7th October last, when Mr. Tilak, who was in the chair, pointed out in a stirring speech, that the *swadeshi* movement is calculated to bring about the regeneration of India, that it is useless to hope for it from the British

Government, which rules India by the sword, while Western countries are governed in consonance with public opinion, and that the opposition of a system of Government, which has brought out the present miserable condition of the Indians cannot be regarded as disloyal and seditious. The editor says that the speeches delivered at the meeting were stirring and calculated to influence the public mind.

SANSAR MITRA,
16th October, 1906.

The *Sansar Mitra* (Allahabad) of 16th October, says with reference to the proceedings of the meeting, that the speeches though calculated to agitate, did not deal with the question properly.

BHARAT JIWAN,
15th October, 1906.

The *Bharat Jiwan* (Benares), of 15th October, invites the public to read a pamphlet entitled "*swadeshi prachar ke upai*," which the editor says teems with suggestions calculated to do good to the country, and cannot fail to infuse a love for indigenous products and manufactures in the minds of the readers.

KANAUJ PUNCH,
15th October, 1906.

The *Kanauj Punch* of the 15th October, says that the business transacted with the Manchester firms on the Lucky Day shows that the Calcutta people are not yet acting up to their vows about boycotting foreign manufactures.

ARYA MITRA,
16th October, 1906.

The *Arya Mitra* (Agra), of 16th October, while referring to the orders given to Manchester firms on the Lucky Day this year, points out that none were given last year, and expresses a hope that the *swadeshi* movement will continue to make steady progress, and succeed eventually in boycotting Manchester piece-goods altogether. The editor points out that about fifty Indian manufactories have been started in 1905-1906, and says that a reference to the works of eminent doctors leaves no room to doubt that bovine blood is used in the refinement of sugar, and that any information to the contrary vouchsafed by European manufacturers should be looked upon as false owing to interested motives.

Swadeshi sugar.

CAWNPORE GAZETTE,
8th October, 1906.

34. The *Cawnpore Gazette*, of 8th October, received on 15th October, says that at a meeting held at Wazirpura (Agra) on 18th September, it was resolved to boycott foreign sugar both by the public and the confectioners present at the meeting. The editor remarks that the matter is attracting public attention in every city, but it is to be regretted that foreign sugar has not yet been totally boycotted, in spite of the fact that the public are well aware of its deleterious effects.

BHARAT JIWAN,
15th October, 1906.

The *Bharat Jiwan* (Benares), of 15th October, says that the Benares public have, at a large meeting held on 10th October, resolved to boycott foreign sugar, and *ghi* mixed with fatty substances. The meeting was organized by the Hon'ble Munshi Madho Lal, Babu Moti Chand, and Rai Bahadur Goshain Bhawanipuriji. Pandit Shib Kumar Shastri Mahamahopadhya was in the chair, and Pandit Madan Mohan Malvya, Babu Brindaban Behari, vakil, Pandit Dwarka Nath Dube, Babu Ramsinghji, Babu Jagdeo Parshad Gaur, Raja Banaspat Singhji and Swami Prakashnand addressed the audience, which numbered about ten thousand.

The editor exhorts the Benares public to adhere to their resolve, and points out that foreign sugar is deleterious to health, and is refined by impure substances. He advises them not to use foreign sugar merely because it is cheap, and to bear in mind that they have a religious duty to perform; and concludes with the remark that each community is organising a *panchayet* of its own to control the future use of sugar and *ghi* in Benares.

ANAND,
16th October, 1906.

The *Anand* (Lucknow), of 16th October, gives a brief account of the proceedings of the meeting held in Benares on 10th October last, with a view to boycott foreign sugar and adulterated *ghi*.

ARYA MITRA,
16th October, 1906.

A correspondent in the *Arya Mitra* (Agra), of 16th October, says that it has been resolved at a meeting held at Kasganj (Etah) to boycott foreign sugar, and exhorts the Vaishya community to abstain from its use.

NASIM-I-AGRA,
19th October, 1906.

The *Nasim-i-Agra*, of 19th October, says that the local Brahmans have resolved, at a meeting held at Muhammadabad, to boycott foreign sugar on religious grounds.

ADVOCATE,
11th October,
1906.

Sensational *swadeshi* case at Midnapur.

35. The *Advocate* (Lucknow), of 11th October, says:—A sensational *swadeshi* case has been instituted to-day. Babu Pyari Lal Ghosh, pleader, has complained against about 15 shopkeepers of *Bara Bazar*, dealing in Manchester cloths, under sections 147 and 149, Indian Penal Code, for mercilessly beating a large number of students for persuading buyers not to buy Manchester cloth which these shopkeepers imported in enormous quantities from Calcutta before the *Puja*. They made a conspiracy in the house of one Ganga Narain Dutt, a big merchant, at dead of night on the 20th September last and beat the students on the 21st September. In going to stop the cowardly assault, Pyari Babu was struck on the head with *lathis*. They intended to kill him by throwing a large kerosine box at his head, also to kill a young boy by throwing him down and placing their legs on his belly, saying "if one *shala* is killed no other *shala* would come to the *bazar*." Pyari Babu was saved by Babu Upendra Nath Dutt, the Magistrate's *peshkar*, who was mercilessly beaten for interfering. Babu Deb Das Karan, editor of the *Medini Bandhab*, too was beaten. The first information was lodged on the same night in the Sadar Thana. Babu Nagesh Chundra Mukerjee, Inspector, and Babu Girish Chandra Sen Gupta, Sub-Inspector, made a careful enquiry and said they would *chalan* the accused under section 149; but it is alleged that under orders from the District Superintendent of Police, Mr. Castle, they reported the case as one under section 160 and as non-cognizable. The accused also instituted a case in the thana against the students, which has been proved to be false. Mr. M. K. Deb, Joint Magistrate, has ordered both parties to prove their cases on the 20th October next. Doctors, *kabirajes*, and compounders of the town have resolved not to go to the houses of the accused, until they will atone for their crime. Legal practitioners also intend to do the same when the courts re-open. A special issue of the local paper has been published. The whole district is astir.

SHARARA,
for August and
September, 1906.

National dress.

36. The *Sharara* (Moradabad), says in its combined issue for August and September, that a national dress is essential to union, and points out that similarity in dress should do much to foster patriotism.

INDIAN PEOPLE,
18th October, 1906.

New patriotism.

37. The *Indian People* (Allahabad) of 18th October, says that the spirit of new patriotism which is inspiring the country at the present moment has much to commend itself, but at the same time it is somewhat disconcerting to the social reformer and the religious teacher. Nobody can object to a nation repairing its dilapidated fortunes by reviving its ancient industries and arts, and *swadeshism* is to our mind strong enough to stand upon an economic and political basis. But we fear it is neither wisdom nor good policy to mix it up with religion, and even superstition. There ought to be no place for religious anathema, where good economical and patriotic reasons can be pressed into the service of the *swadeshist*. Why take vows at temples, and brand the breaker of the *swadeshi* cult as an outcaste and a *mlechha* when there are more rational, more logical and more convincing arguments available to secure his adhesion to the principle of *swadeshism?* By all means discard foreign sugar, if you can have your own. We can understand an argument like this. But we cannot contemplate with equanimity the future when pious *Pandits* are requisitioned to cite scriptures, and tell us that 'the buyer and consumer of foreign sugar is a *mlechha* and a cow-killer.' All this is reverting to the old old superstitious era, from which we ought to be emerging if we are to fight for our cause like men. From this point of view, we fear we cannot commend the speech of the pious president of the meeting held at Benares, who exhorted the audience against the use of foreign sugar. As regards Bengal, we fear there is yet room there for the elimination of much that smacks of superstition and irrational ritual from the propaganda of *swadeshism*.

INDIAN
STANDARD,
8th October, 1906.

The administration of Sir Bampfylde Fuller in Eastern Bengal.

38. Referring to the administration of Sir Bampfylde Fuller in Eastern Bengal, the *Indian Standard* (Allahabad), of 8th October, says that the shade of Udai Patni will follow Sir Fuller even after death, and the sentence of death will be passed upon him in the next

world by the spirit of Udai Patni whom he has unjustly hanged in spite of the Viceroy's mandate to postpone the execution order. The injustice of Sir Fuller and Lord Curzon reminds us of the story of Surat Raja in that immortal sacred work *Chandi*. This Raja slaughtered thousands of goats. All these goats killed him one after another in the next life. Sir Bampfylde Fuller slaughtered thousands of our innocent countrymen by proclaiming a reign of terror throughout the length and breadth of the land. The spirits of these martyrs of our country will follow him even after death. Sir Bampfylde Fuller sang his own dirge. He made use of these memorable words :—"A farewell dinner is like reading one's own epitaph. This is my epitaph, the partition was a great measure which demanded an expiatory sacrifice. I am the sacrifice." Sir Bampfylde Fuller takes his stand on a lofty platform and is filled with remorse and compunction. We all feel for his official death.

The Muhammadans of Eastern Bengal and their address to the present Lieutenant-Governor.

NAIYAR-I-AZAM,
12th October, 1906.

39. The *Naiyar-i-Azam* (Moradabad), of 12th October, while referring to the remarks of the Lieutenant-Governor in reply to an address presented by the Muhammadans of Eastern Bengal, exhorts them to exert themselves so as to be able to claim by right what they now seek as a favour, and thereby avoid the humiliation to which they lay themselves open when told that they should first deserve and then desire what they pray for.

The present situation of Bengal.

TAFRIH,
14th October, 1906.

40. The *Tafrih* (Lucknow), of 14th October, says that Mr. Morley is evincing deep interest in India, and has accepted the office of Secretary of State merely with a view to bring about a satisfactory solution of Indian problems. The editor says on Mr. Gokhale's authority, that the partition of Bengal should not yet be looked upon as an accomplished fact ; that the Bengalis should continue to agitate loyally and constitutionally, and continue to cherish hopes in view of the success that attended the efforts of the Boers, and is likely to attend the Irish agitation in a year or two. He deplores the strained relations between Babu Surendra Nath Banerji and Babu Bipin Chander Pal, points out that the latter has very few followers who are men of little consequence, and that the Congress, which represents the interests of India as a whole, will not fail to put down with a strong hand any attempt to disturb its settled programme. He also views with disapprobation the grudge that Babu Moti Lal, the editor of the *Amrit Bazar Patrika* bears Babu Surendra Nath Banerji, and attributes it to jealousy.

Policy—Hindus and Muhammadans.

ALIGARH INSTITUTE GAZETTE,
10th October, 1906.

41. A correspondent in the *Aligarh Institute Gazette* of 10th October, says that the Muhammadans did not take to Western education for a considerable time on religious grounds, and have in consequence been left far behind the Hindus, who are at present usurping what would naturally go to the Muhammadans if they were equally well educated. He characterizes the agitation of the Hindus, for securing these rights as tending to show that they wish to hold the reins of Government in their own hands, and points out that Government should take steps to repress the Hindus, and to aid the Muhammadans, so as to conduce to the wellbeing and happiness of both communities. He exhorts the Muhammadans in conclusion not to think of agitating in the hope of being able thereby to secure their rights like the Hindus, but to preserve a passive attitude as expressive of their loyalty. He says that such of the Muhammadans as regard the Sultan of Turkey as their Caliph are worse than the Hindus who are agitating for their rights,

The Indians, and the *Pioneer*.

NAIYAR-I-AZAM,
12th October, 1906,

42. The *Naiyar-i-Azam* (Moradabad), of 12th October, says that the intemperate language of the *Pioneer* has led a large number of its Indian constituents to cease to subscribe for it, and it is therefore that it indulges all the more in virulent attacks on Indians, which however are excusable as being the ravings of a maniac.

The *Pioneer*, and the Muhammadans.

NAIYAR-I-AZAM,
12th October, 1906.

43. The *Naiyar-i-Azam* (Moradabad), of 12th October, says that the remarks of the *Pioneer* inculcating a policy of friendliness towards Muhammadans, is due to the war waged by the Indian Press in general, and the Bengal Press in particular, aganist the attitude adopted by Anglo-Indian newspapers. The Indians enjoy great privileges under the present rule, which, though foreign, has inaugurated blessings unknown to several countries governed by their own countrymen. The editor

says that mutual confidence does not seem, however, to exist between the rulers and the ruled, that the former do not feel genuine sympathy for the latter, and that the British Government should endeavour to confer equal rights on Hindus and Muhammadans alike so as to avoid every possibility of racial animosity.

MUFID-I-AM,
16th October, 1906.

Suggestions made by the native Press to Government.

44. The *Mufid-i-Ám* (Agra), of 16th October, expresses its approval of the views expressed in the *Jásus* (Agra) of 7th October, and reproduced at paragraph 51, Selections No. 41 of 1906, suggesting the desirability of Government adopting measures to keep the Press informed of its views regarding the suggestions made in the Vernacular papers.

MUFID-I-AM,
16th October, 1906.

The Press conference.

45. The *Mufid-i-Ám* (Agra), of 16th October, expresses its approval of the views expressed by the *Agra Akhbar*, and the *Jásus*, to establish a Press conference so as to improve the tone and condition of the Native Press, and invites the proprietors and editors of other papers to express their views on the subject.

ADVOCATE,
11th October, 1906.

Mr. Samuel Smith's proposed visit to India.

46. A correspondent in the *Advocate* (Lucknow), of 11th October, says that as a close student of Indian politics Mr. Samuel Smith has been much concerned at the growing estrangement of the rulers and the ruled in India. One of the principal objects of his forthcoming visit will be to ascertain the extent and discover the causes of this unhappy alienation ; and if he can be of any use in bridging the gulf which now divides the two races he will consider that his journey was not undertaken in vain.

ARYA MITRA,
16th October, 1906.

The present administration of India.

47. The *Arya Mitra* (Agra), of 16th October, says that the racial distinctions drawn by Government lead Europeans, Eurasians and even Native Christians to look down upon Indians, irrespective of their calling and position in life, and points out the gross injustice done even in courts of law in cases in which Europeans and Eurasians come in as aggressors or as complainants. The editor says, that the Government has of late begun to show undue favours to Muhammadans, merely with a view to hamper the progress of the *swadeshi* movement, to keep up foreign trade and to widen the gulf between Hindus and Muhammadans.

AWAZA-I-KHALQ,
16th October, 1906.

The salvation of India.

48. The editor of the *Awaza-i-Khalq* (Benares) says, in its issue of 16th October, that it is impossible that India should make any real progress, until people of various opinions are brought on one common platform, and that this common platform should be the Indian National Congress. He suggests the desirability of inviting the leaders of different religions to a conference at the close of the ensuing Congress, with a view to consider how this end can be consummated.

NAIYAR-I-AZAM,
12th October, 1906.

The *begar* system.

49. The *Naiyar-i-Ázam* (Moradabad), of 12th October, says that Government pays those impress to work on its account, but the *begar* system is odious all the same, because the subordinate staff impress a large number of men to serve their own ends when only a few are wanted, and oppress people who cannot well afford to spare themselves from other more inportant duties calling for their immediate attention.

ZUL QARNAIN,
14th October, 1906.

Pandit Jwala Prasad, District Magistrate of Etah.

50. The *Zul Qarnain* (Budaun), of 14th October, says that the case regarding the outrage of certain women on the Bareilly-Soron Railway by four Eurasians was decided by Pandit Jwala Prasad, District Magistrate of Etah, and not by the Joint Magistrate of Budaun, as misrepresented by the *Hindustani*. The editor asks if Pandit Jwala Prasad does not feel the qualms of conscience at having perverted justice in this particular case, in which the accused were Eurasians, who are in a way connected with the conquering race, and the party aggrieved were poor helpless Indian women.

INDIAN PEOPLE,
18th October, 1906.

The *Indian People* (Allahabad), of 18th October, says that Pandit Jwala Prasad, District Magistrate of Etah, is just now coming in for a good deal of abuse and vilification at the hands of some Muhammadan journalists. The charges are of the usual trumpery character such as generally are bred in the impure atmosphere of the rabid and biased journalism. It would be an unmerited advertisement to the offending papers to put their editors into court. Mr. Jwala Prasad is well-known as an exceptionally able executive officer, and it is because he unites to his ability a zeal for efficiency and high standard on the part of his subordinates, that we suspect that grossly wild and scurrilous charges are levelled against him. The sum and substance of those charges is that he is partial to the Hindus and has dealt harshly with his Muhammadan subordinates. There is nothing original about the calumny, for those who have any experience of the mofussil will be able to recollect many instances in which the reputation of absolutely fair officers—Europeans and Indians—has been sought to be tarnished in this manner. Newspapers, which make it their occupation to supply their readers with no better stuff than such miserable calumnies, can hardly hope to command any respect at the hands of right-thinking people, and it would we fear be investing them with too much importance and conferring an honour which they hardly deserve to appeal to law against them.

The *Pioneer*, and the Deputy Commissioner of Lucknow.

OUDH AKHBAR,
17th October, 1906.

51. A correspondent in the *Oudh Akhbar* (Lucknow), of the 17th October, says with reference to the attack of the *Pioneer* on the Deputy Commissioner of Lucknow, that it is high time that the Lucknow public should meet to gauge public opinion regarding the attitude of the Allahabad daily, and then invite the attention of His Excellency to the matter with a view to put a stop to remarks of a similar nature in future.

Fireworks.

ROHILKHAND GAZETTE,
16th October, 1906.

52. The *Rohilkhand Gazette*, (Bareilly), of 16th October, says that it has been resolved, at a meeting, held in Bareilly, to move the Government to take preventive measures against the use of rockets and other fireworks within municipal limits. The editor expressed a hope that Government will stop the use of such fireworks by means of legislation.

Provincial Conference.

INDIAN PEOPLE,
18th October, 1906.

53. The *Indian People* (Allahabad), of 18th October, says:—We have been asked by one of the leaders of public opinion in these provinces to announce that it is proposed to hold a Provincial Conference at Allahabad during the Easter vacation next year. Attempts have been made to secure an earlier gathering, but for one reason or another they have failed. He only hopes that the expectation raised in the public mind will be fulfilled then.

Death caused by wild animals.

MUSAFIR,
15th October, 1906.

54. The *Musafir* (Agra), of the 15th October, ascribes the destruction of thousands of lives by wild animals to the action of Government in having disarmed the Indians who, the editor suggests, should be proud of this special favour conferred on them by the British Government.

V.—LEGISLATION.

The election for the Supreme Council.

HINDI PRADIP,
for October, 1906.

55. The *Hindi Pradip* (Allahabad) for October, says that the members of the Local Council were influenced by self-interest, in electing the representative for the Supreme Council, and it is unfortunate that the gentleman elected will neither have independent opinions of his own, nor devote himself entirely to the public cause.

Separation of executive and judicial functions.

INDIAN PEOPLE,
14th October, 1906.

56. The *Indian People* (Allahabad), of 14th October, says that in a recent case in these provinces, which is still under trial in the court of a District Magistrate, the investigating police officer did not like to send up a witness for the prosecution for being examined in court on account of his previous conviction. Subsequently the same witness was examined for the prosecution, and on the investigating officer being questioned as to the reason of his not sending up the said witness when he first sent up the case for trial, the said officer was hesitating to give a reply when the trying officer (District Magistrate) suggested to the said officer that he had admitted to him outside the court, in fact in the District Magistrate's bungalow, that he had not sent up the said witness owing to his having a previous conviction, and that it was at the District Magistrate's own suggestion that the witness

might be sent up for examination that the said witness was subsequently put forward. All this consultation, advice and suggestion to the investigating officer as how to conduct the case for the prosecution and what witness to produce took place in the trying magistrate's house behind the back of the accused and his counsel.

Further on during the hearing of the said case the same magistrate was not willing to allow further cross-examination of certain witnesses after the framing of the charge, and insisted on the witnesses for the defence being examined. On objection being made by the accused's counsel to produce evidence for defence before the close of the case for the prosecution, the magistrate was extremely offended and said addressing the Prosecuting Inspector, "Let them play their own *game*, you go on with your own work. If they say the prosecution is not closed, you put in the names of other witnesses for the prosecution to be examined. You have lots of other witnesses, let them be examined. Put in a list at once. I will see what I can do," or something to this effect. And a further list of some half a dozen further witnesses was put in after the framing of the charge and the examination and cross-examination of the prosecution witnesses and the statements of the accused, simply because the counsel for the accused claimed their legal right of further cross-examination after the framing of the charge and in the case of one of the accused, who had not appeared at the earlier stages of the proceedings, the first chance of cross-examination of the most important witnesses in the case.

On the counsel for the accused taking strong objections at the use of the word "game" to his attempts to exercise his undoubted legal rights, the Magistrate remarked, "You call it the exercise of your legal rights? You know this case is known as the most scandalous case of this district," and thus ended that day's proceedings. The magistrate ultimately granted the request of the accused's counsel for cross-examination of the prosecution witnesses and has postponed the hearing of the defence till the said cross-examination is finished. He has further directed the prosecution to call a number of fresh witnesses as mentioned above.

OUDH AKHBAR,
15th October,
1906.

Proposed amendment of the Taluqdars' Act.

57. A correspondent in the *Oudh Akhbár*, of 15th October, says that since it is understood that the Oudh Taluqdars' Act is to be amended, it will not be out of place to suggest that provision may now be made for the protection of the interests of such members as are entitled to maintenance, that if a taluqdar proves himself unworthy to look after his affairs, the management of the estate should devolve on the next worthy and deserving member of the family, and that in case an estate is placed under the Court of Wards it should be entrusted to some deserving member of the family entitled to maintenance, instead of being made over to stipendiary managers and their subordinates, who can have no genuine sympathy with the estate.

VI.—RAILWAY.

NAIYAR-I-AZAM,
12th October, 1906.

Female outrage by Eurasians.

58. The editor of the *Naiyar-i-Azam*, (Moradabad), while commenting in its issue of 12th October, on the inadequacy of sentence on the two Eurasians who outraged the modesty of certain Jaipur women on the Soron-Bareilly Railway, says that it would be nothing short of transportation for life, if the offence had been committed by an Indian, and the complainant were a European lady. He regrets that Babu Mohan Lal who was instrumental in the working out of the case was given to understand indirectly that he must resign, and has since been thrown out of employment. In conclusion he points out that the said Babu has done a great national service, and hopes that some well-to-do Indian will be forthcoming to help him in earning his livelihood.

TAFRIH,
14th October, 1906.

Outrage on a Hindu girl by a European guard.

59. The *Tafrih* (Lucknow), of 14th October, says, with reference to the outrage of a Hindu girl by one Mr. Alexander, a guard on the East Indian Railway, that such assaults are becoming numerous and the sooner they receive the attention of Government the better. The editor invites the attention of the leading members of the Congress to the matter, and censures them for not taking steps to put an end to these atrocities.

The collision on the Rohilkhand-Kumaun Railway.

ZUL QARNAIN,
14th October, 1906.

60. The *Zul Qarnain* (Budaun) of 14th October, attributes the collision to the inefficiency of the ill-paid guards on the Rohilkhand-Kumaun Railway, who consider themselves responsible agents, and the editor thinks that the low salaries on the line deserve the serious attention of Government.

Reductions on the Oudh and Rohilkhand Railway.

AWAZA-I-KHALQ,
8th October, 1906.

61. A correspondent in the *Awáza-i-Khalq* (Benares), of 8th October, received on 15th October, says that the dismissal of the ticket checkers was brought about with a view to make room for a number of European guards who were in excess, and would otherwise be thrown out of employment. He regrets the dismissal of a number of clerks in the Claims sections whose strenuous and honest work had led to a considerable increase in the profits of the line, and is equally sorry for the clerks in that section whose well-earned promotions have been withheld in spite of Mr. Pope having sanctioned them.

Catering arrangements on the Oudh and Rohilkhand Railway.

NAIYAR-I-AZAM,
12th October, 1906.

62. The editor of the *Naiyar-i-Ázam* (Moradabad), says in its issue of 12th October, from personal experience, that the catering arrangements on the Oudh and Rohilkhand Railway are still unsatisfactory, that the rates charged are exorbitant and the articles supplied are stale and deleterious to health. He further notes that he produced eye-witnesses in support of his complaint then and there before the assistant station-master, but apparently no action has so far been taken.

OUDH AKHBAR,
13th October, 1906.

The *Oudh Akhbár* (Lucknow), of 13th October, expresses its satisfaction with the existing catering arrangements under the supervision of contractors, and points out that a reversion to the old system is sure to renew the old complaints, as the station master can ill afford to devote sufficient time and attention to the matter.

RAFIQ PUNCH,
14th October, 1906.

The editor of the *Rafiq Punch* (Moradabad) in its issue of the 14th October, regrets to learn that the Railway Board has decided upon reverting to the old course, of providing refreshments, under the supervision of station-masters, and suggests that such a course is calculated to bring in its train the evils that existed in the past. He invites the attention of Government to the matter, and suggests the desirability of adhering to the existing arrangements, insinuating at the same time that the complaints of the *Naiyar-i-Azam* are based on interested motives.

Female waiting room at Moradabad.

NIZAM-UL-MULK,
16th October, 1906.

63. The *Nizam-ul-Mulk* (Moradabad), of 16th October, says that much inconvenience is caused to respectable females since the female waiting-room facing the platform has been closed.

Remission of tolls on bridges.

HINDUSTANI,
17th October, 1906

64. The *Hindustani* (Lucknow), of 17th October, says with reference to an application from Jains, praying for the remission of tolls to *Sadhus* belonging to their community, that the exemption should be extended to all *Sadhus* alike, as the sum realized from them is inconsiderable, and they are put to great inconvenience owing to their keeping no money with them.

Attempt at robbery between Sirhind and Rajpur Junction.

HINDUSTANI.
17th October, 1906.

65. A correspondent in the *Hindustani* (Lucknow), of 17th October, says that a daring robbery was attempted by a number of bad characters between Sirhind and Amritsar on a female travelling with Babu Lachmi Narayan, her relation, on 19th September, by the Hardwar passenger train. The lady cried out to Babu Lachmi Narayan who was travelling in another Intermediate compartment. He ran to her rescue, and caught hold of one of the offenders, whom he found in the act of throttling the lady with a view to pilfer her ornaments. The accused, however, hit Babu Lachmi Narayan with a stone on the mouth, and thus succeeded in effecting his escape, and breaking eight of the Babu's teeth. The correspondent says that such cases cannot fail to be worked out successfully if Government insists in the matter.

Arrangement for refreshments for Indians.

ADVOCATE,
18th October, 1906.

66. The *Advocate* (Lucknow), of 18th October, says that now that the Oudh and Rohilkhand Railway Company are terminating their present contract for the sale of sweetmeats on the line, the manager would do well to follow in the wake of the Southern Mahratta Railway. It has made, as an experiment, the provision for the sale of

hot food, besides other refreshments. A compartment has been suitably fitted up, in which cooked food can be obtained, and washing arrangements are provided. The staff employed are to be selected from the Brahmins to do the cooking, and other food for sale is to be purchased by the Company from Brahmin shopkeepers in Poona and Bangalore, whose names will be a sufficient guarantee of the quality of the articles provided. The compartment will be so arranged as to afford privacy to men and women of high class as well as to Hindu, children. Such an experiment has not yet been made on any other Indian Railway, and Mr. W. B. Wright, the Traffic Manager, is to be congratulated on the attempt to supply a long-felt want by the native travelling public. It is hoped that the native passengers, who will, by this arrangement, be provided with all the comfort and convenience which they hitherto believed only Europeans had enjoyed, will appreciate the substantial advantages they have gained, and avail themselves freely of the convenience.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

AL AKHLAQ,
September, 1906.

Cow-killing at Sabathu.

67. The editor of *Al Akhlâq* (Agra), for September, says, with reference to the cow-killing at Sabathu, that Government should take necessary steps to appease the Hindus, and forestall any disaffection on their part, for which the Military authorities are responsible.

INDIAN STANDARD,
8th October, 1906.

The Dasehra Puja at Allahabad.

68. The *Indian Standard* (Allahabad), of 8th October, says that, during the Puja, Allahabad was the scene of great entertainments and joyous festivities. The rush of people from morn till night, at Dr. Satish Chander Banerji's during the Puja days, and the interest with which they witnessed the ceremony were sufficient to show the great love and faith which the Hindus have in the Divine Mother. We tell the simple truth, when we say that it is owing to such intense faith in the power of the Almighty, that India has still survived from the foreign oppression and tyranny. Let them still work with that entire faith, and believe that in everything they do the Divine hand is present for their guidance.

RIYAZ-UL-AKHBAR,
12th October, 1906.

Friday prayers in mosques.

69. The *Riyaz-ul-Akhbar* (Gorakhpur) of 12th October, suggests that the privilege of being allowed to go to offer midday prayers on Fridays, enjoyed hitheto by Muhammadan students and school masters only, may be extended to Muhammadan Government servants and litigants in courts.

ROHILKHAND GAZETTE,
16th October, 1906.

Bande Matram.

70. The editor of the *Rohilkhand Gazette* (Bareilly), resents in its issue of the 16th October, the proposal in the *Hindustan* of Lahore to use the phrases *Bande Matram* and *Hari Âm* side by side with *Allah Akhbar*, and characterizes the phrase *Bande Matram* as immoral and wrong. He concludes with pointing out the superiority of the Unitarian doctrine of Islam to the faith of the Aryas who believe in the union of Spirit and Matter, and to that of Christians who believe in the Holy Trinity.

SANSAR MITRA,
16th October, 1906.

The attitude of the local authorities at Umballa towards Hindu festivals.

71. The *Sansar Mitra* (Allahabad), of 16th October, invites the attention of the Imperial Government to the undue interference of the Local authorities at Umballa with the observance of Hindu festivals.

ANAND,
16th October, 1906.

The *Anand* (Lucknow), of 16th October, also adverts to this subject.

IX.—Miscellaneous.

Nil.

Allahabad:
The 22nd October, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

[*CONFIDENTIAL.*]

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

OUDH AKHBAR,
22nd September,
1906.

The attitude of European Powers towards Muhammadans.

1. A correspondent in the *Oudh Akhbar* (Lucknow) of the 22nd September, made a strong protest against the attitude of Europeans in depicting Turkey and other Muhammadan powers as badly as they can, without missing an opportunity of magnifying their most trivial shortcomings, while they minimize as best they can, the most atrocious outrages perpetrated by their co-religionists in utter disregard of their much boasted education, civilization, and humanitarianism. The treatment accorded to Turkey of late years, the steps adopted to sever certain of her dependencies, and the forbearance with which the humiliation has been borne by the Sultan, through prudential considerations, have all tended to lay bare the tactics adopted by European powers, and to enlist the sympathies of the entire Muhammadan world in favour of the Sultan. The obstacles thrown in the way of the Hedjaz Railway, the atrocities of Russia towards her Jewish and Muhammadan subjects attended with bloodshed, the violence done to the Muhammadans of Crete only recently, the Civil war that is fermenting Russian society at present,—all tend to point very clearly to the important part that religion is playing in European politics. He invites the attention of European powers to the treatment accorded by the British Government to the Muhammadans as a whole, and of the British Government to their loyalty and faithfulness, as proved by the manner in which they have held themselves aloof from the agitation, now raging all over the country. He points out that the British Government should appreciate the conduct of the Muhammadans, and take steps to ensure that their goodwill and meekness are not perverted into dissatisfaction and disloyalty. He further points out, that justice in their case should be tempered with mercy, and that any deviation from this course should entail severe censure of the officer at fault, and call forth orders forbidding its recurrence in future.

INDIAN PEOPLE.
25th October, 1906.

Boycott in South Africa.

2. The *Indian People* (Allahabad), of the 25th October, says that the treatment accorded to Indians in the South African colonies is too well known to be repeated. All this racial boycott is tolerated as the boycotters are white-skinned; but the moment the Indian breathes of boycott he is denounced as the worst of fanatics, disloyal and seditious. In fact the Indian is being boycotted in his own country.

(b).—Home.

INDIAN PEOPLE,
21st October, 1906.

Colonists and Indians.

3. The *Indian People* (Allahabad), of 21st October, says that at Vancouver the landing of Indian emigrants has been forcibly resisted. In Canada Indians are not wanted. In Australia the appearance of Indian traders is resented. In South Africa Indians are treated as outcastes and pariahs, and laws and regulations are directed against them to remind them of their racial inferiority. In Mauritius and Trinidad Indians are wanted only as coolies on the plantations, but if they attempted to pursue a more respectable calling they would be turned out at once. The cumulative effect of all these facts cannot be mistaken. In theory the natives of India are subjects and citizens of the British Empire; in point of ugly fact they are despicable and contemptible in the eyes of their fellow-subjects in the British colonies. This circumstance affords us an instructive glimpse into the difference of character between an Englishman at home and an Englishman reared in the colonies, and the moral degeneration of the Anglo-Saxon race becomes apparent at once. The colonists are so much afraid of any competition that they resent the appearance in their midst of any other people, and the jealousy and contempt displayed by them are brutish. Against them the English Government is quite powerless, for no law in South Africa or Australia directed against Indians has been vetoed by the British Government, the threat of secession effectually paralysing the Ministry.

INDIAN PEOPLE,
21st October, 1906.

Indian coolies in Natal.

4. The *Indian People* (Allahabad), of 21st October, says while the ill-treatment of Indians in South Africa has become a grave scandal, a terrible story comes of the fate that awaits Indian coolies in Natal. The *Times of Ceylon* says that on board a ship

from Natal to Madras, containing 650 coolies, fourteen deaths occurred on the passage. On board the same ship there was Mr. Milo MacMahon as a passenger. He was very indignant with all that he had seen. He told a representative of the Ceylon paper that the coolies go out from India healthy, strong and active. They are sent out into the swampy districts of Natal where sugar grows best, and there they contract all sorts of diseases, including consumption.

NASIM-I-AGRA,
23rd October, 1906.

The Commander-in-Chief of India.

5. The *Nasim-i-Agra*, of the 23rd October, feels highly gratified that the appointment of the Duke of Connaught as the next Commander-in-Chief is under consideration, and that the Duke himself is advancing his claim to the appointment. The editor says that India cannot expect the same sympathy from others, as it can from a member of the Royal Family.

ZUL QARNAIN,
21st October, 1906.

The Muhammadan Political Association.

6. The *Zul Qarnain* (Budaun) of 21st October, says that the "All India Muhammadan Political Association" is not at all a new institution, that the Muhammadan Patriotic Association, founded by the late Sir Saiyid Ahmad and maintained with the same vigour for some time subsequent to his death by Nawab Vikar-ul-mulk, aimed at the protection of Muhammadan interests like the Association now under consideration. The editor says that the Congress papers, while referring to the opinion in the *Pioneer* that this Association will not imitate the ways of the Bengalis, and the Congress agitators, remark somewhat humorously that its sole business will be to present welcome and farewell addresses.

TAFRIH,
21st October, 1906.

Muhammadan Association.

7. The *Tafrih* (Lucknow), of the 21st October, expresses a hope that the Central and Provincial Political Associations of the Muhammadans will not follow the policy propounded by the Aligarh Assocation, which has widened the gulf between Hindus and Muhammadans to a considerable extent. The editor hopes that the political development of the Muhammadans will one day lead them to join the Indian National Congress. He further hopes that prudent Muhammadans will join at once as the desire to dissociate themselves savours of selfishness.

HINDUSTANI,
24th October, 1906.

The forthcoming Congress.

8. The *Hindustani* (Lucknow), of 24th October, says that it has been finally decided that Mr. Dadabhai Naoroji will take the chair at the next Congress at Calcutta and that Mr. Stead has been invited to India and is coming out with six other editors of the English Press, so as to be in time to attend the sittings of the Congress. They will then visit the large and important cities in the country and interview the leading members of the Indian community. The editor notes in conclusion that all party differences in Bengal came to an end on the Partition day when Babu Bipin Chander Pal and his adherents touched the feet of Babu Surendra Nath Banerji and applied the dust of his feet to their foreheads.

ADVOCATE,
25th October, 1906.

The Congress Constitution.

9. *The Advocate* (Lucknow) of 25th October, says:—To commence with, we think the Congress should resolve to have permanent members, gentlemen distributed all over the country, who, whether they attend a session of the Congress or not, may be asked to contribute ten rupees a year to the Congress Fund. It may not be difficult to secure five to six thousand earnest men in the country willing to support the movement by such a small contribution. Rs. 50,000 thus gained can be utilised for the maintenance of the English organisation, and of an Indian Congress committee which should hold its meetings at least twice in the year at some central place.

It is not at all necessary that we should wait for the inauguration of these Associations before forming an Imperial body. An organisation which will keep the people of all parts of the country in touch with one another would help the new awakening, and we think with Mr. D. E. Wacha and Mr. G. K. Gokhale that no time should be lost in creating one to inaugurate the new movement. If these two gentlemen, along with Mr. Surendra Nath Banerji and some provincial members, were to make an extended tour in all parts of India, they will rouse enthusiasm and in time we shall have an Association worthy of the noble and sacred cause represented by the Congress.

The Muhammadan deputation.

RIYAZ-UL-AKHBAR,
16th October, 1906.

10. The editor of the *Riyaz-ul-Akhbar* expresses his dissent in its issue of the 16th October, from his contemporaries who are of opinion that the Muhammadan deputation has not borne fruitful results, and attributes their views to a want of understanding, and failure to interpret Lord Minto's reply correctly.

KAYASTH HITKARI,
24th October, 1906.

The editor of the *Kayasth Hitkari* condemns in its issue of 24th October the very idea of the Muhammadan deputation as injurious to the interests of Hindus and Muhammadans alike. He inculcates union and advises both communities to work in harmony, as strained relations are calculated to widen the gulf between them.

ADVOCATE,
25th October, 1906.

A correspondent in the *Advocate* (Lucknow), of the 25th October, says that one is pained to find the Muhammadans calling the majority, meaning the Hindu majority, unsympathetic. He says that if they call the Hindus unsympathetic, is there not a strong fear of the less forbearing amongst them paying back the compliment perhaps with compound interest. Referring to the "lion's share" claimed by the Muhammadans he says that demands such as this give rise to misunderstanding, friction and ultimate trouble, and that the argument adduced by them to strengthen their claim, will not bear scrutiny. In the opinion of the deputation it cannot be denied that the Muhammadans are a distinct community, with additional interests of their own which are not shared by other communities. Harmful talk such as this fills one with feelings of indescribable sorrow. It is painful to find responsible men giving expression to views which are calculated to widen the breach between the two communities, which has been created by the folly of some Musalmans as well as Hindus.

Their talk about development of character is so much twaddle, which he would have left unnoticed had it not been for the fling at Hindu youths. He is only sorry that this address should have contained such an unfortunate sentence as quoted above.

He says that, before India can take her place in the community of nations, her sons, Hindus, Muhammadans and others, must form one nation. They must learn to forget their minor differences and work together in perfect peace and harmony for the common weal. Love begets love and hate begets hate. This policy of mistrusting each other is destructive of all hopes of future progress. The destinies of Hindus and Muhammadans are so indissolubly linked that they sink or swim together. He who wishes to set Muhammadans against Hindus is a traitor to the best and abiding interests of both. He then reminds Indians that "United we stand, divided we fall."

In acknowledging their loyalty to the Crown they, however, say that they have adopted a policy of avoidance in matters of Indian politics. This is true. But the question is, could they do otherwise. Ever since the dawn of the British rule in India, for some political reason or other, the Muhammadans have enjoyed the sunshine of the British grace. Their education and general welfare, as noted in Lord Minto's reply, was the chief concern of the early Viceroys of India, and it has been continued up to the present moment. Withdraw this grace, and the signs of early agitation and discontent, will come into play with great force. The appetite for political changes, kept overfed so long, will break all bounds and work great mischief.

If the Government of India was strong half a century back, it is stronger today after the Russo-Japanese war and Anglo-Japanese Alliance. But it seems that the whole continent of Asia is on the path of progress. Japan accepted the representative system long ago, and that with salutary results. Russia has lost many a life for it and the goal is not far off. China has given indications of it, and Persia appears to have gone half way. None of these places is under the direct influence of the British flag, and in none of them there is such a thing as the Indian National Congress. The Orient, it seems, cannot now go on without such systems as obtain in the West. The British politicians, noted as they are for their foresight and vigilance, have not failed in watching this movement, and thus taking time by the forelock. It is the sagacity and good luck of the present Secretary of State for India that a step forward on the path of advancement has been taken in his *régime*. He is therefore to be congratulated.

With whatever intentions the plan of presenting the Muhammadan address might have been hatched it does not fail to suggest that the Muhammadans wish to remain a separate entity for ever, that they do not like to be represented by other classes, howsoever generous they may be. Until now the Congress, which has done so much, disinterestedly for all the Indian communities, could not with any show of reason express the views of the Muhammadan community whose ends will not be served if they do not condemn it. This is far from being grateful.

OUDH AKHBAR,
26th October, 1906.

A correspondent (Aghlab Mohani) in the *Oudh Akhbár* (Lucknow), of 26th October, denounces the apathy of Muhammadans towards western culture. He points out that education alone can enlarge their minds, and help them in effecting radical reforms in their community, that they should follow the example of the Bengalis and the Marhattas, and should not expect to secure their rights and privileges so long as they do not adapt themselves to the times. They should never expect that the British Government will ever relish the idea that the Indians should be on a level with them, and hold high offices and appointments. Referring to the Queen's Proclamation of 1858, he points out that, but for the strenuous efforts of the Bengalis and the Mahrattas who are constantly reminding the British Government of the promises therein contained, it would have been a dead letter. He exhorts them to make common cause with the Hindus and to make a united effort to secure the political rights and privileges enjoyed by Englishmen. There are no doubt some Englishmen who sympathize with the Indians, but they find their voice too feeble against that of the nation whose interests clash with those of the Indians. The clamour raised by the Anglo-Indian community over the Ilbert Bill is an instance in point. There is no doubt that Mr. Morley is acting in all sincerity, but it is very much to be feared that his efforts will meet with strong opposition. He (the correspondent) blames the Muhammadan deputation for trying to impress on the Government the desirability of withholding from the Hindus certain advantages on the ground that they (the Muhammadans) are not yet prepared to profit by them.

The editor says that taking things as they stand no definite hopes can be formed on the reply of the Viceroy, that this is due mainly to the split in the camp, and were it not that Nawab Saiyid Muhammad and His Highness Nawab Agha Khan prevailed on the other delegates to eliminate most of the objectionable passages from the address, the Viceroy would have formed a very low estimate of their prudence and intelligence. He suggests that another deputation during the ensuing visit of the Amir of Kabul may lead to beneficial results.

ADVOCATE,
25th October, 1906.

The Muhammadan demand.

11. The London correspondent of the *Advocate*, says in its issue of the 25th October, that it is of course inevitable that in certain directions the interests of one party will clash with those of the other; and unfortunately, it seems to be the people, not confined to one section, who accentuate these differences. He is no true friend of India, whatever may be the colour of his skin or the texture of his creed, who endeavours to set the two great divisions of the Indian people by the ears. The man who does this is deliberately obstructing the political evolution of the country, and is doing his best to prolong the absolute system of Government which at present prevails. No statesman, however well disposed he might be to democratic reforms, would venture to introduce any drastic changes into the constitutional fabric of India so long as there was enmity between the two great sections of its people. It is the supreme task of the British Raj to hold the scales evenly between these two communities, and no reforms would be entertained by any Government which would render possible the ascendancy of one community over the other. When the people of India have learnt to be *Indian* first and Hindus, Muhammadans, Christians, or Parsees afterwards, they will have got within measurable distance of the realization of their national aspirations. Referring to Lord Minto's speech he says :—This emphasising of religious differences is greatly to be deplored, but if the approval of the Muhammadan community to the changes which are now on the stocks can only be obtained by conceding to them a definite and assured part in the enlarged deliberative bodies which it is proposed to set up, I think the object to be gained is well worth the sacrifice it involves. The Hindu majority can afford to be magnanimous The concession of one-fourth of the representation to the Muhammadans would not prejudice Hindu interests, and we may even expect that in the practical work of these institutions the lines of demarcation would disappear and that men of all creeds would work together for the common weal.

The prosecution of the *Hind Swarâj.*

BHARAT JIWAN,
22nd October, 1906.

12. The *Bharat Jiwan* (Benares) of the 22nd October, says that Government is making a serious blunder in regarding articles like the one for which the prosecution was instituted, as seditious, that no Indian can ever wish that the British Government should cease to rule India, that the Indians speak out their minds as they expect the British Government to allow them to represent their grievances, and that exhortations to promote indigenous products and to boycott foreign articles cannot be calculated to cause disaffection.

ADVOCATE,
25th October, 1906.

The *Advocate* (Lucknow) of the 25th October, says with reference to the prosecution of the *Hind Swarajya*, that this is the first time that any editor in India has been bound down to be of good behaviour. The Government of Bombay cannot be blamed for taking severe notice of reckless writings which do India no good, but give the opponents of the cause of India a chance to run down the entire Press. But the editor expects the Government of Bombay to restrain the spirit of the *Times of India*, which had been inciting Englishmen against the Mahrattas.

INDIAN PEOPLE,
25th October, 1906.

The *Indian People* (Allahabad), of the 25th October, says that in the case brought against the *Hind Swarajya* in Bombay the magistrate held that the article in question was an attempt to promote feelings of enmity and hatred, and accordingly he ordered the defendant to execute a bond for Rs. 300 and find two sureties in Bombay, for a like amount, for his good behaviour for six months. This is exactly what the prosecution wanted. In every case, that the Government has prosecuted a newspaper for sedition, there has always been a conviction, and the accused has no chance whatsoever of getting off. Only in the first case, instituted in Calcutta many years ago, the Judge refused to accept a divided verdict and the accused ultimately escaped by apologising to the Government. Since then there has not been failure in obtaining a conviction in a single case and the Government gets just what it wants. The law of sedition in India is perfect so far as convictions go. No magistrate or judge ever ventures to dissent from the view put forward on behalf of the Government, and as sure as a prosecution is instituted a conviction is bound to follow. In this matter the law has no uncertainties for the accused, has no chance in his favour, and no defence has ever proved successful.

The tactics of the Anglo-Indian Press.

ADVOCATE,
25th October, 1906.

13. The *Advocate* (Lucknow), of the 25th October, says that Lord Minto must have caused great disappointment to the rabid Anglo-Indian Press, in that he did not say hard things against the Bengali Hindus. Otherwise, how is one to explain the omission of an important passage from Lord Minto's speech as published in the *Pioneer* and *Civil and Military Gazette*. The sentence appears in the *Statesman's* report which leads us to believe that if Mr. John Morley makes up his mind to amend the partition, Lord Minto will not stand in his way. We publish the *Statesman's* report of Lord Minto's reference to the partition question in order to show the importance of the omission :—

> Now I have no intention of entering into any discussion upon the affairs of Eastern Bengal and Assam, but I hope that, without offence to anyone, I may congratulate the Muhammadan community of the new province for the moderation and self-restraint they have shown under conditions which were new to them and as to which there has been inevitably much misunderstanding, and that I may at the same time sympathise with all that is sincere in Bengali sentiment *in respect to a severance of long established local connections.*

The last sentence given in italics has been omitted in the report, should we say deliberately ? Was it meant that the idea should go forth to the world that Lord Minto does not keep an open mind on the partition question and has no sympathy with Bengalis in what they call their national calamity ?

Signs of the Times.

CITIZEN,
22nd October, 1906.

14. The *Citizen* (Allahabad), of 22nd October, refers to persistent agitation as being likely to bear fruit ; and quotes the examples of China, Persia and Ireland. Turning then to India it says, " We may well declare the *swadeshi* movement, the strike of working men, and various other demonstrations made by Hindus and Muhammadans, who seek to achieve national progress as sure signs of the re-awakening of India. Not that some of these movements do not contain germs of a future revolutionary uprising, but we may safely assert that the men who compose the educated class, a few upstarts here and there excepted, will be the last to raise a cry of independence. Extremists among us may prefer to walk their own way, ignoring the Government,

but by no means endeavouring to get rid of Government. In certain quarters an excess may at times be of course discernible, but none regret this attitude more than the educated class. The educated class are sure that the practical politicians of England, no matter to what school they belong, are in thorough sympathy with us in our efforts to secure political rights and economic justice. True statesmen of England have fully been able to grasp the idea that if their representatives are once permitted to act in defiance of law and justice abroad, there is no guarantee that they will not be up to the same trick at home. According to these statesmen—and their name is legion—England will gain rather than lose by aiding India in her efforts to be politically great and economically prosperous. Thus it is that we rest content that Indian industries will grow unchecked, and every movement aiming at "India for Indians" will develop and flourish."

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
23rd October, 1906.

The Hindus in Kabul.

15. The *Oudh Akhbar* (Lucknow), of the 23rd October, says that a considerable number of Hindus have settled in Kabul, that they enjoy the same rights and privileges as the Kabulis, and are invited on occasions of marriages and festivities in the royal family just the same as respectable Muhammadans; the arrangements for feeding them being placed entirely in the hands of Brahmans.

III.—NATIVE STATES.

MUKHBIR-I-ALAM,
16th October, 1906.

The Ministry of Rampur.

16. The *Mukhbir-i-Alam* (Moradabad), of the 16th October, received on 22nd October, says that, considering that His Highness is constantly changing his mind and is guided by whims and caprices in his dealings, it is highly desirable that some reliable Government servant be retained as minister, so as to be able more or less to exercise a check over the actions of His Highness, that every one of the important offices at present is monopolized by a certain Shaikh family of Rampur and it is impossible to expect justice as things stand; that members of General Azim-ud-din's family and of the family of his murderer have once more been brought together in Rampur, and that this throws some light on the rumours that were afloat during the investigation of the murder case. His Highness seems to have all along tried to keep Government servants out of his way. The editor then points out that the presence of a European Government servant at Rampur has always been a source of great satisfaction to the people, and invites attention to the Nawab's conduct towards Captain Mahmud Shah and Saadatyar Khan as illustrating his capriciousness. He invites the serious attention of Government to the existing state of affairs, and suggests that the retention of a reliable Government officer as minister is highly desirable.

NAIYAR-I-AZAM,
19th October, 1906.

The pamphlets attributed to Ziya-ul-Haq in Rampur.

17. The editor of the *Naiyar-i-Azam*, says in its issue of 19th October, that an anonymous advertisement has been put in circulation recently, wherein an attempt has been made to show that the pamphlets attributed to Ziya-ul-Haq, have been published with the complicity of the courtiers of His Highness the Nawab of Rampur. He thinks that considering that Abdul Ghafur was not wanting in experience as a police officer, it would not be strange if the pamphlets were found to be his work, or the work of some one of his adherents, the more so as he could have no scruples in causing further harm to Ziya-ul Haq, after having secured convictions against him in Hapur and Aligarh with the help of his friends and relations, most of whom appear as witnesses in the present case. Such an explanation appears all the more plausible as the pamphlets began to appear very soon after the minister had taken over charge of his duties, and as the complaints against him were only nominal while those against the Nawab were of a serious nature.

ROHILKHAND GAZETTE,
24th October, 1906.

Maulvi Abdul Ghafur Khan, late Minister of Rampur.

18. The *Rohilkhand Gazette* (Bareilly), of 24th October, attributes Maulvi Abdul Ghafur Khan's pilgrimage to Mecca, to a desire to evade coming in as a witness in Ziya-ul-Haq's case and to escape consequent exposure thereby. The editor considers that his evidence is very necessary to the proper adjudication of the case and should not be dispensed with in the interests of public justice.

AGRA AKHBAR,
21st October, 1906.

The Nizam of Hyderabad.

19. The editor of the *Agra Akhbar* has reproduced in its issue of the 21st October, an article contributed by *Maulana* Ashhari, an eminent Persian poet of India, who has established by a chain of arguments that the *Nizam* of Hyderabad should be addressed as *Shah*. He expresses his concurrence with the views of the *Maulana*, and commends the suggestion to the serious attention of Government.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

EXPRESS,
18th October, 1906.

The Lucknow Cantonment shooting case.

20. The *Express* (Lucknow), of 18th October, reproduces as follows the complainant's statement sent by a correspondent in regard to the Lucknow Cantonment shooting case, referred to at paragraph 22, Selections No. 41 for 1906 and paragraph 16, Selections No. 42 of 1906:—

"On the 19th September, 1906, at about 1 p.m. I was coming from Sudder Bazar. No sooner I had reached the crossing, a hired carriage containing four *gorahs* came. One of the *gorahs* discharged from his gun, and the bullet shot passed through my armpit and I fell down senseless. I saw the shooter running away.

"The police sergeant afterwards took me to the police station, from where I was sent to the police hospital. After some days when I got better the Cantonment Magistrate called and asked me if I wanted to bring an action in the matter against the *gorah*. I replied 'I am a poor man, please do whatever you think proper.' The Magistrate on this got me paid eighteen rupees by the *gorah* and thus the case was compromised.

"I am yet suffering from ill-health and have been discharged from the hospital. I never showed any desire for compromise. I have stated all this honestly, and correctly."

ZUL QARNAIN,
of 21st October,
1906.

Mr. Hardy, Senior Member of the Board of Revenue, United Provinces.

21. The *Zul Qarnain* (Budaun) of 21st October, while expressing its regret at his retirement, says that he has done nothing to be remembered after his departure, though he had every opportunity of doing so, as senior member of the Board of revenue.

(b).—*Police.*

OUDH AKHBAR,
23rd October, 1906.

Detective police in trains.

22. The *Oudh Akhbar* (Lucknow), of the 23rd October, while discussing the recovery of the head and the trunk of a man who had been murdered, from a compartment in a train between Ghaziabad and Tundla, suggests the desirability of attaching detective police guards to trains while in transit.

ARYA MITRA,
24th October, 1906.

The police at Agra.

23. The *Arya Mitra* (Agra), of the 24th October, while referring to the inquiries instituted into the working of the London Police, on a statement made before the Royal Commission regarding their corruption, says that considering that blackmail is levied in London itself, it is no wonder if the Agra police take illegal gratifications from *ekka-walas*.

ADVOCATE,
25th October, 1906.

Decree for damages against Inspector Kirby *in re* Nicholson, complainant.

24. The *Advocate* (Lucknow), of the 25th October, says that he does not understand why the Local Government should come forward to pay the damages and legal expenses borne by Inspector Kirby in defending himself from a suit for damages by Mr. Nicholson. The Local Government ought to have permitted Inspector Kirby to get the Sub-Judge's decree reversed if he was dissatisfied with his decision, but surely the Sub-Judge's decree deserved better treatment, and it is setting a bad example to bear the Police officer's expenses even when a competent Court has found that he exceeded his authority in arresting a respectable gentleman on a groundless charge.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

BHARAT JIWAN,
22nd October, 1906.

The road from *Kachauri Gali* to *Mankarnika Ghat.*

25. The editor of the *Bharat Jiwan* (Benares), says in its issue of the 22nd October, that the dealers in vegetables will make greater encroachments and cause considerable public inconvenience, if the municipality permits them to expose their articles for sale under a formal lease, granted in lieu of valuable consideration; and suggests therefore the desirability of leaving things as they are.

AWAZA-I-KHALQ,
24th October, 1906.

The Benares Municipality.

26. The editor of the *Awaza-i-Khalq* (Benares) deprecates in its issue of 24th October, the action of the Benares Municipality, in levying a fee of half an anna per head from the poor students of the local municipal school.

NASIM-I-AGRA,
23rd October, 1906.

The Agra Municipality.

27. The *Nasim-i-Agra* of 23rd October, regrets to learn that the Agra Municipality is verging on bankruptcy. The editor attributes this to the extravagance of the Municipal Board, and, while inviting the attention of the managing committee to the matter, makes special mention of a new appointment created recently and carrying a salary of Rs. 200 per mensem.

ROHILKHAND GAZETTE,
24th October, 1906.

The proposed park in Aminabad, (Lucknow).

28. The editor of the *Rohilkhand Gazette* (Bareilly), of 24th October, expresses his sympathy with the owners of house property in Aminabad, who have memorialized the Viceroy to set aside the order of the Local Government sanctioning the laying out of a park in Aminabad (Lucknow).

(e).—Education.

BRAHMAN SAMACHAR,
July, 1906.

The Government school at Parichhatgarh (Meerut).

29. The *Brahman Samachar* (Parichhatgarh, Meerut), complains, in its combined issue for July and August, of the greed of the teacher of the local Government School, points out the devices he contrives to receive presents and tax the pockets of students, and concludes with remarking that his unpopularity and the misconduct of his son compel guardians to send their boys to the *Ram Puthshala*, where the fee is considerably higher.

EXPRESS,
18th October, 1906.

Jobberies in the Educational Department.

30. The *Express* (Lucknow), of 18th October, asks if statesmanship is really at a discount in the councils of Government, or what else could be the explanation of the jobberies that have been perpetrated in the Presidency College and Government Madrassa College, Calcutta, and the Muir Central College, Allahabad. It was an open secret that some jobberies in the Bengal Educational Department were in contemplation for some time past, and our London contemporary *India* raised a timely warning against it. The report was however contradicted, but the last issue of the *Calcutta Gazette* has proved the report to be only too true. Professors of the scholarship of Messrs. Prothero and Percival, who are universally loved by their pupils are unceremoniously bundled out of the Principalship of the Presidency College, because of their dire crime of being pro-Indians, and a junior man is thrust over their head. In the Calcutta Madrassa, Mr. Chapman (by the way, he was formerly a clerk in some bank) will henceforth occupy the chair of the Principal, which was formerly occupied by such learned Oriental scholars as Drs. Hoernle and Stein. It is very interesting to learn that Mr. Chapman has just commenced to read the Persian primer. Well might our Calcutta contemporaries be indignant over such jobberies, and point it as the natural sequel to a policy that foists on a Civilian to the Directorship of Public Instruction—a wrong, which Mr. Morley has, happily, safe-guarded against in future. This mischievous policy has not confined itself within the limits of Bengal. In the United Provinces, we find that Mr. Cox, who is a wrangler of no mean repute is ousted from the Principalship of the Muir Central College by one several years his junior. Jobberies such as these are calculated to breed discontent in the ranks of a most important branch of public service, and are apt to demoralise its members.

INDIAN PEOPLE,
21st October. 1906.

The new Inspectorships in the Education Department.

31. The *Indian People* (Allahabad), of 21st October, says :—Our esteemed contemporary the *Advocate* publishes, in its issue of the 18th instant, a letter from "Justice" on the question of new Inspectorships. "Justice" says that it is proposed to appoint two Christians and one Muhammadan to the three posts which have been newly created. Now, it does seem rather curious that the Education Department of the United Provinces, where the Hindus certainly preponderate in numbers, and where they are certainly not behind their Muhammadan and Indian Christian friends in education and intellectual attainments, should contain two Indian Christians and only one Hindu and one Muhammadan Inspector. If it is desirable that the Muhammadans and Indian Christians should occupy high posts in the Department, justice demands that they should begin at the beginning and then rise by force of merit, and not be pitchforked into the service simply on account of their religion. And this brings us to our next point. "Justice" says that of the three men to be appointed two are to be taken from the Revenue Department. If this is really so, it is nothing short of a scandal. We have been told again and again that educational work requires special training and that "the inspecting staff are being relieved of the drudgery of office work and examinations, and are able to devote more and more time to methods of teaching."

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If as "Justice" says such appointments are in contemplation, we beg to record our protest against Deputy Collectors, who cannot make good Inspectors, and their appointment is bound to create discontent in the department itself.

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On behalf of the Education Department and of the educated public of these Provinces we request His Honour Sir James La Touche to refrain from perpetrating such an act of sheer injustice on the eve of his departure.

CITIZEN,
22nd October, 1906.

Mr. Ramanand Chatterji, late Principal of the Kayasth Pathshala.

32. The *Citizen* (Allahabad), of 22nd October, says :—When Mr. Ramanand Chatterji severed his connection with the *Kayastha Pathshala*, we ventured to hope that students under his leadership might no longer be taught the baneful lesson—at least in Allahabad—that it was the sacred duty even of boys aged 10 and 12 and 14 to learn how to become good citizens, and that it was by no means possible for them to become so, while living in complete isolation from their political surroundings. The proceedings of a meeting held on the 16th instant, over which Mr. Chatterji presided, show how false the hope was that we so fondly cherished. The meeting was attended by Bengali boys for the greater part, some of them so young that if they at all understood what had brought them together they might well be described as intellectual infants. Speeches were delivered containing sentiments and advocating methods, which if they threw our young men into a state of violent mental agitation, would be sure to tell eventually on their intellectual development. Songs were sung, which, if they would transform our schoolboys into so many Shivajis during their school life, would render their subsequent career altogether wild and useless. We maintain that the policy that Mr. Ramanand Chatterji and men of his class have thought it proper to pursue for the reform of evils will render a disservice to our young men; indeed it will be discovered to subvert the laws of discipline and to encourage students to acts of defiance. We wonder whether Mr. Chatterji, when he was in his teens, was taught the methods that he now preaches, and, if he had learnt them then, he would have been what he to-day happens to be. But then Mr. Chatterji at any time does not seem to have cared much for exercise of control, for cultivation of good taste, or for observance of civil manners. To judge at least from his parting-shot at the *Kayastha Pathshala* authorities, his terrific indictment of the management of the institution in the guise of his annual report, one would, as we have, inevitably come to this conclusion. The report teems with matter of vital interest to the Pathshala and the public at large, and we hope in one of our early issues to consider it at greater length. And in the meantime we conclude with the remark that as we consider an annual report a highly objectionable channel for airing one's private grievances, so do we regard overgrown infants, schoolboys and college students improper instruments for the regeneration of a land.

BHARAT JIWAN,
22nd October, 1906.

The present system of education in Government schools and colleges.

33. The *Bharat Jiwan* (Benares), of the 22nd October, says that the present system of education, as imparted in Government schools and colleges, is not calculated to help Indians in bringing about the regeneration of their country. The editor then quotes the views of Mrs. Annie Besant in support of his contention that British education has proved injurious to the interests of the country by striking at the root of the moral and social culture of the Indians. The editor points out that the text-books selected are not what they should be, the method of imparting education is not satisfactory, and the relations between the master and the pupil are not sincere and sufficiently sympathetic. The system in vogue tends to debilitate the Indian student in every way, and he oftentimes finds poverty staring him in the face at the end of his college career. He then points out that the Hindu University, or an exclusively Hindu National College, can render considerable help in ameliorating the condition of the country, and concludes with exhorting all well-wishers of the Hindu community, *raises, rajahs* and *maharajahs* to do what they can to further the cause of the proposed Hindu University.

KANAUJ PUNCH,
23rd October, 1906.

Prevention of crime.

34. The editor of the *Kanauj Punch* suggests, in its issue of the 23rd October, that crime will be brought down considerably, if the time spent at schools in teaching drill, is set apart for imparting instructions in law, to every school-going student, that these students will exercise a wholesome influence within their family circles and in their neighbourhood, and help them likewise in improving their morals. He is of opinion, that the commission of crime can to a large extent be attributed to an ignorance of law, and this cannot be removed unless steps are taken to diffuse the law of the land amongst the illiterate masses.

HINDUSTAN,
24th October, 1906.

Education in the United Provinces.

35. The *Hindustani* (Lucknow), of 24th October, says that education in the United Provinces has, during the last ten years, marched with rapid strides during the incumbency of Mr. Lewis as Director, and every credit is due to him for the strenuous efforts he has made in this direction.

(f).—Agriculture and questions affecting the land.

RIYAZ-UL-AKHBAR,
16th October, 1906.

Famine in India.

36. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 16th October, attributes the poverty of India and the famines to the export of Indian grain to foreign countries. The editor thinks that the grasping Indian banker, and the Government are responsible for the existing state of affairs; and cites Sir Henry Cotton and Mr. Digby in support of his views.

(g).—General.

SAHIFA,
12th October, 1906.

The partition of Bengal.

37. The editor of the *Sahifa* (Bijnor), says, in its issue of the 12th October, received on 22nd October, that the Bengalis have so far kept up their agitation, over the partition question with unflagging energy, and have displayed unflinching zeal in promoting the *swadeshi* and boycott movements throughout the year. He then refers to the circular letters from Babu Norendro Nath Sen and the *Anjuman-i-Himayat-i-Islam*, Calcutta, prescribing two diametrically opposed programmes for observance on the 16th of October, and points out that they cannot fail to fan the flame of enmity between Hindus and Muhammadans.

QULQUL,
15th October, 1906.

The editor of the *Qulqul* (Bijnor), of 15th October, received on 25th October, says that the partition of Bengal has brought the Muhammadans of Sylhet and Assam into closer connection with those in India, and has improved the status of the Muhammadans in the new province owing to their preponderance over Hindus. He thinks that Government has done a gross injustice to the Muhammadans by giving precedence to the Hindus who were in the position of a subject race before British rule was inaugurated in India.

RAHBAR,
21st October, 1906.

The *Rahbar* (Moradabad), of 21st October, says that Mr. Kemp, District Superintendent of Police (Bengal), found himself fixed on the horns of a dilemma at receiving petitions from pro and anti-partition representatives, for permission to celebrate the anniversary of the partition in two diametrically opposite ways, and advised them to arrange the matter between themselves, unless they wanted him to refer the matter to the District Magistrate The editor opines that Mr. Kemp might have overcome the difficulty by granting the pro-partition application and rejecting that of the anti-partitionists.

AL BASHIR,
23rd October, 1906.

Al Bashir (Etawah) of 23rd October, says with reference to the rejoicings of the Muhammadans on the 16th October, that they have been obliged to celebrate the partition with joy and *eclat*, in order to signify their dissociation from the Hindus, who otherwise would misrepresent matters, and try to make out that the two communities are unanimous in decrying the partition of Bengal. The editor says that the Muhammadans are no less desirous than the Hindus, to improve the resources of the country, but they are not prepared to bear the loses.

OUDH AKHBAR,
24th October, 1906.

The *Oudh Akhbar* (Lucknow), of 24th October, says that the 16th of October was observed with great solemnity in Calcutta, and throughout Eastern and Western Bengal, that the educated Muhammadans appear to be unanimous in regarding the partition as injurious to the interests of both communities, that most of the Muhammadans joined in exchanging *rakhis* with their Hindu brethren, that most of the meetings held to celebrate the anniversary were presided over by Muhammadans leaders of importance, and that the Calcutta and the Dacca meetings were both great successes. The editor then enumerates the various places where Hindus and Muhammadans made common cause in denouncing the partition as a step in the wrong direction.

OUDH AKHBAR,
25th October, 1906.

The *Oudh Akhbar* (Lucknow), of the 25th October, says that the meeting at Dacca was presided over by Nawab Khwaja Muhammad Arzu, member of the family of Nawab Salim-ullah Khan, and was attended by other members of the family. The president pointed out, that the hostile attitude of Nawab Salim-ullah Khan was a personal matter with him, and that he was the only Bengali Muhammadan of any importance who favoured the partition.

The Calcutta meeting was presided by Khan Bahadur Maulvi Muhammad Yusuf, President of the Central Muhammadan Association, whose age, and position as the oldest Muhammadan member of the Bar command the respect of his community. He disapproved of the partition of Bengal, and cited the views of several leading members of the Muhammadan community to show that the educated Muhammadans as a whole view the partition with disfavour. His Highness Agha Khan has been opposed to the partition, from the very beginning. The Central Muhammadan Association, which is the most influential Muhammadan Association in Bengal, expressed its dissent from the partition movement when called upon to express its opinion by Government.

HINDUSTANI,
24th October, 1906.

The *Hindustani* (Lucknow), of 24th October, says in addition, that the Nawab of Dacca has failed in organizing grand and successful pro-partition meetings, in spite of strenuous efforts and considerable expense. He adds that the 16th of October brought all party quarrels amongst Bengali leaders to an end, and Babu Bipin Chandar Pal amongst many others touched the feet of Babu Surendra Nath Banerji and applied the dust of his feet to his forehead. The editor notes in conclusion, that the proceedings of the 16th October will not fail to convince Mr. John Morley that it is no longer desirable to delay the modification of the orders regarding the partition.

OUDH AKHBAR,
23rd October, 1906.

The *Oudh Akhbar* (Lucknow), of 23rd October, says that no food was cooked in the Bengali homesteads on the 16th October, which leaves no doubt about the sincerity with which the anti-partition agitation is being maintained against the irremediable error made in the partition of Bengal. The agitation has an irresistible force, and the Bengalis feel that if they wish to progress as a nation they must make some sacrifices. Hindus, Muhammadans, Eurasians, Europeans and Native Christians exchanged *rakhis* with the Bengalis on the 16th of October. Some Eurasians joined the Hindus and Muhammadans, in singing the National anthems. The entire concourse consisted of about a lakh of men, and the meeting was presided over by Maulvi Muhammad Yusuf, Khan Bahadur, President of the Central Muhammadan Association.

ADVOCATE,
21st October, 1906.

The *Advocate* (Lucknow), of the 21st October, enters a bitter protest against the suppression and misrepresentation of facts in connection with the anti-partition meeting in Calcutta, which the *Pioneer* has described as a failure. The editor says that such perversion of facts cannot prejudice the English Press, in view of the opinions expressed by Mr. Muhammad Yusuf, Khan Bahadur, the leader of the Muhammadan Bar of Calcutta, and the President of the Central Muhammadan Association, who presided over the anti-partition meeting on the 16th of October, and while addressing over fifty thousand persons, pointed out that the bulk of the Muhammadan community, at least the leaders of the community as represented by the Central Muhammmadan Association had been as much opposed to the partition as the Hindus, and that nothing had happened since, to lead them to change their opinion in the matter. He showed that the Bengali Muhammadans by no means shared the views of the Nawab of Dacca, that Hindus and Muhammadans lived together peacefully and that if bitterness had been created it was due to partition.

The editor then refers to the insulting language adopted by the Nawab of Dacca in speaking of Mr. Gokhale, and suggests that Mr. Morley and the Liberal Ministers should take measures to allay the discontent. He points out that it is very kind of the Nawab of Dacca to assure the Government, that his party consists of loyalists, that he and the gentlemen whom he entertained at Dacca, or at whose expense they were entertained at *Machhua Bazar* will not harass or force the hands of Government; and adds that Mr. Morley must be now convinced by the protest made by Hindus and Muhammadans alike, that the people have in no way been reconciled to the change, much less feel that they have been benefited.

INDIAN STANDARD,
15th October, 1906.

Union amongst Indians.

38. The *Indian Standard* (Allahabad), of the 15th October, after dwelling on the present need for union in an article entitled "Vijoya" makes the following remarks :—We invoke the blessings of our Divine mother. We offer up our prayers to Her Divine throne for our success in life, and for our highest welfare for time and eternity. May she look down upon us from the golden battlements of heaven, send down upon us showers of celestial peace and union, inspire us with hope and enthusiasm, enlighten our understandings, and above all may she be instrumental in the inscrutable ways of providence in uniting the hearts of our leaders and of the *Patrika*, the *Bengalee*, the *Nation* and the *Bande Matram* in particular. May she illumine the darkness of our path and thus hasten the dawn of a bright noble and glorious day upon our country. The streaks of the radiance of the morning sun of hope are visible in the distant horizon. Oh goddess, our Divine Mother! Thou art our Redeemer, Shelter, Hope, Consolation, Buckler, Refuge, Guide to peace, happiness and immortality. Thou art our only Saviour in these days of darkness and gloom. Oh mother Durga obeisance to thee, salutations to thee. Oh Divine Mother to thee we look up for our guidance, not only for all the concerns of this life, but for all our highest welfare for time and eternity.

OUDH AKHBAR,
24th October, 1906.

Union.

39. The *Oudh Akhbár* (Lucknow), of 24th October, considers union to be essential to advancement, and exhorts the Muhammadans to observe their religious doctrines with the utmost strictness, as this alone can tend to produce union and friendship.

MUKHBIR-I-ALAM,
16th October, 1906

The *swadeshi* movement.

40. A correspondent in the *Mukhbir-i-Alam* (Moradabad) of the 16th October says that *swadeshism* is a move in the right direction, that trade is more beneficial than service, that technical and agricultural schools should be started to cultivate the commercial instinct of Indians, and that steps should be taken to exercise effective control over Indian imports, as the present system of trade leads to an inevitable drain of Indian wealth.

TAFRIH,
21st October, 1906.

The *Tafrih* (Lucknow), of 21st October, says that a meeting was held in Benares under the presidency of the Hon'ble Munshi Madho Lal, and vows were made to use indigenous products.

TAFRIH,
21st October, 1906.

The editor of the *Tafrih* (Lucknow), of 21st October, suggests the formation of a trading company with a large capital, approximating to ten crores, with shops in all the towns and cities in India, to distribute indigenous products all over the country. He is of opinion that this large business concern will afford employment for thousands of idle hands, and advises title-hunters to devote their time and attention to the promotion of the *swadeshi* movement.

BHARAT JIWAN,
22nd October, 1906.

The *Bharat Jiwan* (Benares), of the 22nd October, after recounting the steps taken to promote the *swadeshi* movement, during the course of the year, expresses a hope, that if the Indians continue to work with unflagging zeal for the next eight or ten years, they will find that the country has progressed considerably.

MOHINI,
23rd October, 1906.

The *Mohini* (Lucknow), of the 23rd October, says that the premoters of the *swadeshi* movement should continue to work with unflagging zeal during the ensuing year, as the *swadeshi* movement alone is best calculated to bring about the regeneration of India.

ARYA MITRA,
24th October, 1906.

The editor of the *Arya Mitra* (Agra), says in its issue of 24th October, that the *Marwari* cloth merchants have given orders only for 2,500 bales of piece-goods, the balance of the 21,500 bales, for which orders were originally said to have been given, being bales of thread. This shows that English cloth merchants have sustained a considerable loss owing to the progress the *swadeshi* movement is making.

ROHILKHAND GAZETTE,
24th October, 1906.

The editor of the *Rohilkhand Gazette* (Bareilly) in its issue of 24th October, while admitting the usefulness of the *swadeshi* movement, views with strong disfavour, the exclusive boycott of English manufactures, and stigmatizes Mr. Haidar Raza of Delhi, and Mr. Siraj Waiz as two *swadeshi coolies* with bad antecedents, who have thrown themselves headlong into the movement to earn a name which they have otherwise failed to achieve.

OUDH AKHBAR,
25th October, 1906.

A correspondent in the *Oudh Akhbar* (Lucknow), of 25th October, says that English piece-goods are being constantly passed as *swadeshi* manufactures, and that unless steps are taken to check this fraud, India can never expect to benefit by the movement, or even to recoup the crores of money now being invested in purchasing machinery.

VASUNDHARA,
October, 1906.

The *Vasundhara* (Lucknow), for October says, that Mr. George S. Arundel, M.A., presided at a meeting held at the *Nagri Pracharni* Sabha premises, (Benares), with a view to promote the *swadeshi* movement, that the President remarked that the movement will bring about the regeneration of India, and that Indians should be proud of wearing indigenous cloth just the same as he was, of using English fabrics. The editor exhorts the public to use indigenous products and eulogizes Mr. Arundel for his disinterested aud outspoken views.

ADVOCATE,
25th October, 1906.

A correspondent in the *Advocate* (Lucknow), of the 25th October, says, that Meerut has also awakened in right earnest : a grand meeting of the *swadeshi* movement was held under the auspices of the Indian Union Association, a body of which was constituted a few months back, on the 16th October, the memorial day of the Indian nation and the birthday of the *swadeshi* movement The spacious enclosure of Pandit Ganga Ram's Dharamshala was filled with about 2,000 persons, Hindus and Muhammadans. Babu Kali Pado Bose of the local bar was in the chair, and Saiyid Haidar Raza and Mr. Sen of Delhi, and Rai Murli Dhar of Umballa, who were invited for the purpose, addressed the assembly. Mr. Raza spoke at length for an hour and a half; he depicted the real state of India, explained the means to improve it; criticised the Muhammadan deputation and Free Trade policy. His speech was as stirring and effective as it was earnest. It removed the drowsiness of this sleepy-hollow and revived the patriotic feeling among the audience. The song of "*Bande Matram*" was sung by a party of Bengali youths. Printed copies of this song, (in Deva Nagri characters) and another pamphlet on *Desi* Sugar were distributed. As the meeting was much prolonged Rai Murli Dhar's speech was postponed for the next day.

On the 17th instant, the assembly numbered about 2,700 and therefore beyond our expectations, considering it was the eve of *Dewali*, a day of great festivities among the Hindus. Rai Murli Dhar gave his fluent and interesting speech for more than an hour, and then others followed. The Indian Manufacturing Company, the *Vaish* Trading Company, and the Single Manufacturing Company exhibited their manufactures, among which were slates, slate pencils, lead pencils, copying pencils, penholders, sealing-wax sticks, perfumes, &c., all manufactured here. Both the meetings were successful.

RAFIQ PUNCH,
21st October, 1906.

Foreign sugar.

41. The *Rafiq Punch* (Moradabad), of 21st October, says that the use of foreign sugar in Marwar has been interdicted under orders of the State, and cites the instance of a delinquent whom the *panchayet* compelled to pay the stipulated fine on pain of being boycotted.

CITIZEN,
22nd October, 1906.

A correspondent in the *Citizen* (Allahabad), of 22nd October, says that a remarkable meeting took place at Gopalji's temple at Benares on the 10th instant. The spacious courtyard, the long and wide galleries leading to the courtyard, the music hall over the inner gate, and the halls surrounding the Court were crowded before the announced time. The gallery, surrounding the spacious arena was occupied by ladies of leading families, who sat there under the shadow of the balustrade in front of the wide gallery platform. Many thousand persons went away disappointed for want of space. The proceedings began at 4-30 P. M. when the hall presented only a scene of heads and expectant faces, turned towards the platform, where mustered strong the most influential men, including the Hon'ble Munshi Madho Lal, Pandit Madan Mohan Malviya, Babu Moti Chand, the leading banker of Benares, Babu Krishna Chandra Chaudhri, the leader of the wealthy *Vaishyas* of Benares, Babu Kesho Das, Babu Parsotam Das, Seth Syam Das, Gujrati, Chaudhri Ram Prasad, Ram Gopal Das, Babu Brindaban Behari, Munshi Mathura Prasad, Munshi Ram Partab. The young head of the *Vaishnava* Sampradaya, Srijut Lal Babu Maharaj graced the *gaddi*. On the motion of the Hon'ble Madho Lal, seconded by *Goshain* Bhawani Puri, Rai Bahadur, Mahamahopadhya Pandit Sheo Kumar Shastri was voted to the chair. The first speaker was a learned old Pandit Dwarka Nath Dube, the disciple of Gaurji. He spoke with great effect against the use of impure sugar and *ghi*. He was followed by Pandit Balwant Rao who concluded his speech in these emphatic words: "The man who offers impure foreign sugar, greased *ghi* and foreign cloth containing tallow to the Brahmins, Gods, Pitris, is a great sinner who could never expect *mukti*. The present distress in India is due to the indifference of the Hindus to matters of this kind. What was done in the past was done unknowingly, what is to be done in future is to be done knowingly, and he advised all good Hindus to avoid the use of all these articles now. Kashi was the centre of Hinduism. The Pandits of Kashi were the leaders of Hinduism. He hoped their decision to-day would be followed all over the country." The next speaker was Ram Singh, an old gentleman, who read a short address, in which he pointed out, on the authority of published works, how foreign sugar was refined by the use of things that were an abomination to Hindus. After this spoke Babu Jagdeo Prasad Gaur. He hoped all Hindus would hereafter avoid impure sugar from religious considerations. Economic considerations also made it the duty of every Indian to avoid the use of foreign sugar, and to use sugar made in India, without the help of ingredients that are unacceptable to Hindus. In the course of his speech he said that similar meetings had been held in Muttra, Lucknow, Bareilly, Shahjahanpur. Then rose Malviji, and all were rapt attention to hear him. He advocated the formation of a committee, which was formed soon after. After he had spoken arose the President Mahamahopadhaya Sheo Kumar Shastri of world-wide fame for Sanskrit scholarship. He exhorted the audience in a brief, but effective speech to preserve their religion and not to become *Mlekshas* by dealing with, and using foreign sugar, which was prohibited by the Hindu religion A most influential Committee was then formed, including among its members the Hon'ble Munshi Madho Lal, Hon'ble Pandit Madan Mohan Malviya, Babu Moti Chand, Goshain Bhawani Puri, Babu Shyam Das, Babu Kesho Das, Babu Parsotam Das, Babu Krishna Chandra Chaudhri, Babu Champa Lal, Babu Nanda Mal, Ram Chandra Nayak Kali, and other leading men and headmen of different communities. The dealers in foreign sugar came and declared in writing that they would never import foreign sugar or greased *ghi* again. The committee, that was appointed would decide as to how the signboards were to be granted to confectioners who had promised to abstain from the use of foreign sugar. The meeting was convened by Babu Moti Chand, Munshi Madho Lal, Gosain Bhawani Puri, Babu Hari Das and a number of leading *raises* to whom the thanks of all India are due. It was organised by Pandit Babu Nandanji Vaidya, Pandit Sarju Prasad Dikshit, Pandit Babu Nandan Nathji, Dwarka Prasad Pande, Babu Nandan Mal, Babu Salig Ram. Many confectioners declared in writing that they would not use foreign sugar and greased *ghi* and a similar declaration was signed by all the leading men present, several adding to the declaration that they had not used these impure things before, and would not use them in the future.

KANUJ PUNCH,
23rd October, 1906.

The *Kanauj Punch* of the 23rd October, while referring to the recent mass meeting at Lucknow about the boycott of foreign sugar says, that it is very doubtful if the vows made, will last long.

**ARYA MITRA,
24th October, 1906.**

The editor of the *Arya Mitra* (Agra) says in its issue of the 24th October, that the sweetmeats prepared in Agra, for the *diwali* festival were all made from country sugar, and that a number of the supporters of the *swadeshi* movement were going about delivering lectures on the subject.

**MOHINI,
23rd October, 1906.**

The *Mohini* (Kanauj), of 23rd October, says that the confectioners of Kanauj likewise prepared their sweetmeats for the *diwali* festival from country sugar; and suggests the desirability of carrying the movement into villages, so as to bring about better results.

A correspondent says that foreign sugar has been boycotted from Amanpur in the Etah district, another correspondent reports similar success at Brahmawarta in the Cawnpore district.

**ANAND
KADAMBINI,
September, 1906.**

The *Anand Kadambini* (Mirzapur) for September, says that foreign sugar is refined by means of bone-ash, flesh and the blood of cows and that at least one shop of *swadeshi* sugar should be opened in every locality. The editor regrets, that no action has so far been taken to boycott foreign sugar in Mirzapur, and suggests early action in the matter.

**SWADESHI
BANDHU,
Otober, 1906.**

The *Swadeshi Bandhu* for October while deprecating the use of foreign sugar, points out that the *swadeshi* movement will bring about results beneficial to the rulers and the ruled alike, and will add to the wealth of the country which is verging on insolvency.

**OUDH AKHBAR,
27th October, 1906.**

The *Oudh Akhbar* (Lucknow) of 27th October, says that the sweetmeats for the *Diwali* festival in Lucknow were all prepared from country sugar this year; and even Muhammadans satisfied themselves as to the sugar used before purchasing them. The editor remarks that the agitation in favour of the *swadeshi* movement in various towns and cities in India is not a whit inferior to that in Bengal. Lala Kanhaya Lal of Lucknow has circulated notices announcing a *Swadeshi* meeting on the 28th of October. The meeting will be attended very largely and speeches will be delivered by some eminent speakers. The editor of the *Oudh Punch* will be in the chair.

**KANAUJ PUNCH,
23rd October,
1906.**

The Bengalis.

42. The *Kanauj Punch* of the 23rd October, feels extremely dissatisfied at the agitation of the Bengalis, and suggests that it is highly desirable that Government should change its policy towards this ungrateful community, though Mr. Morley has foreshadowed in his budget speech, that further favours are to be conferred on the Indians.

**INDIAN PEOPLE,
25th October, 1906.**

English and un-English.

43. The editor of the *Indian People* (Allahabad), says in its issue of the 25th October, that to a rightly constituted and properly cultured Englishman the standard of conduct is summed up in a single word—English. What is English is right and proper; what is un-English is morally wrong and unworthy. Consequently, no word of condemnation is severer than the word un-English. If an Englishman is accused of un-English conduct it is at once recognised as the strongest word of reproach that can be applied. We wonder if Englishmen themselves have carefully considered how far the conduct of Englishmen at home and abroad is English or un-English.

Looking at the English race as possessing certain characteristic qualities which distinguish it from other races in the world, it is to be expected that the same qualities will mark them whether in England or out of it. Above everything else the English are a nation of empire builders. Napoleon contemptuously said that the English were a nation of shopkeepers; this is perfectly true. But where Englishmen build shops, kingdoms and empires follow in the natural course of things. Behind the English shopkeeper's wares is the brain that schemes the building of empires. He then asked if the ways of Anglo-Indians are English? The complaints that we constantly find in the papers, of young officers abusing their authority, forgetting themselves and setting up as petty despots, are these in accordance with English ways. One officer assaults people if they do not salute him. Another insults them if they do not fold their umbrellas on seeing him. Are these English methods? Where and how do they acquire these notions? Look at the ways of the Anglo-Indian Press, its dirty tricks, its utter disregard of the truth, its vileness of motive and violence of language. Are they English?

There can be only one answer to this question. The majority of Englishmen in this country are English by race but their ways are un-English, and the Press that represents them is almost wholly un-English in all its methods.

RIYAZ-UL-AKHBAR,
16th October, 1906.

Hindus and Muhammadans.

44. The *Riyaz-ul-Akhbar* (Gorakhpur), of 16th October, says that the public feel that the partition of Bengal has infused a new spirit in the country, and that the necessity of co-operation between Hindus and Muhammadans is at present agitating the public mind. The editor points out that the Muhammadans have their own sectarian differences, and should patch them up before attempting a union with the Hindus. He also remarks that both communities are constantly charging one another with insincerity, and condemns the attitude of the *Arya Akhbar* which he thinks is calculated to widen the gulf between the two communities.

AWAZA-I-KHALQ,
24th October, 1906.

The editor of the *Awaza-i-khalq* (Benares), protests in its issue of 24th October, against the attitude of the Muhammadan Press against the Hindus and their agitation, and points out that the Hindus have never asked for anything for themselves as a distinct community from the rest of the Indians, and asks if the Muhammadans can expect that Government will ever confer favours on them exclusively, leaving Hindus out of consideration. He regrets to find that racial animosities are likely to effect the ruin of the two communities.

HINDUSTAN REVIEW,
September, 1906.

Indian volunteers in India.

45. A correspondent in the *Hindustan Review* (Allahabad) for September, says, that the wars between the Christian powers of the world go to prove that the possession of one common religion is not a safeguard against the disturbance of peace; and that it would be a mistake to attribute the success or failure of a nation to its religion, as has been aptly illustrated by the recent success of the Japanese, who profess various creeds, and with whom the true creed is the bond of allegiance, and not the bond of the sovereign's religion. The missionary theory therefore that peace and good-will in Asiatic countries will be commensurate with their Christian converts, falls to the ground. The spread of Christianity has brought material civilization in its train, but it has very little to do with spiritual civilization. Republicanism and socialism can be traced to it directly, and all civil wars, regicides and revolutions appear to be due to the traditions of Christian countries. The traditions of Hindus and Muhammadans on the other hand have been in favour of loyalty and faithfulness to their sovereign. The safest standard to follow therefore, would be that of blood heredity and environment. Such reflections frequently arise in the minds of Hindus and Muhammadans, when they do not find themselves enrolled as volunteers, and when a Native Christian, or a man possessing a skin showing partial European descent claims superiority over his Indian fellow subjects, by reason of his eligibility for volunteering. He then says that perhaps the same sort of ideas occurred to Mr. Thoburn, when he pointed out that "Christianity" and a skin showing at least partial European descent, are still indispensable for eligibility, notwithstanding indications of a broadening confidence in the loyalty of the most martial tribes and castes of India, and the absence in the Indian Volunteers Act 1869 as amended in 1889, of any provision, shutting out any class of loyal subjects from serving as volunteers." In conclusion he suggests that a free exchange of ideas between English statesmen and the non-official class of educated Indians, will tend to improve the existing relations between the rulers and the ruled.

AL BASHIR,
23rd October, 1906.

Pandit Jwala Prasad, District Magistrate of Etah.

46. *Al Bashir* (Etawah), of 23rd October, says that the Muhammadans of Etah who have suffered at the hands of Pandit Jwala Prasad, District Magistrate of Etah, are afraid of being suspected of complicity in exposing him, in case their specific grievances receive publication. The editor asks to be furnished with a comparative statement, showing the number of Hindus and Muhammadans who have suffered at the hands of Pandit Jwala Prasad, during his charge of the district, and regrets very much that Pandit Bisheshar Nath Kak was not suspended for his lax supervision.

NAIYAR-I-AZAM,
19th October, 1906.

The *Naiyar-i-Azam* (Moradabad), of 19th October, asks if Pandit Jwala Prasad's silence after the attack made on him by the editor of *Al Bashir* is to be taken to signify his admission of the charges laid at his door. The editor says that Pandit Jwala Prasad should change his ways, if his actions whether wilful or otherwise have injured Muhammadans, as such conduct on the part of educated Hindus cannot foster feelings of friendship between the two communities. He concludes with the remark that if the District Magistrate persists in this sort of conduct he (the editor) will feel obliged to publish certain communications received against him, which he has withheld hitherto on purpose.

Quack physicians and medicine vendors.

KANAUJ PUNCH, 23rd October, 1906.

47. The editor of the *Kanauj Punch*, of 23rd October, invites the serious attention of Government to the injurious results due to its inaction in the matter of quack physicians and vendors of patent medicines.

Murder by a European railway guard.

ARYA MITRA, 24th October, 1906.

48. The *Arya Mitra* (Agra), of the 24th October, asks if action will be taken against the European guard who has murdered a college student without any provocation at the Jullundar railway station.

The education of *Sadhus*.

OUDH AKHBAR, 27th October, 1906.

49. The *Oudh Akhbar* (Lucknow), of the 27th October, says that Mr. Tahal Ram Ganga Ram is giving practical effect to the scheme of training *Sadhus* in Dera Ismail Khan. The project has been a good long time under consideration, and it is hoped that this class of Indians will now be able to make themselves useful to the public maintaining them, by going about and preaching in the interests of the country.

V.—LEGISLATION.

Elections for the Provincial Council.

BHARAT JIWAN, 22nd October, 1906.

50. The *Bharat Jiwan* (Benares) of the 22nd October, supports the *Indian People* in suggesting the election of Babu Ganga Prasad Varma at the forthcoming elections for the Provincial Council, as practical workers are much needed at present.

Appealable sentences.

NASIM-I-AGRA, 23rd October, 1906.

51. The *Nasim-i-Agra* of 23rd October, suggests that appealable sentences are at times reversed, and it is desirable therefore that in cases where a prisoner cannot arrange to be let out on bail, the sentence should not run until the decision of the appeal.

Reforming the boy-offender.

ADVOCATE, 25th October, 1906.

52. The *Advocate* (Lucknow), of 25th October, while discussing the scheme in England for the reformation of juvenile offenders offers the following remarks regarding the orders of the Home Secretary :—

The reform of the juvenile offender was introduced in England, by the Mosley Education Commission, that went to study the educational systems of the United States. It originated in Massachussets some forty years ago. The parents of offenders and the witnesses alone are admitted into the Juvenile Court. Firmness without harshness, is the necessary attribute of the presiding justice, his function being to repress but not to destroy, and his object to stimulate, but not to let self-respect run riot. The children prior to their examination are kept in fair sized rooms above the court ; and the infants are placed in a separate nursery under proper charge, so that their little wants may be attended to.

The editor then points out that in India much does not seem to have been attempted, and the little that is on record, as accomplished, was not the result of a well considered scheme. He then refers to the resolution dated 3rd October, wherein the Bombay Government has made certain suggestions to magistrates, and points out the desirability of their having recourse to the provisions of the Whipping and the Reformatories Acts, and of avoiding the infliction of sentences of imprisonment. In conclusion he says that the public will anxiously watch the result of measures suggested by the Government of Bombay, and suggests that in the meantime other Provincial Governments should take the suggestions into their most favourable consideration and see what they can do in their sphere of influence.

VI.—RAILWAY.

NAIYAR-I-AZAM,
19th October, 1906.

The collision on the Rohilkhand and Kumaun Railway.

53. The *Naiyar-i-Azam* (Moradabad), of 19th October, says that the reticence of the Anglo-Indian papers about the collision on 24th September last, near Lal Kuan and Pilibhit was somewhat remarkable, and is due to the fact that the dead and injured were only natives, and suggests that prejudice blunts human sympathy.

RAHBAR,
21st October, 1906.

Collision of trains.

54. The *Rahbar* (Moradabad), of 21st October, says that the loss to life and property caused by collisions of trains during 1905, shows that railway employés do not discharge their duties properly. The editor hopes that more attention will be bestowed in future to this matter, though it is a well-known fact that no value is attached to the lives of natives.

NAIYAR-I-AZAM,
19th October, 1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

55. The *Naiyar-i-Azam* of 19th October, says that a number of honest and obliging *coolies* and shopkeepers supplying victuals and refreshments at the railway stations under the present system, should be retained on the line after the contracts have come to an end, that the Station Master, subject to the general control of the District Traffic Superintendent, should be placed in charge of the arrangements made at each station, and that he should not be allowed to employ them on his private work to the detriment of their duties towards the public.

RAHBAR,
21st October, 1906.

Madan Mohan, a contractor on the Oudh and Rohilkhand Railway.

56. The *Rahbar* (Moradabad) of 21st October, invites the attention of Government and of the Railway Board to the various charges of fraud brought against Madan Mohan, a contractor on the Oudh and Rohilkhand Railway, and suggests the desirability of an examination in the light of his account books. The editor is of opinion that should he fail to produce his books criminal proceedings should be instituted. He insinuates that inaction on the part of the Railway authorities will afford room for surmises which may reflect on the Railway administration itself.

INDIAN PEOPLE,
25th October, 1906.

Provisions of food for Indian passengers in Railway trains.

57. The *Indian People* (Allahabad), of the 25th October, says, that the food supplied at railway stations is of a very inferior quality, and that the prices are considerably above the market rate. The editor, while calling the attention of the Railway Board and of his contemporaries to the matter, refers to the dining cars for the convenience of European passengers in the mail trains of the East Indian Railway, points out that now that the Southern Mahratta Railway is trying as an experimental measure the running of dining cars for Indian passengers in its trains, it is high time that the East Indian Railway authorities should also move in the matter and attach a dining car to their fast express trains for the convenience of the Indian passengers.

HINDOSTHAN,
26th October, 1906.

Dining cars for Indians in railway trains.

58. The *Hindosthan* (Kalakankar), suggests in its issue of 26th October that the several railways should follow the example of the Southern Mahratta Railway and attach dining cars for Indians.

RIYAZ-UL-AKHBAR,
20th October, 1906.

The Railway conference, Simla.

59. The editor of the *Riyaz-ul-Akhbar* (Gorakhpur), says in its issue of the 20th October, that the interests of millions of illiterate tradesmen are suffering owing to the present form in which Railway risk notes are worded, and invites the attention of the editor of the *Hindustani* to the matter, as he has every facility of organizing meetings of respectable tradesmen and other gentlemen in Cawnpore and Lucknow with a view to secure the co-operation of the Cawnpore Trades Association in this behalf and to move the Railway authorities to modify the existing terms of its risk note.

KANAUJ PUNCH,
23rd October, 1906.

The strike on the East Indian Railway.

60. The *Kanauj Punch* of the 23rd October, says that the strike on the East Indian Railway has not only led to unhappy results for the Native employés, but has also created a new opening for the Eurasians. The editor says that it must however be admitted

that the course adopted by the Railway authorities in the matter has caused considerable loss to the company.

ROHILKHAND GAZETTE, 24th October, 1906.

Complaints about the Bareilly Junction Railway station.

61. A correspondent in the *Rohilkhand Gazette* (Bareilly) corroborates in its issue of the 24th instant the complaints made in its columns on 16th October, and relates his personal experience of the difficulties that the public are alleged to undergo in obtaining tickets by night trains at the Bareilly Junction Railway station.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

HINDUSTAN REVIEW, September, 1906.

Hindu protestantism.

62. A correspondent in the *Hindustan Review* (Allahabad) for September, says that the existence of an active protestant movement, can be traced side by side with orthodoxy even in prehistoric times, and that the best thinkers of the Hindu world from the authors of the *Upanishads* to the *Vaishnava* saints of the middle ages, and from the Founder of Buddhism to Swami Dayanand, have belonged not to the orthodox but to the heterodox School. Beginning with the Vedas one finds, that to the Vedic bard Nature is divine, and he revels in her worship; but as population increased and society grew more complex, it was found impossible for every house-holder to learn hymns and perform all sacrifices unaided. As time went on, undue importance came to be attached to the symbols themselves, and thus the poetical nature worship of the primitive Aryans stiffened into a dry ritualistic creed, and formalism, and elaboration of sacrifices brought the priestly caste into existence. They were not allowed however to win this position of superiority for themselves unchallenged, and at a later stage, one comes across great *Kshatrya* teachers and thinkers like Janak, inculcating a panth eistic idea of the universe and its creation, since incorporated in the *Upanishads*; until the Brahmans, participating in these speculations, became in their turn, the teachers of the new-learning, and regained their former prestige. But as the simple nature worship of the primitive Aryans had stiffened into a dry ritualistic creed, so the doctrine of *jnan*, taught in the *Upanishads*, degenerated into a creed of *tapas*, austerity and penance; and gave rise to that note of pessimism, which has since formed the undercurrent of all Hindu thought, and is perceptible even in the subtle and lofty systems of Sankhya and Yoga philosophy. It is this wrong view of human life, this warring against the whole visible and sensible world, this stunting of the moral nature, this ignoring of the nobility of man, which is responsible, in no incomparable measure for the stunting of Indian civilization, and for placing the kingdom of religion in permanent and hopeless discord with the kingdoms of Nature, Reason and Beauty.

TAFRIH, 21st October, 1906.

Government religious buildings.

63. The *Tafrih* (Lucknow), of 21st October, points out the desirability of Government building mosques and temples at the expense of the State in every large city, since it has sanctioned the erection of a church at its cost at Chakrata.

INDIAN PEOPLE 21st October, 1906.

The late Swami Ram Tirtha.

64. The *Indian People* (Allahabad), of 21st October, says that we are inexpressibly shocked to learn that Swami Ram Tirtha was accidentally drowned in the Ganges at Tehri while bathing on the 17th instant. The Swami was a very young man and it is matter for profound regret that a career so full of promise should have ended so early and so tragically. His original name was Tirath Ram. He was a Punjabi and an M. A. of the Punjab University. For some time he was a professor in the Foreman Christian College at Lahore. Then he renounced the world, travelled in Europe and America, and came back to India as a confirmed Yogi. Swami Ram Tirtha had considerable literary gifts and his writings, both in prose and verse, had an exalted religious and patriotic fervour. His high character, learning, piety and earnestness attracted many men to him in the Punjab and the United Provinces, and some of our best educated men were proud to call themselves his disciples. For some years the Swami avoided large cities and spent most of his time in the Himalayas in meditation and study. Sometimes he was visited by his devoted disciples, but he usually corresponded with them and his letters were

remarkable productions. His influence was steadily growing and his messages were eagerly read by a growing circle of readers. It is a grave misfortune that he should have been cut off so young and in such a tragic manner.

ROHILKHAND GAZETTE,
24th October, 1906.

The pardah system in India.

65. The editor of the *Rohilkhand Gazette* (Bareilly), says in its issue of the 24th October, that the attempt to do away with the pardah system is frought with danger, as evidenced by the action of Miss Badruddin Tyabji in marrying an Englishman while stopping in England.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 29th October, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

MUFID-I-AM,
24th October, 1906.

The Caliphate and the Sultan of Turkey.

1. A correspondent in the *Mufid-i-Am* (Agra), of 24th October, says that the Sultan of Turkey is no more a Caliph than any other Muhammadan ruler, that the Muhammadans are not bound by their religion to do what is impossible, and are allowed to please themselves in temporal matters, that they are bound to obey the orders of their ruler by their religion, irrespective of his creed or colour, that the word Caliph only means a successor, and every king can be styled as such; that the title of Caliph was assumed by kings in days gone by only with the view of adding to their dignity, and the practice has been handed down to the present times, and that there is nothing in the Muhammadan religion to show that there must always be a religious leader in the world, whose orders should be binding on every Muhammadan.

AGRA AKHBAR,
28th October, 1906.

Egypt.

2. The *Agra Akhbár* of 28th October, publishes a dialogue between an Englishman and an Egyptian, wherein the Egyptian appeals to the Englishman's sense of justice, and points out that justice demands that Turkey should be looked upon as the rightful owner of Egypt.

BHARAT JIWAN,
29th October, 1906.

The Anglo-Russian loan to Persia.

3. The *Bharat Jiwan* (Benares), of 29th October, says that the differences between England and Russia have so far tended to protect the interests of Persia, but her future seems to be gloomy as the two powers have now combined for the purpose of advancing a loan to Persia.

(b).—Home.

NAIYAR-I-AZAM,
26th October, 1906.

The Indians and the Irishmen.

4. The *Naiyar-i-Azam* (Moradabad), of the 26th October, says that Englishmen are very reluctant in making concessions to the countries depending on them, and points out that they do not admit the fitness of Irishmen for Home Rule, in spite of the fact that they are in no way inferior to Englishmen, and can boast of having men like Lord Kitchener in their midst. The editor says that bearing this fact in mind the Indians should not expect self-government. He concludes with the remark that certain Irishmen only recently tore the British flag on board a steamer, but the Englishmen did not even pass a resolution against them, not to speak of punishing them for this outrage.

ADVOCATE,
28th October, 1906.

Australian policy.

5. The *Advocate* (Lucknow) of 28th October, says that the colonists are perhaps the greatest enemies of the Church of Christ. Christianity suffers in the estimation of the Indian public because of its being the religion of the rulers, and because of the attitude of Colonial Christians towards non-Christian Indians. The domineering spirit of the bureaucracy here, and hatred of colour of the colonists abroad, not unoften create disquiet in the more pious Christians, particularly missionaries who mean to preach the teachings of Christ. The Rev. H. Worral of Australia belongs to this class. Speaking at Bendigo, he spoke thus of the Australian's hatred of colour: "The white Australian policy is lunacy. It is an insult to Almighty God and to the Empire. No such colour distinctions should be made. If Jesus and St. Peter came to the Yarra the only place which would be found for them would be in prison. Yet Christ in his own day had said of the little Syrian child, 'of such is the Kingdom of Heaven.' Any country which puts up such barriers of colour will be cursed by God." Let the colonists beware, for divine wrath may take time to descend, but when it does, it works with lightning rapidity and like lightning itself.

INTIKHAB-I-MEERUT,
October, 1906.

Home Rule and the Indians.

6. The *Intikhâb-i-Meerut* for October, says that the Irishmen have by their strenuous efforts for Home Rule, succeeded in enlisting the sympathies of the Americans on their behalf, and exhorts the Indians to exert themselves with the same zeal as has been evinced by Irishmen.

INDIAN PEOPLE,
28th October, 1906.

The curse of India.

7. The *Indian People* (Allahabad), of the 28th October, reproduces the following from the *Edinburgh Magazine* in its issue of the 28th of October:—Here, in this frightful country, are 296,000,000 people, of whom 130,000,000 live in a way unfit for beasts, in a way that would be unwholesome and intolerable for swine, burrowing in wretched mud huts, clad in strips of rag, fed upon meagre fragments barely enough to keep them alive, swarming in filth unutterable; except only for the dwellers in London's Whitechapel, the saddest, the most forlorn, the most hopeless of human creatures. It must have seemed strange to the Prince that the state of these (men) was carefully obscured from his attention.

These teeming hordes in cities and on the baking flatlands are swept perennially by terrible diseases, the products of the conditions in which they live. The epidemics thus generated and launched upon their way threaten much of the world of men outside these borders.

Every few years appalling famines afflict this India, and the world, horrified at the mortality figures, contributes of its charity to alleviate the scourge.

The Prince of Wales would have been grieved and shocked to learn that his Government, instead of trying to obliterate caste, sedulously upholds it as a cheap and effective bulwark of its own supremacy.

From the poorer elements among these people is wrung every year the heaviest proportionate taxation known on this earth. A system of land tenure and land taxation conceived by savages and formulated by homicidal maniacs, a system that throws the heaviest burden upon those least able to bear it, has been largely responsible for India's unparalleled famine record of 28,000,000 deaths in one hundred and fifty years.

At the very time of the Prince's visit some of these evils were apparent to any observation and as plainly demanding explanation—and cure. The plague was raging in many cities. Over a large part of the country he traversed little or no rain had fallen in more than a year. Hundreds of miles he rode through a parched, hideous desert, brown as sand, dry as Sahara, scratched with futile ploughing where nothing would grow, ineffably pathetic, the sad evidences of frustrated hopes and impending ruin, blazed at day after day by the implacable, unclouded sun. Here was beginning what promised to be the worst of all famines of black famine history.

INDIAN PEOPLE,
1st November, 1906

Mr. Bryan on the Indian Administration.

8. The *Indian People* (Allahabad), of 1st November, says that Mr. W. J. Bryan is a candidate for the Presidentship of the United States, and is one of the best known public men of America. He came to India last year as a tourist, and he wrote his impressions in a series of letters which have been widely quoted and commented upon.

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He points to the Home Charges and asks what nation could stand such a drain without impoverishment. To abuse Mr. Bryan is not to answer his criticism. If his facts are correct—and they cannot be disputed—his conclusions are irresistible.

INDIAN PEOPLE,
1st November, 1906.

Hindu loyalty.

9. The *Indian People* (Allahabad) of 1st November says that the conduct of the Anglo-Indian and Jingo journals and their supporters has already had the effect of alarming the Hindu population of these parts, as appears from a communication published in the *Pioneer* of the 25th instant over the signature of "A Hindu." The fact of the refusal of two successive Viceroys to receive the Congress resolutions from the hands of the President, coupled with the fact of the reception of the Muhammadan address by the present Viceroy from the hands of the members of the Muhammadan Deputation, has been taken hold of by many to imply that the Hindus are not looked upon with as much favour as the Muhammadans.

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And this view has further been strengthened by the vapourings of irresponsible Anglo-Indian journalists and Jingo publicists.

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But there is no solid ground for this inference.

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Officials as a class are expected to know that Hindu loyalty passed through a severe test in these provinces during the dark days of the Sepoy War and stood the test manfully.

It would however do some good to the Jingo journalists here and in England if they would only spare a little of their time and study the chronicles of that eventful period as related by official chroniclers.

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True statesmanship lies in not allowing by any act or speech these ignorant people to entertain a wrong impression that a particular community is in the bad books of the State, and that anything done to their detriment will go either unpunished or lightly punished.

Once such a state of things is allowed to take hold of the minds of the ignorant masses there is a great risk to the peace of the community at large, and responsible heads of the administration cannot be too careful as to the choice of their expressions on public occasions and their treatment of any particular community under their charge.

INDIAN PEOPLE, 1st November, 1906.

The Proclamation Day.

10. The *Indian People* (Allahabad), of 1st November, says that the Proclamation Day will be celebrated at the spot on the Fort esplanade where the Great Proclamation of Her Gracious Majesty the late Queen Victoria of revered memory, was first read by Lord Canning, on Thursday the 1st November 1906, at 5 p. m. All are cordially invited to attend.

Proclamation Day.

11. The *Indian People* (Allahabad), of 1st November, says that we hear a great deal about Empire Day, Partition Day, and several other days, but we seldom or never hear of Proclamation Day, undoubtedly the most important day in the history of British rule in India.

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Lord Canning read out Queen Victoria's memorable Proclamation at Allahabad on November 1st 1858, at Kydganj. This important event was celebrated last year at Allahabad, at a public meeting held on the spot where the Proclamation was read out. The President was a gentleman, who as a boy was actually present while the Proclamation was actually read and who remembers the occurrences of that day perfectly. We are extremely gratified to find that the Proclamation Day is to be observed in the same manner to-day. A requisition, signed by a number of Hindu, Muhammadan and Parsi gentlemen, has been issued inviting the public to meet on the same spot as last year, and to re-affirm the resolutions that were then adopted. We think Proclamation Day might be made an all-India celebration with advantage both to the rulers and the ruled.

ZAMANA, September, 1906.

The Indian National Congress.

12. A correspondent in the *Zamana* (Cawnpore), for September, after discussing the constitution of the Indian National Congress at length, says that the district and provincial political associations, if started, will tend to weaken the Congress, which represents the interests of the country as a whole. He adduces cogent arguments to show that the Congress is beneficial to the interests of both the Hindus and Muhammadans, both from a religious and an administrative point of view, and points out that the co-operation of every community inhabiting India is essential to the wellbeing of the country, and concludes with exhorting the Indians to lay aside all racial differences and to make common cause in promoting the interests of India.

ADVOCATE, 28th October, 1906.

Mr. G. S. Khaparde on the Congress.

13. The *Advocate* (Lucknow), of 28th October, contains the following remarks from Mr. G. S. Khaparde on the Congress :— It might be urged, though it is not probable that it would be, that Mr. Morley has changed his mind since taking office. If so, would his sympathy be worth keeping? He has committed himself to an optimistic view of Indian economic questions, and, when challenged by Mr. Hyndman, has declined

the contest, though the same was invited by a section of his own constituency. Mr. Morley's views, if they appear anywhere hereafter, would have to be of a piece with the pronouncement already made by him. The philosopher may acknowledge a mistake, but the head of an administration cannot and dare not for fear of the imaginary something called prestige. So one without much political insight may easily see which way facts on economic matters would be marshalled by Mr. Morley. The elder generation of Congress politicians should join hands with the younger, else in their anxiety to secure sympathy on one side, they would lose the whole case by their sympathetic friend admitting the claim.

The suggestions, which form the subject matter of my previous letter, may be summarized as follows, in an order not originally observed but now introduced for facility of discussion, taking up the less contested before those round which a more or less heated controversy rages :—

1. Reduced expenditure on the *pandal*, and the entertainment of delegates, with facilities to the latter for increased intercourse with each other by being lodged in one compound.

2. Reduced number of subjects to be brought up for discussion before the Congress.

3. Constitution for the Congress.

4. The nature of the subjects, whether they should relate exclusively to grievances necessitating petitions and prayers, or whether they should be about matters which people can settle for themselves, without seeking any aid from Government or sympathizers.

5. Mr. Lala Lajpat Rai to be the president of the next Congress.

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The fourth suggestion about the nature of the subjects to be brought before the Congress has naturally been much discussed both in the public press and private letters.

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Without any pretensions to exhaustiveness or finality the list of subjects may be set forth as follows :—

I. Education on lines laid down by the National Council of Education.

II. *Swadeshi* in the widest acceptation of the term and including boycott.

III. Promotion of trade unions and prevention of injustice and hardship to workmen at the hands of employers.

IV. Establishing *panchayats* and associations for the settlement of disputes.

V. Devising means, by communication with the various associations in the country or otherwise, to unify Hindus, Muhammadans and others in parts where such union does not already exist.

The fifth and last suggestion about electing Lala Lajpat Rai to preside over the ensuing session of the Congress, has excited a great deal of discussion. The honoured name of Mr. Tilak has been proposed by various constituencies in Bengal and other places. It is said that this alarmed certain gentlemen to the extent of inducing them to invoke the assistance of the veteran leader Mr. Dadabhoy Nowroji. A third section has put forward the name of Mr. Stead for the presidential chair, with what object it is not disclosed yet.

There are a number of Indian gentlemen highly qualified for the respected position of the president. So it appears undesirable to go to a foreigner. Mr. Stead would thus appear to be out of the question. The remaining candidates are all good and great. If Mr. Dadabhoy consents to preside, there is not a single person in the whole of India who would not willingly withdraw to make room for the great Parsee patriot. If, however, he does not come out for any reason to take the chair, no gentleman other than one of the two remaining will be allowed to have the dignity without a keen contest.

ADVOCATE,
28th October, 1906.

Mr. G. S. Khaparde on the Congress constitution.

14. The *Advocate* (Lucknow) of 28th October says, with reference to Mr. G. S. Khaparde's views on the Congress constitution :—That the time has come when the erection of the Congress pandal should be given up, and the honour of holding

sessions of the Congress confined to such towns in the country, the citizens of which are patriotic enough to possess a decent permanent hall to accommodate say from 250 to 500 delegates and five hundred visitors.

In all such reforms that Mr. Khaparde proposes he has our sympathy, but we part company when he desires us to introduce revolutionary changes in the methods of our work. We do not agree with him, in thinking that the Congress has achieved little in the past. The very change in the Anglo-Indian opinion is commendable. The Congress from its birth has confined itself to matters political and questions administrative. We desire it to confine its efforts to this field of work alone. The *swadeshi* movement, being an economic one, should be kept aloof from the Congress. In running the *swadeshi* movement we have the active co-operation of men who do not or cannot take active interest in politics; we do not want to lose their sympathy in this matter. With the boycott movement the people here have little sympathy, and consider its preaching injurious to the interests of these provinces. The Congress as an imperial body concerns itself with questions about which all provinces in India are equally ready and agreed. The United Provinces are not ready to accept boycott as a creed of the Congress or of the *swadeshi* movement. And this, to a great extent, is true of the Punjab also. Hence we cannot allow this question to be discussed on the Congress platform. We have already suffered in the past, for the overzeal of friends in having the cow protection movement almost suppressed on suspicion of its being a political movement, and we do not desire that those who, without rousing any hatred against foreigners, desire to promote the industries of their country should adopt a policy which will not benefit the country. These provinces in this matter may be looked upon as backward, but it is better that the true state of things should be stated.

TAFRIH,
28th October, 1906.

Nawab Salim-ullah Khan of Dacca and Mr. Gokhale.

15. The *Tafrih* (Lucknow), of 28th October, says that strictures passed by Nawab Salim-ullah Khan of Dacca in his two letters in the *Englishman*, charging Mr. Gokhale with causing disaffection are simply ridiculous and deserving of silent contempt. The editor says that the Nawab so far has been known only within the limited circle of his friends in Dacca, and is indulging in these and similar vagaries with a view to gain notoriety. He then points out that the remarks attributed to Mr. Gokhale, wherein he is said to have exhorted the Bengalis to agitate like the Boers and the Irishmen, would not amount to an offence even if Mr. Gokhale had made them.

AL-BASHIR,
30th October, 1906.

The *Rohilkhand Gazette* and its pro-Congress proclivities.

16. *Al Bashir* (Etawah), of 30th October, is gratified to notice a change in the hitherto pro-Congress tendency of the *Rohilkhand Gazette*, and suggests that the Muhammadan papers should advocate one policy just the same as Hindu organs do.

MUFID-I-AM,
1st November, 1906.

Muhammadans with Congress views.

17. The *Mufid-i-Ám* (Agra), of 1st November, after quoting certain passages from the *Urdu-i-Mualla* for September, says that Muhammadans holding the views expressed in the two articles entitled "The Resignation of Sir Fuller" and "The next session of the Congress," cannot be expected to guard their own interests, to claim for Muhammadans an equality of rights, and to be loyal and faithful to Government. The editor points out that the Muhammadans as a body are not prepared to join societies opposing the policy of Government openly, and that those who pursue such a course can never be expected to do any good to the country.

ANAND,
23rd October, 1906.

The Muhammadan deputation.

18. The *Anand* (Lucknow) of 23rd October, says that the attack on the Indian National Congress and on the Hindu community in the address presented to His Excellency by the Muhammadan deputation were undesirable.

ALIGARH INSTITUTE GAZETTE,
23rd October, 1906.

The Muhammadan deputation.

19. The Nawab Mohsin-ul-mulk says in the *Aligarh Institute Gazette* of the 23rd October, that the idea of the Muhammadan deputation originated from Haji Muhammad Ismail Khan *raees* of Dataoli, who wrote him a letter on the subject with reference to Mr. Morley's suggestion in the Budget speech, that His Excellency the Viceroy should appoint a committee to consider the question of expanding the India Council, and pointed out that so far the Muhammadans had no opportunities of selecting their representatives for the several legislative Councils in India. He received letters of a more or less similar nature from several other leading Muhammadans,

pointing out the necessity for safeguarding Muhammadan political interests and of providing ample scope for the political aspirations of young Muhammadans. He then issued a circular letter to all leading Muhammadans, and Muhammadan associations in India, and the *consensus* of opinions obtained led eventually to the preparation of the address presented to the Viceroy by the Muhammadan deputation. The work of preparing the address was entrusted to Nawab Imdad-ul-mulk Maulvi Saiyid Husain Bilgirami of Hyderabad, who drafted it on the lines indicated in the replies already obtained from various provinces. The address was then discussed, revised and adopted at a general meeting held at Lucknow, at which representatives from various parts of India were present. He then points out that Nawab Saiyid Muhammad who happened to be at Simla had nothing whatever to do with the address until the 28th of September, when it was suggested by certain mutual friends that he would join the deputation willingly, and it was then that the address was shown to him and altered slightly at his suggestion. He had no opportunities of considering the address with His Highness Agha Khan, who arrived at Simla on 30th September, and there was not the remotest idea of asking him to lead the deputation as His Highness Agha Khan had already telegraphed his consent to do so, and to join the deputation straight at Simla. Certain of the members of the deputation could not go to Simla owing to some unavoidable reasons. Sardar Muhammad Yakub Khan, the minister of Khairpur, Sindh, who was present in Simla, Sardar Yar Muhammad Khan, the minister of Jaora, and His Highness the Nawab Sir Amir-uddin Ahmad Khan, though ardent supporters of this movement, could not join it publicly on political grounds. He then goes on to say that time will show at no distant date, that the hopes cherished by the Muhammadans and based on the reply of the Viceroy are well-founded, and that attempts to detract from the importance of the deputation are only the outcome of jealousy and self-interest on the part of certain selfish leaders blinded by racial prejudices.

NAIYAR-I-AZAM,
26th October, 1906.

The Muhammadan deputation.

20. The *Naiyar-i-Azam* (Moradabad) of the 26th October, ridicules the idea that the Muhammadan Association will adopt different ways from the Indian National Congress for representing the needs of the Muhammadans. The editor suggests that the Muhammadans, if they take his advice, should ask with circumspection and indirectly for things that the Hindus demand in plain language.

OUDH AKHBAR,
29th October, 1906.

The Muhammadan deputation.

21. A correspondent in the *Oudh Akhbar* (Lucknow), says in its issue of 29th October, that the Muhammadans in the municipal boards and councils, whether nominated or elected, have done nothing to ameliorate the condition of their countrymen, that the Muhammadan deputation by itself cannot succeed in bringing about satisfactory results without the co-operation of the Hindus, and that they should not expect to get their rights and privileges from the British Government without agitating loyally and constitutionally. He concludes with the remark that times have progressed considerably, and it will not be possible to secure political and commercial rights and privileges unless they qualify themselves for the purpose.

INDIAN PUNCH,
30th October, 1906.

The Muhammadan deputation.

22. The *Indian Punch* (Budaun), of the 30th October, says that the Press is unanimous in extolling Lord Minto for the tact displayed in his reply to the Muhammadan deputation and the manner in which he avoided everything that would injure the feelings of the Hindus or the Muhammadans. The editor then adverts to the comments offered by the *Pioneer* on the subject, and to its advice to Lord Minto suggesting that the step forward referred to in the Budget speech should be taken with extreme caution, so that all the communities inhabiting India should be able to profit thereby, and its caution that any haste in the matter will tend to so embolden the people that it will become impossible to keep them within proper bounds. He asks how the *Pioneer* comes to this conclusion, and says that, considering the power wielded by the British Government, it seems impossible that Government should not be able to control the Indian public.

AL BASHIR,
30th October, 1906.

The Hon'ble Nawab Saiyid Muhammad.

23. The editor of *Al Bashir* (Etawah), of 30th October, says that it was very natural for the Hon'ble Nawab Saiyid Muhammad to ask the delegates of the Muhammadan deputation to exclude from the address the clause referring to the election of

Muhammadan representatives by Hindus, on the understanding that the former will affirm the views and advocate the interests of the latter, so as to secure their re-election, for his failure to protest against the clause would place him in an unpleasant situation as he is a staunch supporter of the Congress movement.

OUDH AKHBAR, 1st November, 1906.

The Muhammadan deputation.

24. A correspondent in the *Oudh Akhbar* (Lucknow), of 1st November, while referring to the warm discussion in the newspaper world regarding the Muhammadan deputation to the Viceroy, says that the moderation and suavity of the address has had a wholesome effect on the Viceroy in Council and the European public, and has elicited the approbation of the Anglo-Indian press. The editor however regrets that certain native newspapers have taken a contrary view, and regard the deputation as calculated not only to disturb the harmony, but also to widen the gulf between the Hindus and Muhammadans. They lay false and unfounded imputations at its door so as to lower it in the public estimation, and at the same time allege that the Muhammadans have their sympathy and preach union between the two communities.

ROHILKHAND GAZETTE, 1st November, 1906.

The Muhammadan deputation.

25. The *Rohilkhand Gazette* (Bareilly), of 1st November, says that the editor of the *Rahbar* (Moradabad) is not justified in asserting that the Muhammadans as a whole are not at one with the views expressed in the address presented by the Muhammadan deputation, merely because Nawab Saiyid Muhammad and certain others like him who depend on Hindus, for their election to the councils and the municipal boards, have held themselves aloof from the movement. The editor thinks that the Nawab dissociated himself evidently through interested motives, as he would fail to secure his re-election to the council in case he joined the Muhammadan deputation.

TOHFA-I HIND, 25th October, 1906.

The Muhammadan Political Association.

26. The editor of the *Tohfa-i-Hind* (Bijnor) says, in its issue of 25th October, that the very followers of Sir Saiyid Ahmad Khan, who was opposed to political agitation are now presenting addresses, and starting political associations with a view to secure the political rights and interests of Muhammadans, and expresses a hope that the proposed Muhammadan Association will lead to important beneficial results.

UNION GAZETTE, 21st October, 1906.

Al Akhlaq and the Muhammadans.

27. The editor of the *Union Gazette* (Bareilly) of 21st October, regrets to find the editor of the *Al Akhlaq* exhorting the Muhammadans to join the Congress, and feels shocked at the tone of some verses in that paper dealing with the departure of Sir Bampfylde Fuller, whose resignation was painful to the entire Muhammadan community.

EXPRESS, 25th October, 1906.

The Muhammadans and the Bengalis.

28. The editor of the *Express* (Lucknow) of 25th October, says that the Muhammadan deputation, while feeling that those Muhammadan gentlemen, who by reason of their financial, zamindari, or other influence upon the Hindus of their locality might be returned successfully and annually to any particular council, may not be competent or bold enough to represent the Muhammadan cause sufficiently, did not hint at any particular Muhammadan gentlemen, as the *Bengalee* insinuates, but it simply laid down a principle, which, when adopted, it is believed will promote the cause of the Indian Musalmans better, and therefore finds it essential in the interests of the entire Muhammadan population throughout the length and breadth of the country, that a prescribed number of representatives previously specified by the Government, should be elected by the people (the Muhammadans themselves), and not selected by the Government. And over this simple request the *Bengalee* racked its brains for four long successive nights and days, suddenly jumping to the conclusion that if the cause of Muhammadan education were further patronised by the Government, they would be just as much disaffected as the Bengali Hindus are, and would make common cause with them—this powerful Bengali race—and drive the British Government and the British nation back again to its island home, through the Bahr-i-Bengal. How well I can now realise the meaning of that old adage *Hujjat-i-Bengal wa Hikmat-i-Chin*. The Muhammadans well know that in point of religion, social institutions, and domestic economy, they have nothing in common with Hindus, who look upon the former as aliens, whereas in their connections with the Christian (whether white or black) the Muhammadans can live with them without the slightest prejudice to their religion or national

traditions, incorporating themselves with the Christians, in all the highest as well as the lowest matters of life. A Muhammadan can preside over a British Court of Judicature as well as over a Christian kitchen. A Muhammadan knows full well that he can be, and is being, benefited in his temporal cause by the Christians more than the Hindus can ever think of doing. The Muhammadans, at least the majority of them, I can assure the *Bengalee*, do not seek for its fostering care, nor do they much care for the advice of this self-styled elder-brother. When Bengal, steeped in ignorance, had not even a language of its own to convey its thoughts and sentiments to the masses, the Muhammadans brought life and light amongst them, through the medium of Arabic and Persian educationalists, and were the guiding and the ruling element amongst the people for upwards of six centuries. The *Bengalee's* younger brother is not ignorant of the fact that intellectually and physically he is in no way inferior to his self-styled elder brother, on the contrary he knows and fully believes that he is superior to this usurper of his birthright in many respects. We are well aware of the tricks the Bengali is up to, and we do not want him to pose as an elder brother or patron to our community, nor do we want him to discuss the advisability or inadvisability of the appointment of a European gentleman ignorant of Arabic or Persian languages to the Principalship of the Calcutta Madrasa. The Madrasa is an exclusive institution, and reserved exclusively for the education of Muhammadan youths, and if such appointments as the *Bengalee* refers to were in any way detrimental to the cause of Muhammadan education, they themselves would have taken up the case long ago. I think, I, as the Secretary of a local Muhammadan Club, and one who is more or less intimate with the office-bearers and members of the other Muhammadan Anjumans and societies of Calcutta, am in a position to express my views on behalf of the public, and to state that Mr. Chapman's temporary appointment to the Madrasa as its Principal is neither a supersession to any other claimant nor a new departure. I can mention the names of nearly half a dozen gentlemen, two of them actually having been made permanent to the Madrasa, as being totally ignorant of Arabic and Persian. The *Bengalee* ought not to tread upon forbidden ground, and should be advised not to venture upon a subject of which it has no knowledge.

NIZAM-UL-MULK,
24th October, 1906.

The Indian Army.

29. The *Nizam-ul-Mulk* (Moradabad) of 24th October, expresses its regret at finding that the recent orders of the Minister for War about the grant of daily allowances extend to European soldiers only. The editor invites the attention of Lord Kitchener to the matter, and points out that the extreme poverty of the Indian soldier is deserving of his best consideration.

NAIYAR-I-AZAM,
26th October, 1906.

The Indian Princes' council.

30. The *Naiyar-i-Azam* (Moradabad) of the 26th October says, on the authority of the *Manchester Guardian*, that the India Office is thinking seriously of forming the India Princes' Council. The editor says that this is looked upon as the outcome of the recent interview between Mr. Morley and the Prince of Wales, and suggests that it was probably on this account that a large number of Indian *raises* visited Simla recently.

ANAND,
23rd October, 1906.

The prosecution of the *Hind Swaráj*.

31. *Anand* (Lucknow) of the 23rd October, says that the article in the *Hind Swaráj*, in respect of which prosecution was instituted is no doubt open to objection, and may well be said to be the work of a man devoid of intellect.

RIYAZ-UL-AKHBAR,
24th October, 1906.

The prosecution of the *Hind Swaráj*.

32. The *Riyáz-ul-Akhbár* (Gorakhpur), of 24th October, while remarking on the prosecution of the *Hind Swaráj* of Bombay, points out that agitation in India is coming to a crisis and will, it is feared, lead to dangerous results.

INTIKHAB-I-MEERUT.
October, 1906.

The editor of the *Intikháb-i-Meerut* characterizes the article in the *Hind Swaráj*, regarding which a prosecution has been instituted (and a conviction since obtained) as the ravings of a maniac, and points out that British rule is in every way calculated to promote the interests of India.

SANSAR MITRA,
30th October, 1906.

The *Sansar Mitra* (Allahabad) of 30th October, says that Government should have overlooked the offence of the *Hind Swaráj*, as Indians cannot do without representing their grievances to Government.

ANAND,
30th October, 1906.

The prosecution of the *Panjabi* (Lahore).

33. The *Anand* (Lucknow) of 30th October, warns editors generally to be very guarded in what they write and invites their attention in particular to the prosecution of the *Panjabi* under section 153, Indian Penal Code.

INDIAN PUNCH,
23rd October, 1906.

Mr. Stead's proposal to invite certain editors from England to India.

34. The editor of the *Indian Punch* (Budaun), of 23rd October, disapproves of Mr. Stead's proposal to invite a certain number of editors from England to India, and agrees with the editor of the *Hindustani* in thinking that it will be quite possible for them to injure Indian interests on going back to England, by drawing on their imagination, in expressing their views on Indian affairs. He also thinks that the sum of fifteen thousand rupees which will be spent on inviting these editors, could be spent with greater advantage, in sending one or more Indians to carry on the agitation in England by securing interest in Parliament.

NAIYAR-I-AZAM,
26th October, 1906.

Invitation of certain editors from England.

35. The editor of the *Naiyar-i-Azam* (Moradabad), says in its issue of 26th October, that the editors invited from England cannot gain sufficient experience about Indian matters in the course of a month's stay in India, and points out that there is all the same the possibility of their coming to conclusions detrimental to the interests of the country. He also suggests that it appears somewhat unseemly, to secure the good-will of the guests, after entertaining them at the cost of the Indians, and that a far better course would have been to lay out the sum, on sending out two or more leading Indians to promote Indian interests in England.

MUSAFIR,
30th October, 1906.

The attitude of the Government of India towards the Native press.

36. The *Musafir* (Agra) of 30th October, regards the attitude of the Government of India as scandalous, and points out that the number of convictions against editors in India is considerable; that the prosecutions and convictions have increased ever since Indians have begun to ask for their rights and privileges, and concludes with the remark that such prosecutions tend only to raise the offenders in the public estimation, and to increase the circulation of their papers. The editor points out also the desirability of Government overlooking petty offences.

II.—AFGHANISTAN AND TRANS-FRONTIER.

NASIM-I-AGRA,
27th October, 1906.

The visit of the Amir of Kabul.

37. The *Nasim-i-Agra* of 27th October, suggests the desirability of the Muhammadans of Agra presenting an address to the Amir, and of their holding an exhibition of arts and manufactures peculiar to Agra during his stay there. The editor points out that the *Taj Bagh* will be just the place for the exhibition, and that its success depends entirely on the attention bestowed on it by the local authorities.

AGRA AKHBAR,
28th October, 1906.

The visit of the Amir of Kabul to India.

38. The *Agra Akhbár* of 28th October, suggests, that the Commissioner should be able to arrange for stands for the *raíses* of the division, so as to obviate the indignity of their having to stand in the roads so as to see His Majesty and the various processions. The editor points out that the local Muhammadans should be allowed to present an address of welcome, and the Hindus, an address of thanksgiving for the rights and privileges that they enjoy equally with the Afghans in Kabul.

III.—NATIVE STATES.

JASUS,
21st October, 1906.

Jaipur.

39. The *Jásus* (Agra), of 21st October, says that Babu Kanti Chander has a gift for finding out merit, and has taken good care not to leave a sufficiently capable man to take a leading part in the administration of the State. The editor points out that the morals of the people of Jaipur are very low, and drink, adultery and corruption are having a very deteriorating effect on the State. He concludes with advising the Jaipur public to bring their grievances to the notice of Government, and to bear in mind that Balji and Babu Sansar Chander can do them no harm.

MUKHBIR-I-ALAM,
30th October, 1906.

The pamphlet attributed to Ziya-ul-Haq (Rampur).

40. The *Mukhbir-i-Alam* (Moradabad) of 30th October, says that the article in the *Naiyar-i Azam* (Moradabad) of 19th October, alleging that the pamphlet is the work of Munshi Abdul Ghafur, late Minister of Rampur, and his adherents, is not based on sound sense and logical grounds, and is calculated to prejudice the magistrate trying the case. The editor is of opinion that Ziya-ul-Haq's signature being on the pamphlet there is no reason to doubt his authorship.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

CITIZEN,
29th October, 1906.

Application for prosecution of Mr. Gordon, Assistant Commissioner of Rawalpindi.

41. The *Citizen* (Allahabad), of 29th October, says that the following is the translation of a petition presented to the Deputy Commissioner, Rawalpindi, requesting permission under section 197, Criminal Procedure Code, to prosecute Mr. Gordon, Assistant Commissioner :—

"1. The complainant states as follows :—That complainant had a civil case against Kashmira Singh and Sarandoz pending in the Court of the accused which was fixed for hearing to-day (20th October 1906).

2. That as usual, complainant went to inform his counsel that the case was called, and returned to the Court-room after informing the counsel's agent. That this fact enraged the accused, who told complainant why he had gone to call his counsel, and ordered complainant to stand on a box (which was lying by a wall in the Court-room) with his face towards the wall. That the accused kept the complainant unlawfully and forcibly standing in that manner from 12-45 to 4-5 p. m., and did not allow him to move or to see in any other direction except the wall. The complainant could not conduct his case as his counsel came late. The accused kept complainant (intentionally, forcibly, and without any rhyme or reason) in wrongful confinement for more than three hours. That complainant is an old man, and is a *sahukar*, and a respectable landowner, is an assessor, and income-tax payer, and has suffered much injury and degradation by this unlawful act of the accused.

3. That the accused kept the complainant in torture so much so that complainant's legs are still aching. The complainant, therefore, prays that the accused be dealt with according to law, and that after enquiry he be punished under section 342, Indian Penal Code, or any other section which may be applicable to the facts of the case."

(b).—*Police.*

BHARAT JIWAN,
29th October, 1906.

Gambling in Benares.

42. The *Bharat Jiwan* (Benares) of 29th October, says that there are a number of common gaming-houses where gambling is going on in season and out of season, and it is highly desirable in the public interests that they should be broken up and convictions obtained against the offenders.

The editor also invites the attention of the local police to the large number of thefts that are occurring at present in the city.

MUKHBIR-I-ALAM,
30th October, 1906.

The Muhammadans in the police force of Eastern Bengal.

43. The editor of the *Mukhbir-i-Alam* (Moradabad), says in its issue of 30th October with reference to the last Annual Police Administration Report of Eastern Bengal, that it is very surprising, that the Muhammadans hold so few appointments in the police force, and are yet taking no steps to take a larger share of posts in the department. The editor hopes that they will now take proper steps do so.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

SITARA-I-HIND,
20th October, 1906.

Slaughter of animals in Moradabad.

44. The *Sitara-i-Hind* (Moradabad) of 20th October, invites the attention of the district authorities to the malpractices of the veterinary assistants, and to the consequent trouble to local butchers, and points out that pregnant and diseased animals continue to be killed outside slaughter-houses.

ADVOCATE,
28th October, 1906.

Hackney carriages at Benares.

45. A correspondent in the *Advocate* (Lucknow) of 28th October says, that the arrangements for hackney carriages in Benares are nothing short of a public scandal. The carriages are dirty, the horses are ill-fed and badly groomed, and the number of carriages is apparently insufficient. The drivers are very impertinent and the fares they demand are not those sanctioned by regulation.

ANAND,
30th October, 1906.

Use of adulterated *ghi* by confectioners.

46. The editor of the *Anand* (Lucknow) says in its issue of the 30th October, that confectioners are systematically using adulterated *ghi* of a very inferior quality, and are responsible to a large extent for the spread of diseases. He points out therefore that those placed in authority should take the necessary steps for the prevention of disease, and check the sale and use of adulterated *ghi* and other articles of food.

(*e*).—*Education*.

Nil.

(*f*) *Agriculture and questions affecting the land :*

Nil.

(*g*).—*General*.

NAJM-I-BAZIGH,
24th October, 1906.

The effects of the partition of Bengal on Muhammadans.

47. The editor of the *Najm-i-Bázigh* (Moradabad), of 24th October, expresses his satisfaction at the attitude of the Muhammadans, who are now beginning to exert themselves for the protection of their rights, and says that this happy result is the outcome of the partition of Bengal. He exhorts them to continue the pro-partition agitation, and to be on their guard against the flattery and trickery of the Bengalis.

INDIAN PEOPLE,
28th October, 1906.

Who turned out Sir Bampfylde Fuller ?

48. The *Indian People* (Allahabad), of the 28th October, says that it was University matter, it has been said, that drove the great man out of office. True, but who gave him the last push from the doorstep ? None other than the Vice-Chancellor of the Calcutta University, Mr. Justice Mukerji. That gentleman had nothing whatever to do with the agitation against the partition of Bengal. He would be the last person in the world to seek a quarrel with a Lieutenant-Governor or any high official. And yet his was the hand that forced Sir Bampfylde Fuller to resign.

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Therefore it is right to say that Mr. Justice Mukerji, though his modesty will not permit him to claim it, had the most direct share in making Sir Bampfylde Fuller resign, and has deserved well of his countrymen.

AL BASHIR,
30th October, 1906.

The partition of Bengal.

49. *Al Bashir* (Etawah), of 30th October, highly commends the action of the Muhammadans of Eastern Bengal in celebrating the partition of Bengal, with rejoicing and approves of their action in submitting a memorial to the Secretary of State, informing him of the current of feeling in the province, lest the British public should be misled by the anti-partition party. The editor exhorts them to keep the Secretary of State duly informed of the real state of affairs, and to forestall the Bengalis in their endeavours to misrepresent matters by distorting them to suit their own interests.

OUDH AKHBAR,
31st October, 1906.

The partition of Bengal.

50. A correspondent in the *Oudh Akhbar* (Lucknow), of 31st October, says with reference to the mass meetings held in Calcutta to commemorate the partition of Bengal, that the Hindu meetings were characterised by the presence of a large number of leading and educated Muhammadans, some of whom gladly accepted the honour of taking the chair, while those held by the Muhammadans were marked by the total absence of Hindu element.

NAJM-I-BAZIGH,
24th October, 1906.

The attitude of Eurasians towards Indians.

51. The editor of the *Najm-i-Bázigh* (Moradabad), of 24th October, expresses his extreme regret at the attitude of Eurasians towards natives, and says that the very fact that they are born and bred in India should induce them to make common cause with the Indians in promoting the interests of the country. They however look upon natives with feelings of disgust and lose their temper at the very sight of Indians, abuse them and are often ready to go so far as to strike them. The editor thinks that they do so perhaps in order to save themselves the stigma of having native blood in their veins. He also holds them responsible for the many atrocities committed on natives, amongst them outrages on Indian ladies while travelling in trains.

NAJM-I-BAZIGH,
16th October, 1906.

The new Lieutenant-Governor of Eastern Bengal and the Muhammadans.

52. The *Najm-i-Bázigh* (Moradabad), of 16th October, says that the new Lieutenant-Governor of Eastern Bengal has realised the necessity of following the policy of his predecessor for protecting the rights of the Muhammadans, as evidenced by his remarks in his review on the Police Administration Report of that province. His Honour thinks that, regard being had to the very large proportion of the Muhammadan population in the province, the enlistment of 148 recruits only, in the police force out of a total number of 804 is not just and proper, and expresses a hope that efforts will be made to make up the deficiency in a few years' time.

ZUL QARNAIN,
28th October, 1906.

Friendly relations between Europeans and Indians.

53. The *Zul Qarnain* (Budaun), of 28th October, says that Western education has brought about a great revolution, and has led educated Indians to adopt Western tastes, manners and etiquette, which promote free intercourse between Indians and Europeans in every walk of life and at social gatherings and sports and pastimes. The editor then refers to the ceremony of laying the foundation-stone of the Saadat pavilion in Budaun on the 22nd instant when this friendly intercourse was pre-eminent, and says that it is calculated to strengthen British rule in India.

NAIYAR-I-AZAM,
26th October, 1906.

Hindus and Muhammadans.

54. The editor of the *Naiyar-i-Azam* says in its issue of 26th October, that the Muhammadans are like a wrestler, who will brag of his prowess, so long as he knows that there is no likelihood of his valour being put to test, and will make a very humble estimate of himself as soon as he feels that he has a powerful opponent ready to compete with him. He then patron out that the patron will naturally turn to the wrestler who is not afraid of competition, and concludes with exhorting the Muhammadans to be prepared for competition and not to confess their inefficiency without a fair trial of strength.

OUDH AKHBAR,
30th October, 1906.

Union between Hindus and Muhammadans.

55. The *Oudh Akhbar* (Lucknow), of 30th October, says that Mr. Ghaznavi, one of the speakers at the celebration of the partition of Bengal, pointed out that the salvation of India lies in the union between Hindus and Muhammadans. It is a remarkable feature of the meetings held on 16th October, that the Muhammadans of Bengal evinced a deep interest in the meetings organized by the Hindus. This discredits the theory set up by the Anglo-Indian Press, which attempted to make out that the diversity of Hindu and Muhammadan interests renders the co-operation of the two communities impracticable. So does the Muhammadan deputation. His Highness Agha Khan, who led the Muhammadan deputation, has said that he has disfavoured the partition from the very beginning and holds the same views still. The Honb'le Nawab Saiyid Muhammad is likewise opposed to the partition, and the proceedings of the 16th of October leave no doubt that the educated Muhammadans are unanimous in condemning it. The attempt made by Nawab Salim-ullah Khan of Dacca, to organize pro-partition meetings and to set himself as the leader of the entire Muhammadan community in Bengal has proved a miserable failure, and the devices adopted by him to induce the famine-stricken Muhammadans of Eastern Bengal to join the pro-partition meetings were far from honourable. Taking the Nawab at his word the Muhammadans at these meetings did not exceed twenty thousand men. It is noteworthy that a large section of the family of the Nawab of Dacca (in all seventeen) attended the anti-partition meeting of the Hindus, and one of them was in the chair. The editor says that the events of the day have proved satisfactorily that the Indians as a whole (leaving the Nawab of Dacca and his adherents aside) are unanimous in regarding the partition of Bengal with disfavour and in evincing genuine sympathy with the Bengalis, and expresses a hope that Government will not be misled by the selfish misrepresentations of the Nawab of Dacca.

ANAND,
30th October, 1906.

Disunion between Hindus and Muhammadans

56 The *Anand* (Lucknow) of 30th October, condemns the Muhammadan Press for widening the gulf between Hindus and Muhammadans, makes specific mention of the attack of the Nawab of Dacca on Mr. Gokhale, and of *Al Bashir* on Pandit Jwala Prasad Sankhadhar, and concludes with the remark that the British Government can take proper care of its own interests, and the Muhammadans need not worry themselves in the matter.

The Partition-day of Bengal.

OUDH AKHBAR,
30th October, 1906.

57. The *Oudh Akhbar* (Lucknow) of 30th October says, that Babu Hira Lal of Dehra Dun has designated the partition-day of Bengal as the Union-day of India, and exhorts every Indian to use *swadeshi* articles, to practise self-denial when an article of *swadeshi* manufacture is not available, to endeavour to secure the rights and privileges promised in the Proclamation of 1858, and to love Indians as such, irrespective of all distinctions of creed.

The views of Babu Surendra Nath Banerji on foreign piece-goods.

NAJM-I-BAZIGH,
24th October, 1906.

58. The *Najm-i-Bázigh* (Moradabad), of 24th October, while referring to the appeal of Babu Surendra Nath Banerji to the Indians, to boycott foreign piece-goods on the ground that the fat of cows and swine is used in *sizing* them, apprehends that such insinuations might lead to mutiny as was the case in 1857, and suggests the advisability of Government giving the matter its best consideration.

Anti-*swadeshi* meetings in Agra.

MUFID-I-AM,
24th October, 1906.

59. The editor of the *Mufid-i-Am* (Agra), in its issue of 24th October announced with gratification that a number of meetings were held, and speeches delivered by Muhammadan preachers, with a view to exhort all Muhammadans who have the welfare of India at heart, and to desist from opposing the British Government, whose just and benign rule has conferred religious and political freedom on the country. The speakers impressed on the audience the necessity for the union of all classes of Muhammadans, and exhorted them to merge all sectarian differences for the good of the country.

The effect of the *swadeshi* movement on temperance.

MUKHBIR-I-ALAM,
24th October, 1906.

60. The *Mukhbir-i-Álam* (Moradabad) of 24th October, feels extremely gratified at the wholesome result produced by the *swadeshi* movement in bringing a large number of temperance societies into existence, and inducing abstinence from liquor. The editor views with satisfaction the change in the *bhishtis* of Ahmedabad and the *chamars* of these provinces in favour of temperance, and expresses a hope that the progress of the *swadeshi* movement which has been slow so far, will be more encouraging in future.

Swadeshi improvement.

TAFRIH,
28th October, 1906.

61. The *Tafrih* (Lucknow), of 28th October, says that the movement will progress by leaps and bounds if priests and *pandas* on the one hand, and their clients on the other insist on getting each other to use *swadeshi* articles on pain of being boycotted in case of delinquency. The editor suggests that foreign sugar will disappear from the market in no time, if Brahmans attending feasts and invitations insist on the use of country sugar, and that foreign piece-goods likewise will receive a severe shock if the parties to marriage ceremonies refuse to receive such articles of clothing as are of foreign manufacture.

Swadeshi club at Agra.

TAFRIH,
28th October, 1906.

62. The *Tafrih* (Lucknow) of 28th October says, that the students of Agra have started a *swadeshi* club, with the view of inculcating *swadeshi* principles, and promoting the interests of the movement.

Swadeshi meeting at Basti.

ADVOCATE,
28th October, 1906.

63. A correspondent in the *Advocate* (Lucknow), of 28th October, says that a largely crowded meeting was held in the Raja's palace at Basti; nearly 800 persons were present. Raja Pateshwari Pratap Narain Singh was unanimously voted to the chair. Babu Nageshwar Bakhsh Singh of Marawalia, a worthy zamindar of the district, explained in a brief and lucid manner the mode of preparation of *vilaiti* sugar, and requested the public to abstain from using the above from a religious point of view. Several other pleaders followed him and it was unanimously resolved that it should be used no more, and all the sugar in stock should be either disposed of or exported to somewhere, also the sweetmeat prepared of *vilaiti* sugar to be bought and destroyed. The market there is reported to be free from *vilaiti* sugar.

Swadeshism in Meerut.

BHARAT JIWAN,
29th October, 1906.

64. The *Bharat Jiwan* (Benares) of 29th October, notes with great satisfaction that a *swadeshi* meeting was held at Pandit Ganga Ram's *Dharamsala* in Meerut on 16th and 17th October. The audience numbered about two and a half thousand, and such of them as deal in indigenous products produced their merchandise for public inspection.

BHARAT JIWAN,
29th October, 1906.

Swadeshism in Ireland.

65. The *Bharat Jiwan* (Benares) of 29th October, exhorts the Indians to follow the example of Irishmen, in promoting the *swadeshi* movement, and to do all in their power to boycott articles of foreign manufacture.

OUDH PUNCH,
1st November, 1906.

The *swadeshi* movement.

66. The *Oudh Punch* (Lucknow), of 1st November, says that a meeting was held on 11th October last at the house of Mr. A. P. Sen, barrister-at-law, at Kaiser Bagh (Lucknow). Mr. Sinha was in the chair. The first speaker, Mr. Mitra, of the Calcutta Bar, exhorted the audience to pay particular attention to physical culture which has not been sufficiently attended to so far. He pointed out that the British Government dispenses justice, and looks after our requirements, as far as policy permits, and that the Indians therefore, should exert themselves to secure their own ends without despairing as the Russo-Japanese war sufficiently proves that the barbarous nations of the East can assuredly rise to eminence.

Babu Banarsi Das then addressed the meeting and pointed out the necessity for boycotting foreign articles, appealed to the Indians to merge all racial differences, and to co-operate in the interests of the country, and condemned the attitude of those newspapers whose policy tends to widen the gulf between Hindus and Muhammadans. The last speaker, a Panjabi, advocated agitation and urged that the greatness and importance of the Afghans and the Japanese was due mainly to their spirited resistance to what did not suit their interests. The proceedings began with the recitation of the national song of *Band matram*, and closed with the recitation of certain verses adjuring the audience to give up the use of foreign articles.

BHARAT SWADESHI PRAVARTAK,
October, 1906.

Foreign sugar.

67. The *Bharat Swadeshi Pravartak* (Farrukhabad) for October, describes the process of refining sugar as revolting, and mentions saliva and dead flesh amongst the articles employed in its refinement. The editor says, that such things are calculated not only to destroy religion, but to induce disease also, and suggests the need for boycotting foreign sugar.

CAWNPORE GAZETTE,
23rd October, 1906.

Foreign sugar.

68. The *Cawnpore Gazette* of 23rd October, says that foreign sugar has been boycotted from Jodhpur under formal orders issued from the *darbar*, and *panchayets* have been organized to levy fines from confectioners and others dealing in foreign sugar.

HINDUSTANI,
31st October, 1906.

Foreign sugar.

69. The *Hindustani* (Lucknow) of 31st October, says that meetings were held at Khairabad in the Sitapur district and at Lucknow, in which the Hindus and Muhammadans have resolved to refrain from using foreign sugar and clothes, and that a company has been started at Khairabad for the sale of *swadeshi* sugar.

OUDH AKHBAR,
31st October, 1906.

Swadeshi sugar.

70. The *Oudh Akhbar* (Lucknow), of 31st October, expresses its great satisfaction at finding that the Indians are beginning to realize the evil effects resulting from the use of foreign sugar, and exhorts them to use country sugar as being sweeter than foreign sugar and free from all impurities. The editor says that Western education has infused fresh life amongst Indians, as evidenced by the inauguration of the *swadeshi* movement, which is calculated to conduce to the happiness and prosperity of the country. He further states that foreign sugar is mostly imported into India from China and America, that Government does not force its use upon the Indians, and that it is their own fault if they use foreign products. He concludes with the remark that so long as the Indians remain firm to their religion they need not apprehend Government interference.

SITARA-I-HIND,
20th October, 1906.

Alleged boycott by the Ahirs of Mirzapur.

71. The *Sitara-i-Hind* (Moradabad), of 20th October, says that the Ahirs of Mirzapur have resolved not to sell milk to Europeans ever since an Irishman shot a cow dead some time back.

NAIYAR-I-AZAM,
26th October, 1906.

Boycott.

72. The editor of the *Naiyar-i-Azam* (Moradabad), after referring in its issue of 26th October to the boycott of American goods by the Chinese, says that men who cannot stick to the policy they announce, and have no sense of patriotism in them are worse than the brute creation.

KANAUJ PUNCH,
1st November, 1906.

Boycott.

73. A correspondent in *Kanauj Punch* of the 1st November, says that His Excellency the Governor of Madras has, while laying the foundation-stone of the Agricultural Research Institute, pointed out that the *swadeshi* movement has his sympathy inasmuch as it tends to improve indigenous products, but that he does not approve of the idea of boycotting articles of foreign manufacture. The editor is of opinion that the improvement of indigenous products is not possible without the purchase of foreign commodities.

INDIAN PUNCH,
23rd October, 1906.

The tyranny of Anglo-Indian officers.

74. The *Indian Punch* (Budaun), of 23rd October, publishes a dialogue between an Indian and an Anglo-Indian officer, wherein the Indian is asked why he should not be hanged, transported, sent to jail and whipped for having brought a charge of murder against an Englishman. He is told distinctly that one Englishman is not going to hang another at the instance of a black native who may himself murder a son or a brother. The Indian then points out, that Indian officers do punish Indians in the interests of British justice, that they assess taxes, get latrines built in front of houses, and are ready to fight with and to secure convictions against their countrymen, solely with the view of upholding British justice. He is in reply told that the Indians are fools, and is eventually turned out for talking nonsense. He then implores Divine vengenace for this gross injustice. The editor remarks that Government will do justice if the matter is brought to its notice, and that this behaviour of Anglo-Indians will not help them on the day of Judgment.

TAFRIH,
28th October, 1906.

Unfounded charges on Anglo-Indian officers.

75. The *Tafrih* (Lucknow), of 28th October, says that certain newspapers are causing considerable harm to the country by attributing to Anglo-Indian officers wholesale charges of antagonism to the *swadeshi* movement. The editor says that such officers are to be found only in very limited numbers, and are not met with beyond a limited area in Bengal. On the other hand they countenance the *swadeshi* movement and do everything in their power to encourage indigenous products. The tone of the Government Resolutions on the subject likewise indicates similar views on the part of the rulers. It is highly desirable therefore to disabuse the public mind of the misapprehension under which they are labouring.

ADVOCATE,
28th October, 1906.

Mr. Molony, the Collector of Gorakhpur.

76. A correspondent in the *Advocate* (Lucknow), of 28th October, says that happy is Gorakhpur, notwithstanding its flood and scarcity, for it happens to have in its hour of trouble a tactful Collector, who possesses genuine sympathy with the people. His efforts to alleviate and if possible to prevent the sufferings of the poor are highly appreciated, and people fully realize that they have a Collector who really feels for them. And Mr. Molony is not one of those *ma-bap* sort of Civilians who treat the ignorant people with kindness but cannot put up with an English-knowing native. It is believed that Mr. Molony is in sympathy with the aims and aspirations of educated Indians. This belief has won for him popularity with the educated classes. It is really Europeans of Mr. Molony's stamp to whose tactful and sympathetic labours the British Government owes so much of its success in this country.

HINDUSTANI,
31st October, 1906.

Pandit Jwala Prasad, District Magistrate, Etah.

77. The *Hindustani* (Lucknow) of 31st October, says that a Muhammadan correspondent from Etah writes that the attack on Pandit Jwala Prasad is due to his having convicted a Muhammadan Jailor on a charge of embezzlement of Government money. The editor says that those who know Pandit Jwala Prasad personally can very well understand that the charges laid at his door are wholly unfounded. He concludes with remarking that such attacks on the part of Muhammadan papers tend only to widen the gulf between Hindus and Muhammadans.

CAWNPORE GAZETTE.
23rd October, 1906.

Bribery.

78. The *Cawnpore Gazette* of 23rd October, says that corruption seems to prevail in all departments in the Government Service, and the worst of it is that Government is cognizant of the manner in which gratuitous payments are exacted from the public. The editor makes particular mention of process-servers, *patwaris, siyaha navises,*

wasilbaqi navises, the court clerks and readers, the police and the Public Works Department.

ANAND.
30th October, 1906.

Indian Officers in Ludhiana.

79. The *Anand* (Lucknow) of 30th October, says, with reference to an address presented by the Muhammadans of Ludhiana memorializing Sir Charles Rivaz to protect them from Indian officialdom, that the Muhammadans have been actuated in the matter, because the district authorities and other principal officers in Ludhiana at present are Hindus. The editor points out that this memorial is the work of certain fanatical Muhammadans, led by the proprietor of the *Observer*, and hopes that His Honour is sufficiently acquainted with the popularity of Diwan Tek Chand, the present Deputy Commissioner of Ludhiana, and that his detractors will be disappointed in their sinister designs.

ROHILKHAND GAZETTE.
1st November, 1906.

The poverty of India.

80. The editor of the *Rohilkhand Gazette*, says in its issue of 1st November that the bare fact that thirty crores of rupees are passing annually into Great Britain is quite enough to prove the poverty of India beyond doubt, and concludes with the remark that those who can make political forecasts can assert with certainty, that an amelioration in the condition of India is an impossibility.

JASUS,
21st October, 1906.

Press conference.

81. The *Jásus* (Agra), of 21st October, invites the attention of its contemporaries to the formation of a press conference at an early date, so as to safeguard and promote the interests of the Indian Press. The editor points out that his efforts have been successful, in so far that the proprietors of the several papers in Moradabad have organized a committee of their own, and suggests that similar action should be taken in Agra and other important cities as soon as possible.

AL BASHIR,
30th October, 1906.

Al Bashir on the publication of an Urdu newspaper in Eastern Bengal.

82. The editor of *Al Bashir* (Etawah), of 30th October, is highly gratified to hear of the publication of a monthly Urdu journal called *Al Mashriq*, from Eastern Bengal, and suggests that it should be made a weekly paper, as experience shows that monthly periodicals die an early death. He points out that Urdu should be given every encouragement in the province, and that the newspapers of Upper India should receive a wider circulation in order to facilitate the interchange of thought between the Muhammadans of both provinces.

ROHILKHAND GAZETTE,
1st November, 1906.

The intemperate language of the Bengali Press.

83. The editor of the *Rohilkhand Gazette* says in its issue of the 1st November, that the Government is only actuated by policy in allowing the Bengalis to give full vent to their feelings, which can do it no harm. They are thus exhausting their force and spirit which could much better be utilized otherwise, and are indirectly strengthening the hands of Government. He concludes with the remark that it is a mistake to think that the silence of Government is due to its being afraid of the Bengalis, and it is not that Government is allowing them to indulge in their license with a view to tighten the noose round their necks.

CAWNPORE GAZETTE,
23rd October, 1906.

Equality of rights.

84. The *Cawnpore Gazette* of 23rd October, says that the rulers and the ruled should have equal rights and privileges as British subjects, and that preferment should go by merit, as every one seems to desire.

CAWNPORE GAZETTE,
23rd October, 1906.

The Diwali festival in Cawnpore.

85. The *Cawnpore Gazette* of 23rd October says, that gambling in Cawnpore was carried on during the Diwali festival on a much larger scale than elsewhere, and has reduced a large number of men to penury. The editor points out that gambling often-times leads to the commission of other offences.

NIZAM-UL-MULK,
24th October, 1906.

Muhammadan Government servants in Madras.

86. The *Nizam-ul-Mulk* (Moradabad), of 24th October, quotes facts and figures showing that very few lucrative and onerous offices in the judicial branch of the service are held by Muhammadans in Madras. The editor invites the attention of the Government of Madras to the matter, and expresses a hope that a sufficiently large number of Muhammadans will be forthcoming to compete for higher appointments, if invited to take a fair share in the service of the presidency.

NAJM-I-BAZIGH,
24th October, 1906.

Indecent assaults on Indian females by Europeans and Eurasians.

87. The editor of the *Najm-i-Bázigh* (Moradabad), of 24th October, while referring to the prosecution of one Mr. Ward, a railway guard on the Southern-Mahratta Railway on a charge of rape on a native girl of nine years of age, expresses its extreme regret at the enormous increase of dastardly attacks by Europeans and Eurasians on Indian ladies, and attributes the increase to racial prejudice which influences courts into passing very light sentences, merely because the culprits happen to belong to their community. The editor opines that an exemplary sentence should be passed on the offender in this case so as to have a deterrent effect on others. In conclusion, he invites the serious attention of Government in this direction, and says that unless strict measures are adopted to stop the recurrence of similar cases, dangerous consequences might ensue, as Indians do not hold any thing so dear as the honour of their females.

RIYAZ-UL-AKHBAR,
24th October, 1906

Segregation of first offenders from habituals.

88. The *Riyáz-ul-Akhbár* (Gorakhpur), of 24th October, takes exception to the practice of professional criminals and short term prisoners living together in jails, as this is calculated to turn first offenders into hardened villains. The editor, after referring to the release of some eight hundred short term prisoners from the Punjab jails in 1905, after an inquiry into the circumstances leading to their conviction, says that this leaves no doubt that many innocent persons are sent to jail on technical grounds or through interested motives as well as owing to a failure to exercise proper discretion on the part of magistrates dispensing justice. He suggests that workshops should be built for first offenders in each jail somewhat on the same lines on which reformatories have been instituted for juvenile offenders.

ADVOCATE,
28th October, 1906.

The insolvency of Messrs. Arbuthnot and Company.

89. The editor of the *Advocate* (Lucknow), says in its issue of 28th October, that the firm is an old one and had been known to be as stable as the British Government.

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We cannot accept the allegation that the collapse has been sudden. The proprietors must have known that they had been managing a losing concern, but they did nothing to warn the depositors. Of course Sir Arbuthnot is safe with his knighthood, but his failure is full of lessons, and Indians and domiciled Europeans will in future take care to deposit their savings with banks having their working capital in India.

ADVOCATE,
28th October, 1906.

Food contamination in shops.

90. The *Advocate* (Lucknow) of 28th October, says that the *halwais* and cooked meat sellers have at their disposal the life and health of the majority of our office-going adults and school-going children, in that they supply the lunch for both classes. The sweetmeats and meat are arranged or exposed in trays and vessels, as the case may be, and invite flies to a very wholesome repast that come laden with all the *bacteria* that produce diseases of various kinds.

* * * * * * *

In *melas* and fairs, diarrhœa and cholera do not unoften break out in an epidemic form which is not mainly due to human congestion and exposure; the dust-laden and fly eaten sweetmeats, *puris* and *halwa* have not a little part to play in the germination of diseases. To the sources of contamination noted above must be added the soot from the open and unprotected kerosine lamps in which complete combustion is a very, very far-off dream. How playfully does the light from lamps shoot forth in different directions as the wind listeth and not very uniformly lays the layers of black particles on sweetmeats, placed far and near? The articles being freely exposed to the air, are liable to contamination (1) by the highly polluted dust arising from the streets during high wind, (2) by dust arising from the *kutcha* floor of shops, (3) by flies, and (4) frequently by contact with the dirty hands of customers, some perhaps from houses infected by dangerous diseases. Such contamination of food cannot but be a fruitful source of disease. From observations and enquiries, it appears that the prices of the common sweetmeats are actually or practically the same in the petty shops; so that the possible cost of providing protection of sweets from contamination is not likely to materially press too heavily either on the dealers or the consumers. It is expected the corporation will not be long in formulating wholesome instructions to sweetmeat sellers and taking care to see them followed.

* * * * * * * *

Cholera and dysentery do more havoc in Northern India than elsewhere. If we are not mistaken, the municipal boards have power to see that putrified meat or fish, contaminated sweets and adulterated *ghi* are not offered for sale in the shops. If they have, the law is a dead letter on this point. It behoves our health officers, if they have the power, to exercise it to the guarantee of fresh and wholesome sweets to the towns people. If the law is silent on this point – it cannot expressly enjoin a *laissez fare* policy on such a vital point—the Legislature should be moved to give municipal boards the necessary authority to take care that good and uncontaminated sweets are offered for sale to the public. What is however possible to one and all, is to see that such detestable things are not brought in the house or school and taken by anybody. Here is a field for the extensive practice of the right of self-government which it does not rest with the Government to grant or to refuse.

HINDOSTHAN,
30th October, 1906.

Trade.

91. The Hindi *Hindosthan* (Kalakankar) of 30th October, says that trade begets wealth, as evidenced by the ever-increasing prosperity of Western nations, and exhorts Indians to devote themselves heart and soul to the promotion of *swadeshi* interests which will undoubtedly ameliorate the condition of India.

OUDH AKHBAR,
31st October, 1906.

Leather factories in Cawnpore.

92. The *Oudh Akhbar* (Lucknow), of 31st October, says that a reduction in the freight of leather exported to Europe and America has brought business in two leather factories at Cawnpore to a stand-still, and that this has become a source of much concern amongst dealers in leather, who intend inviting the attention of the Railway authorities to the matter. The editor is of opinion that this embarassment can be removed only by imposing restraints on the export of leather from India.

INDIAN PEOPLE,
1st November, 1906.

Agra.

93. A correspondent in the *Indian People* (Allahabad), of 1st November, says that on Sunday, the 21st October, Professor Sudhir Chandra Bannerjee, M.A. of Calcutta addressed a public meeting at Swadeshi Bazar. There was a large gathering of about 1,200 persons and much enthusiasm prevailed.

* * * * * * * * *

He compared the condition of the India of to-day, when poverty and discontent are prevailing all round, with the India under Moghuls and other rulers. He spoke at length upon the ill-treatment which the Indians receive at the hands of the Europeans in India, the disgraceful policy which the various Colonial Governments have adopted towards the poor Indians, and the equally disgraceful policy of silence and non-interference adopted by the British Parliament. After speaking for more than an hour he suggested the remedy, which he said lay in self-consciousness and self-exertion. The Indians, he said, ought to know everything about themselves and their country. They ought to know what they were, what they are, what they intend to be, what they will be and what they can be and so on. Having done that they ought to exert themselves.

OUDH AKHBAR,
1st November, 1906.

Quarantine rules.

94. The *Oudh Akhbar* (Lucknow), of 1st November, expresses its surprise at learning that the Government of Turkey contemplates to impose further restrictions and taxes on the pilgrims to Hedjaz, owing to the abolition of quarantine rules at Bombay. The editor expresses a hope that any terms calculated to inconvenience the pilgrims will not be acceptable to the Government of India.

INDIAN PEOPLE,
1st November, 1906.

Touting for pilgrims.

95. The *Indian People* (Allahabad), of 1st November, says that some very objectionable methods are employed by some of the local *Pragwals* for touting for pilgrims, and it is necessary in the interest of the public that these methods should be stopped. Both the public of Allahabad and the authorities should pay attention to this crying evil and take prompt measures to remove it. Some of the *Pragwals* subsidise such ekka and carriage drivers, as have license to ply for hire inside the Railway compound. The unwary pilgrim is lured to these conveyances by the drivers who are secretly in the employ of some *Pragwals*, and is taken without his knowledge or consent to the house of the said *Pragwal* and there he is kept under a sort of surveillance, till he

bathes at the *Tirbeni* and performs all the necessary religious ceremonies. At the time of starting for home the pilgrim to his chagrin finds himself surrounded by half-a-dozen or more men armed with lathis, who profess to be the retainers of the *Pragwal*, to whose house the innocent stranger was lured, and now he is forced by threats and show of force to pay against his will any amount named by the *Pragwal* as *Daksina* for the final blessing or *suphal*. People in this way have to submit to an extortion, which they have neither time nor money to expose or to take action against; and thus the merry game goes on to the benefit of the unscrupulous and extortionate *Pragwal* and to the detriment of his more honest and less unprincipled competitor, the pilgrim being made the scapegoat in this competition between rival *Pragwals*.

* * * * * * * *

Within the last twelve months two cases have come to our notice in which two batches of respectable pilgrims were maltreated by two different *Pragwals* and extortionate attempts were made to realise from them sums of money which they were not willing to pay, and threats of force and wrongful restraint were used, though not actually carried out, as some respectable gentlemen of the locality interfered and saved the poor pilgrims from further molestation.

V.—LEGISLATION.

NAIYAR-I-AZAM,
26th October, 1906.

Murder of infants for the sake of ornaments.

96. The editor of the *Naiyar-i-Azam* points out in its issue of 26th October, the necessity for legislation regarding leaving children wearing ornaments without adequate protection, and thinks that parents neglecting their duty in this respect should forfeit the ornaments as a punishment for endangering the lives of their children through their carelessness.

ROHILKHAND GAZETTE,
1st November 1906.

The Diwali festival.

97. The editor of the *Rohilkhand Gazette* (Bareilly), deplores in its issue of the 1st November, the freedom with which Muhammadans indulge in gambling, and suggests that leading Muhammadans should move the Government to impose further restrictions on gambling by extending the license only to a certain section of the Hindu community.

VI.—RAILWAY.

SITARA-I-HIND,
20th October, 1906.

Strikes on the East Indian Railways.

98. The *Sitara-i-Hind* (Moradabad), of 20th October, says that be the views of the Railway authorities what they may, the strikes on the East Indian Railway, besides being detrimental to mercantile interests and the travelling public, have caused immense pecuniary loss to the Railway, and have convinced the public of the inefficiency of the present railway administration.

JASUS,
21st October, 1906.

Contracts of bridges on the Oudh and Rohilkhand Railway.

99. The editor of the *Jasus* says in its issue of the 21st October, that now that the authorities have sufficient experience of the honesty and managing capacity of Lala Madan Mohan Lal, the contracts of the bridges on the Oudh and Rohilkhand Railway which he holds, should be cancelled like that for catering arrangements. He further suggests an inquiry into the relations between vendors of refreshments at the stations and Lala Madan Mohan Lal, which will no doubt substantiate the allegation that they are not really his servants; and concludes with the remark that certain papers are defending the contractors through mercenary motives, but will fail eventually to save him from the odium which he so richly deserves.

NIZM-UL-MULK,
24th October, 1906.

The contract of Railway bridges on the Oudh and Rohilkhand Railway.

100. The *Nizam-ul-Mulk* (Moradabad), of 24th October, points out that Lala Madan Mohan, contractor, whose lease for catering arrangements has been only recently cancelled owing to his defective management, holds also leases of bridges on the Oudh and Rohilkhand Railway and that these likewise should be cancelled as no reliance can be placed on Madan Mohan Lal after the discovery of the fraud that he has been perpetrating on the public for a considerable length of time.

INDIAN PUNCH,
23rd October, 1906.

Female outrage in a railway train.

101. The editor of the *Indian Punch* (Budaun), of 23rd October, deprecates the leniency shown to the train guard, Mr. Alexander, who outraged the modesty of an Indian girl on 6th October, between Benares and Howrah, and points out that the conduct of

Mr. Alexander brings discredit on the entire community to which he belongs. He further remarks that the Anglo-Indian community would feel the force of such a sentence, if the example set in this case were followed in others, where they came in as complainants in cases of a similar nature, and expresses similar views in connection with the recent shooting case in the Lucknow Cantonments, where another Indian was the complainant.

CAWNPORE GAZETTE,
23rd October, 1906.

Catering arrangements.

102. The *Cawnpore Gazette* of 23rd October, points out that the railway authorities should arrange to provide fresh refreshments at a normal price so as to conduce to public convenience.

NIZAM-UL-MULK,
24th October, 1906.

Traffic on the railway lines.

103. The *Nizam-ul-Mulk* (Moradabad), of 24th October, invites the attention of the Railway Board to the want of sufficient accommodation for passengers and of a sufficiently large number of waggons to meet the requirements of tradesmen, who suffer heavy losses owing to delay in transit of goods.

BHARAT JIWAN,
29th October, 1906.

The Bengal and North-Western Railway booking office, Benares city.

104. The *Bharat Jiwan* (Benares) of 29th October, requests the authorities of the Bengal and North-Western Railway to open a booking office of their own in Benares city, or to combine it with that opened recently by the Oudh and Rohilkhand Railway. The editor suggests also the desirability of opening an octroi office near the *chauk*.

VII.—Post Office.

JASUS,
21st October, 1906.

A general complaint in Rampur.

105. The *Jásus* (Agra) of 21st October says, that there is a general complaint against the licensed vendor of stamps at the Rampur post office, who compels the public to wait for a considerable length of time, and generally tells them that his stock of stamps of a certain value has been all spent, with a view to extort something over and above the fixed value from intending purchasers.

MUFID-I-AM,
1st November, 1906.

The Postal and Telegraph Guide.

106. The editor of the *Mufid-i-Am* (Agra) says in its issue of 1st November, that the publication of the Postal and Telegraph Guide in Urdu is calculated to lead to a much wider circulation and to produce beneficial results.

VIII.—Native Societies and Religious and Social Matters.

UNION GAZETTE,
21st October 1906.

Split amongst Muhammadans at Pilibhit.

107. The editor of the *Union Gazette* (Bareilly), notices with regret in its issue of 21st October that the local *Maulvi* came to blows while trying to stop an outsider from preaching in the *Juma Masjid*, which he called his. The Muhammadan public felt highly offended at his behaviour, left the mosque in a body, and held an open air meeting when the outsider preached his sermon. He concluded with the remark that the local Muhammadans are thinking of performing their prayers in some other mosque on the coming Friday, owing to the behaviour of the Maulvi.

UNION GAZETTE,
28th October, 1906.

The *pardah* system in India.

108. The editor of the *Union Gazette* (Bareilly), says in its issue of the 28th October, that the attempt to break the *pardah* system is fraught with danger, as evidenced by the action of Miss Badr-ud-din Tyabji in marrying an Englishman while in England where she had been sent by her late father with a view to complete her education.

AL BASHIR,
30th October, 1906.

The third anniversary meeting of the *Jalsai Wáz Islam*, Muzaffarnagar.

109. *Al Bashir* (Etawah), of 30th October, says that the third anniversary meeting of the *Jalsai Waz Islam* was held on the 28th and 29th of September and the 1st and 2nd of October. The audience numbered about ten thousand men, and, as the subjects discussed were chiefly of a moral nature and dealt with education, both Hindus and Muhammadans attended the meetings with the result that it was a great success. Religious teaching imparted to Muhammadans, their technical education, and thrift on occasions of deaths and marriages received due consideration from the speakers. The expenses of the meeting were borne by a few enterprising gentlemen the first year; it became self-supporting in the second year of its existence; and a large surplus remains in hand at the end of this third anniversary, so that steps can be taken to ensure better primary education of Muhammadan boys in Muzaffarnagar.

110. A correspondent in the *Indian Punch* (Budaun), of 30th October, says that the Head Master of the Mission school at Bareilly, aided by one Chaubey Badri Prasad, is collecting subscriptions from Hindus and Muhammadans, with the view of starting an association, the aims and objects whereof have been hitherto kept a close secret. He suggests that the aim possibly will be to propagate Christianity, and to divert the funds thus collected to the purpose. The editor expresses his ignorance of the proposal referred to, and invites the correspondent to throw further light on the subject.

Collection of subscriptions at Bareilly.

INDIAN PUNCH,
30th October, 1906.

111. The *Express* (Lucknow) of 1st November, says with reference to the failure of the Madras Equitable Assurance Society, of which Messrs. Arbuthnot and Company were the secretaries and treasurers, that the general feeling in the city is that in a collapse of this magnitude the Government should step in and appoint a Commission of enquiry to restore confidence. Extraordinary general meetings are being called, of the various public institutions which have lost their funds, to consider their position. A special general meeting was called for the 31st October of the *Anjuman-i-Islam*, which has existed for 23 years, educating, feeding and teaching useful trades to 130 of the poorest boys in the Muhammadan community. This body has lost all its funds.

Failure of the Madras Equitable Assurance Society.

EXPRESS,
1st November, 1906.

IX.—MISCELLANEOUS.

112. The Hindi *Hindosthan* (Kalakankar), of 27th October, says that the *sadhus* and *sanyasis* are found in such large numbers in India, as they are fed without doing any work, that this accounts also for their laziness, and for the deceit they practise on honest house-holders. The editor says that Indian leaders should endeavour to exercise proper discrimination in showing charity.

***Sadhus* and *sanyasis*.**

HINDOSTHAN,
27th October, 1906.

ALLAHABAD:
The 5th November, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—POLITICS.

(*a*).—*Foreign*.

AL BASHIR,
6th November, 1906.

The Anglo-Russian loan to Persia.

1. *Al Bashir* (Etawah), of 6th November, says that the conditions of the loan that Russia and England have agreed to advance to Persia are not yet known, but there can be no doubt that they will be calculated to bring about the ruin of Persia. The editor opines that this misfortune will be the result of the inability of the Persians to advance a loan of sixty lakhs of rupees to their sovereign in time of need. He points out that the Government of India owes crores of rupees, but can secure loans from its subjects at nominal interest whenever occasion arises; but the Persians are not prepared to advance the loan because they know that they will get no interest.

AL BASHIR,
6th November, 1906.

The Parliament of Persia and the Muhammadans of India.

2. A correspondent in *Al Bashir* of 6th November says that the representative form of Government has been established in Persia through the strenuous efforts of religious leaders, who have made it a point to study religion side by side with science and philosophy. He deduces certain conclusions from the institution of the representative form of government in Persia, and points out that perseverance is sure to lead to success irrespective of the sympathy of the sovereign power with the object aimed at by the nation. He is of opinion that the Indians are not yet prepared to profit by a change in the form of government, and suggests the desirability of spreading education amongst the illiterate masses.

(*b*).—*Home*.

RAHBAR,
28th October, 1906.

The Indian National Congress.

3. The *Rahbar* (Moradabad), of the 28th October, says that the Indian National Congress can properly speaking be said to represent the interests of educated Indians only, as its leaders have so far done nothing to disseminate a knowledge of politics amongst the ignorant masses. The editor suggests the desirability of establishing permanent Congress committees in all towns and cities for the purpose, and is glad to find that the Umballa Conference has made a move in this direction. He concludes with the hope that the propagation of political views will be much facilitated by the formation of these local committees.

RAHBAR,
28th October, 1906.

The Muhammadan deputation.

4. The *Rahbar* (Moradabad), of 28th October, says that the educated Muhammadans are not quite satisfied with the address as presented to the Viceroy, and cites the views of Nawab Muhammad Abdul Qadir Akhtar, the grandson of His Highness Nawab Azam Jan, the fourth Nawab of the Carnatic, in support of its statement. The editor says that the time will come when the Muhammadans who took an active part in presenting this address will have to admit their mistake in excluding the Hindus from the deputation.

TAFRIH,
7th November, 1906.

The Bengali deputation.

5. The *Tafrih* (Lucknow), of 7th November, while referring to a piece of advice offered by the *Statesman* to the Bengalis to wait on the Viceroy and memorialize him in order to show that the Hindus are no less loyal than the Muhammadans, says that deeds and not words prove loyalty. The editor points out that there have been several occasions, amongst others the Mutiny of 1857, when the loyalty of the Hindus has been tested sufficiently, and that the subsequent favours of Government have become so impressed on their minds that they cannot but remain loyal and faithful. He then goes on to say that the Bengali deputation will not influence the public mind favourably, that it will rather detract from the faith reposed by the public in the Bengalis, and opines that mere opposition of the Government measures cannot be regarded as implying disaffection, and that it is on the contrary an indication of sincerity and candour of which all free nations must approve. He concludes with the remark, that Government has not lost its confidence in the Bengalis, as is shown by the fact that a Bengali and not a Muhammadan is the Chief Justice of the Calcutta High Court.

TOHFA I HIND,
4th November,
1906.

Indian Colonists in Natal and Transvaal.

6. The *Tohfa-i-Hind* (Bijnor), of 4th November, suggests the desirability of appointing a commission to enquire into the maltreatment of Indian Colonists at the hands of Englishmen in Natal, and points out that effective measures should be adopted to stop the oppression. The editor also hopes that similar steps will be taken to redress the grievances of the Indian residents of Transvaal, whose case has already been taken up by Mr. Kennedy, who has gone to interview Lord Elgin about the matter in London.

CITIZEN,
5th November,
1906.

Indian coolies in Natal.

7. The *Citizen* (Allahabad) of the 5th November, says that accounts of the condition of Indian coolie emigrants just returned from Natal are indeed harrowing, and expresses a hope that the matter will engage the attention of the Government of India, and that steps will at once be taken for the protection of the Indian coolies abroad. Besides strict orders should be issued that no vessel should carry more than the allotted number of passengers.

RAHBAR,
7th November,
1906.

Colonists and Indians.

8. The *Rahbar* (Moradabad) of the 7th November, while remarking on the antipathy shown by English colonists towards Indians in Vancouver, Canada, Australia, South Africa and elsewhere, says that Englishmen cannot expect the Indians to feel attached to them, in view of the deplorable treatment they receive, though possibly the latter may not give vent to their feelings owing to the position they occupy as a subject race. The editor thinks that such a domineering attitude will not be conducive to the retention of a country which has come into the possession of the British by chance, and that no government can be looked upon as secure without winning the good-will of the people.

ANAND,
6th November, 1906.

The administration of India.

9. The *Anand* (Lucknow), of the 6th November, says that the means existing at present for bringing the grievances of the Indians to the notice of Parliament are inadequate, that the official reports and information furnished by retired Government servants are misleading, and that the Indian Press is not allowed to give free vent to public feeling. The editor suggests that the Liberal Government was prepared to make concessions to the Indians, but the attitude adopted by a certain section of the Muhammadan community over the partition of Bengal has tended to prejudice the mind of Parliament against the Hindu community. He concludes with the remark that no amount of political agitation can do India any good, if the existing Government is not prepared to initiate changes on its own responsibility.

HINDUSTANI,
7th November,
1906.

Oudh Policy or the Policy of sympathy.

10. The *Hindustani* (Lucknow), of 7th November, express its gratification at the appearance of Mr. S. H. Butler's pamphlet entitled the "Oudh Policy" or the "Policy of sympathy" in which he has shown the extent to which progress, both moral and intellectual, has been made in Oudh during the last fifty years of British administration, and has pointed out that the policy of suspicion hitherto adopted in the administration of India has been a mistaken one.

INDIAN PEOPLE,
8th November,
1906.

Oudh Policy.

11. The editor of the *Indian People*, while discussing Mr. Butler's work on the Oudh Policy in its issue of 8th November, writes as follows:—There is one passage to which particular attention must be invited. "The treatment of Indian gentlemen as if they were English gentlemen, the treatment which they expect and deserve, has established many friendships unbroken and unbreakable in Agra and in Oudh. But in Oudh particularly the quality of friendship is not strained. The friendships between English officials and *taluqdars* are a tradition." It is this statement that has to be carefully examined. Mr. Butler's advice that Indian gentlemen should be treated like English gentlemen is invaluable, but what Indian gentlemen are implied? Here it is the *taluqdars*, but friendships of the same kind are reported from other places as well. For instance, the Hyderabad nobles are excellent friends with the English Residency and political officials, and in other Native States it is the same. Practically, the line is drawn at the wealthy landowner or the hereditary chief. The wealthiest among Indians are gentlemen. But the men of real brain-power, the successful lawyer and merchant, the man distinguished above others by his gifts,

are outside this category. We know of District Magistrates who address letters to distinguished Indian gentlemen without the common courtesy of a distinctive appellation. And these are not inexperienced officers, but men who have grown grey in the service. Even these officers, when sitting at a Hyderabad noble's table or partaking of the hospitality of an Oudh taluqdar, would cheerfully call him a gentleman. Remember now that these officials are drawn, as Mr. Butler himself has reminded us, from a class of men who do not belong to the landowning class in England. They are merely selected by an open competitive examination. We do not say, that it is not entirely to their credit, but their social position in their own country does not correspond to that of great landowners in India. Of course so long as they are here they rank with the highest by virtue of their office, but that is not the same thing as the hereditary possession of great wealth and great influence. Still they are gentlemen, and they would not deny that title to English lawyers and merchants in India. In England an Oudh taluqdar would be a far more important personage than a retired Commissioner or Deputy Commissioner, who naturally passes into obscurity. It is necessary to impress upon officials the important fact that Indian gentlemen do not comprise the wealthy classes alone.

It is not merely due to the barons retaining their old position—though they hold only the semblance and not the reality—that Utopia exists in Oudh. The leaven which has created such a ferment in other parts of India has not yet reached that fertile province, and for that matter Agra either. The British Indian Association of Oudh was established on the same lines as the British Indian Association of Calcutta. The barons of Oudh regarded the zamindars of Bengal as their ideal, but while the latter have gone ahead the Oudh Taluqdars have been content to be left behind.

RAHBAR,
7th November, 1906.

Indian Army.

12. The *Rahbar* (Moradabad), of the 7th November, attributes the frequent desertion of European soldiers from the army to the unbearable hardships to which they have to submit, and of which they are kept ignorant when sent out to India. The editor remarks, that Government has been committing a great mistake in sending out young Europeans to India, and suggests that it can be rectified if it will but take its Indian subjects into confidence. In conclusion he remarks that Government does not wish to take a move in this direction though it knows that its treatment of its Indian subjects is not calculated to lead to contentment.

RAHBAR,
7th November, 1906.

The prosecution of the *Punjabi* (Lahore).

13. The *Rahbar* (Moradabad), of the 7th November, while referring to the prosecution of the *Punjabi* (Lahore) under section 153, Indian Penal Code, and to the suggestion made by the *Telegraph* to Government for instituting enquiries in connection with deaths caused by shooting and the *begar* system, asks if the *Telegraph* will consider such enquiries reliable and whether we can expect an impartial enquiry into such matters in view of the numerous atrocious murders of Indians by Europeans.

EXPRESS,
8th November, 1906.

Changes in the administration of Ajmer-Merwara Division.

14. The *Express* (Lucknow) of the 8th November, says on the authority of the *Times of India*, that one of the reasons which led to the establishment of the British Division of Ajmer-Merwara in the settlement of Rajputana was the desire to show the neighbouring Chiefs how a district should be managed. If the present controllers of the Rajputana Agency ever recall that intention, they must be not a little amused when they contrast it with the performance. The annual administration report for 1904-05 shows that in the office of Assistant Commissioner of Ajmer, there were four changes during the year, in the office of Assistant Commissioner of Merwara, there were five changes. As an achievement in the art of model administration we do not think much of it; if any native state was run on similar lines, it would get into trouble with the Agency. The report which records this brilliant accomplishment has just reached us.

JASUS,
November and December, 1906.

Representative Government in India.

15. The editor of the Hindi *Jásus* (Gahmar), says in its combined issue for November and December, that the king of Persia has won public commendation, by giving the people a Parliament of their own, that the Russians are dissatisfied with the Czar, merely because he is reluctant to allow the representative form of Government to replace autocracy, and that the Indians have been moving the British Government loyally

and constitutionally to the same end for a considerable length of time. The editor says that it remains to be seen, when Government will feel such a course necessary.

PRADIP,
for November 1906.

The National Debt of India.

16. The Hindi *Pradip* (Allahabad) for November, attributes the national debt of India to a desire on the part of Government to improve the condition of Englishmen, and points out that the wealth of India has been drained to add to the prosperity of England. The editor says that India will regain its prosperity if this drain of Indian money can be checked for a few years. He concludes with the remark that the Indians are called uncivilized and semi-educated, and are being robbed of their money by Englishmen, who are making an empty boast of introducing a civilized form of government in the country.

OUDH AKHBAR,
10th November, 1906.

The tomb of Bahadur Shah.

17. The *Oudh Akhbar* (Lucknow) of the 10th November, says that the controversy between Messrs. Hyndman and Mac-Minn has once more attracted public attention to the tomb of Bahadur Shah, the late Moghul Emperor of Delhi. The editor suggests that Bahadur Shah was only a tool in the hands of the mutinous sepoys, and was no more responsible for accepting the throne of Delhi than Birjis Qadr, a lad of ten years who was placed on the throne of Lucknow after the removal of Wajid Ali Shah to Calcutta. He points out that the necessity of erecting a mausoleum on the site of Bahadur Shah's tomb forces itself on the public mind on national and historical grounds alike, and suggests that the Muhammadan public should be able to raise sufficient funds for the purpose, in case nothing is to be expected from Government.

II.—AFGHANISTAN AND TRANS-FRONTIER.

HINDOSTHAN,
3rd November, 1906.

Railways and telegraphy in Kabul.

18. The Hindi *Hindosthán* (Kalakankar), of 3rd November, while referring to the deputation of an official to work the wireless system of telegraphy in Kabul, says that the institution of the postal and telegraphic systems, and the construction of railways is a much needed measure for the advancement of a country, and suggests that the Amir should take early steps to start them in his kingdom.

III.—NATIVE STATES.

RAHBAR
28th October, 1906.

The Minister of Rampur.

19. The *Rahbar* (Moradabad), of the 28th October, while referring to the intention of His Highness the Nawab of Rampur, to separate the civil and revenue duties of the Minister, suggests that Munshi Muhammad Taj-ud-din, at present Sub-Judge at Kheri, will do remarkably well if placed at the head of the civil affairs in Rampur. The editor says that Munshi Muhammad Taj-ud-din is the nephew of Nawab Yar Jang Bahadur, deceased, who rendered valuable services to the State as judicial member of the Council of Regency, and possesses all the good qualities of his uncle.

NAIYAR I-AZAM,
5th November, 1906.

Zia-ul Haq of Rampur.

20. The *Naiyar-i-Azam* (Moradabad), of 5th November, says that Zia-ul Haq of Rampur has been convicted under section 385/511, Indian Penal Code, and sentenced to two years' regorous imprisonment and a fine of Rs. 1,000 or in default to a further term of imprisonment for six months.

JASUS,
28th October, 1906.

Rutlam.

21. The *Jásus* (Agra) of 28th October, invites the attention of His Highness the Maharaja of Rutlam and the authorities there, to the distressed condition of the poorer classes, due to the resumption of their rent free lands without any ostensible excuse. The editor suggests the desirability of early steps being taken to redress the grievances of the poor agricultural classes, and to remedy other evils existing in the administration of the State.

RAHBAR,
28th October, 1906.

A Congress at Kolhapur.

22. The *Rahbar* (Moradabad), of 28th October, says that the reluctance of Government in conferring rights and privileges asked for by Indians, has undoubtedly produced a very healthy influence on some of the *raises* of India. His Highness the Maharaja of Kolhapur for instance has accorded permission to his subjects to have a Congress of

their own, with a view to facilitate the representation of their grievances to the State. The Kolhapur Congress will work on the same lines as the Indian National Congress.

Jaipur.

JASUS,
20th October, 1906.

23. The *Jasus* (Agra) of the 20th October, says that a general dissatisfaction prevails amongst the students of the Maharaja's College at Jaipur, which is being practically monopolized by the friends and relatives of the Principal who is a Bengali, and that some of the leading non-Bengali teachers have resigned for want of encouragement while certain others have managed to get their services transferred to other departments in the State and made room for the Bengalis. The Science Professor, who is quite unfit for the post he holds, is a relation of the Principal, who is reported to have told students complaining against the Science Professor to make their own arrangements, as he himself could make no better provision.

Jaipur.

JASUS,
7th November, 1906.

24. The editor of the *Jásus* (Agra), of the 7th November, says, with reference to a letter from Jaipur pointing out the falsity of certain statements in its previous issues regarding the maladministration of the State, that making suggestions for the amelioration of the condition of a state is much more preferable than Government interference. He opines that Government should exercise direct control over all Native States with the exception of Baroda, Gwalior and Mysore, unless there is a decided improvement in their administration.

Jaipur.

JASUS,
7th November, 1906.

25. A correspondent in the *Jásus* (Agra), of 7th November, reports that the religious differences between the Shias and Sunnis in Jaipur are coming to a crisis and will, it is feared, bring about serious consequences, as the Shias are ardently desirous of getting two *maulvis* beaten, because their lectures in connection with social reforms are not in consonance with their views. He suggests the desirability of the editor addressing the parties concerned with a view to the matter being settled amicably.

Another correspondent reports that Jaipur abounds in incompetent and corrupt officials, and the minister, though well aware of their malpractices, takes no notice of the matter for the simple reason that they remain in attendance on him and flatter him constantly.

Jaipur.

RAHBAR,
7th November, 1906.

26. The *Rahbar* (Moradabad), of 7th November, while commending Rao Raja Sahib of Sikar in the Jaipur state for interdicting the use of foreign sugar in his estate, exhorts other Native States to follow his good example, and advises the Rao Sahib to keep a close eye on the trade of sugar, at least for sometime, lest self-interest should lead the dealers in sugar to impose on the public and to adopt surreptitious means of introducing foreign sugar in the state.

The Nizam of Hyderabad.

NAIYAR-I-AZAM,
5th November, 1906.

27. The *Naiyar-i-Azam* (Moradabad) of the 5th November, says that due regard being had to surrounding circumstances, the Nizam of Hyderabad stands no chance of a favourable comparison with the Amir of Kabul, who has earned the title of *Shah* owing to perseverance and enterprise, and is much unlike the Nizam, who, though possessing equally or perhaps more extensive dominions, has done nothing even by way of social and moral reform to merit that title. He has done nothing to encourage arts and sciences, nor to propagate education in his dominions, which are torn by internal dissensions, nor has he any real independence like the Amir.

The Nizam of Hyderabad.

RAHBAR,
7th November, 1906.

28. The *Rahbar* (Moradabad) of the 7th November, expresses its regret at the inattention of the Nizam of Hyderabad towards the technical education of his subjects, and condemns the manner in which large sums of money are being squandered in patronizing Englishmen, who are monopolizing every department in the State to the exclusion of Natives. The editor holds Natives responsible for the existing state of affairs, and considers that they can command the respect of others only when they respect themselves.

MOHINI,
6th November, 1906.

Education in Baroda.

29. The *Mohini* (Kanauj) of the 6th November, says that the Maharaja of Baroda has opened small libraries in villages throughout his dominions with a view to promote education. The editor says that other Native states might follow the example with great advantage.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

AL ISLAM,
12th October, 1906.

Partition cases in Mainpuri.

30. *Al Islam* (Aligarh) of the 12th October, received on 8th November, invites the attention of the Board of Revenue to the harassing inconvenience experienced by the zamindars of the Mainpuri district in connection with partition cases, and suggests the desirability of steps being taken to redress their grievances at an early date.

RAHBAR,
28th October, 1906.

The Jamalpur shooting case.

31. The *Rahbar* (Moradabad), of the 28th October, while commenting on the result of the Jamalpur shooting case, says that the evidence of the six independent witnesses produced was not looked upon by the trying magistrate as sufficient for a conviction. The editor is afraid that the ends of justice will not be satisfied until the case goes before the High Court, and concludes with the remark that Anglo-Indian officers are losing public confidence, which will produce very baneful results eventually.

TOHFA-I-HIND,
4th November, 1906.

Prosecution of Nazar Husain, Vakil of Bijnor.

32. The *Tohfa-i-Hind* (Bijnor), of the 4th November, says that Qazi Nazar Husain, a local vakil referred to at paragraph 24 of Selections No. 32 for 1906, has been convicted of criminal breach of trust and sentenced to one day's imprisonment and a fine of one hundred rupees.

ADVOCATE,
8th November, 1906.

The Lucknow student's case.

33. The *Advocate* (Lucknow). of 8th November, says that Major Parker, Cantonment Magistrate, who has by his curious procedure of administering criminal justice within the limits of the Lucknow Cantonments managed to agitate the minds of the Indian residents there, a few instances of which we have already given, has created a sensation in the city by passing what we cannot but call an outrageous sentence on a student of the Queen's School. The case has been the subject of general talk and angry comments in the city, which could have been avoided had the captain been a little discreet. The facts as far as we have come to know are that on Wednesday last a student named Beni Madhab was passing on the Cantonment Road in an ekka occupied by three other persons. Mr. Scott, Assistant Magistrate, a new arrival here from the Frontier Province, was behind the *ekka* on a trap with a lady. He called out to the *ekkawala* to be on the left which the driver did not mind or hear. Mr. Scott had to pass by the *ekka* on the right, very close to it. While passing he heard somebody saying *bahan—d bhiraiye deta hai.* Mr. Scott pulled up, enquired who used the expression; the people in the *ekka* denied having uttered it. Thereupon he took the number of the *ekka* and reported the matter to the District Superintendent of Police who challaned all the occupants of the *ekka*. The case came up for hearing before the Cantonment Magistrate. Mr. Scott's *syce* identified Beni Madhab as the person who used the expression. Mr. Scott was later on called, and he deposed to the effect that he was unable to say who used the expression but he had heard it and the man sitting on the right must have used it. Thereupon the other three persons were discharged and the statement of Beni Madhab was taken which was rather rambling. He said that he did not use the abusive terms, and, if he had done so, it was for the *ekkawala* whom he chided at colliding the *ekka* with the *Sahib's* trap. This was disbelieved by the magistrate, and Major Parker sentenced the boy to seven days' imprisonment and a fine of Rs. 50, saying in his judgment that he would have inflicted a severer punishment for abusing a European on a public street but for the youth of the boy. The boy, applied on Friday through Mr. O'Neil, barrister-at-law, for bail which application was rejected by the Sessions Judge, who said he would hear the appeal on Monday. The case was argued on that day and Mr. Griffin upheld the conviction but thought the boy had been sufficiently punished and ordered his release.

We are not prepared to believe that any boy would wantonly use any abusive terms to a European, much less when accompanied by a lady, and that without any provocation. The probability is that Beni Madhab, who his teachers testified was a well behaved boy, was as usual with ill-mannered young men in the habit of mixing abusive words in conversation without meaning any ill to anybody. And we wonder that this did not occur to a Civilian of such standing as Mr. Griffin, who could have saved the boy's future from blasting. When he admitted the appeal he had no reason to refuse bail which was very necessary in order to save the boy from jail contamination as it was apparent that the boy could not have absconded for fear of imprisonment. Major Parker ought to have known that the Government were anxious to save boys from jail life by sending even such of them as are found guilty of greater offences to reformatory schools. But if he pleads ignorance, we have a right to expect Mr. Griffin to know the benevolent intentions of the Government. We very much regret that Beni Madhab, who ought to have been punished by the headmaster of his school, had been dragged to the criminal courts. And it is these unfortunate cases that unnecessarily excite bad feeling,

ANAND,
6th November,
1906.

Judgeship in the Calcutta High Court.

34. The *Anand* (Lucknow) of the 6th November, while referring to the suggestions made by the *Advocate*, recommending Mr. Muhammad Rafiq, barrister-at-law, to the vacancy on the bench of the Calcutta High Court, says that if the profession of Islam is the criterion for the selection, the appointment should be conferred on the staunchest Muhammadan of those suggested by the Press.

HINDUSTANI,
7th November,
1906.

Judgeship in the Calcutta High Court.

35. The *Hindustani* (Lucknow), of the 7th November, says that the vacancy caused on the retirement of Sir Madhab Chander Ghosh will be filled up by some Muhammadan barrister-at-law, and suggests that the claims of Indian Judges, vakils and barristers-at-law alike should be taken into consideration in making the selection. The editor regrets to notice that the name of M. Muhammad Rafiq, barrister-at-law, has not been mentioned in the list of candidates eligible for the appointment.

OUDH AKHBAR,
7th November,
1906.

Oaths administered in courts.

36. The *Oudh Akhbár* (Lucknow), of 7th November, says that courts must satisfy themselves that oaths are administered in a form and manner binding on the witnesses, on whose evidence the decision of a fact in issue depends, and suggests that the form should vary in each case according to the moral susceptibilities of the witnesses to whom the oath is administered.

GARHWALI,
for October, 1906.

Remission of revenue in Garhwal.

37. The *Garhwali* (Dehra Dun) for October, says that crops in certain tracts of Garhwal have been carried away by floods and a considerable number of lives of men and cattle have been lost during the year. The editor suggests therefore a remission of land revenue in the parts suffering from famine.

PRAYAG
SAMACHAR,
28th October, 1906.

The sale of intoxicants in India.

38. The *Prayag Samachar* (Allahabad) of the 28th October, regards the sale of intoxicants as a blot on British administration, which though a source of revenue to Government, is leading the nation to sure destruction. The editor says that the English public are at present discussing the evil results of the extensive sale of intoxicants, and would sacrifice their vast revenues brought in by the sale of opium and liquor rather than see the Indian nation degenerate day by day. He concludes with the remark that the well-being of the ruling power always depends on the well-being of the people, and hopes that Government will make this its guiding principle in its dealings with Indians.

(b).—Police.

SITARA-I-HIND,
12th October, 1906.

Thefts in Moradabad.

39. The *Sitára-i-Hind* (Moradabad), of 12th October, received on 4th November, says that thefts are on the increase in the city, and expresses a hope that its action in noticing the matter, while its local contemporaries are silent, will not be attributed to any ill-will against the local police.

JASUS,
28th Ocober, 1906.

Bogus advertisem ents in Kanauj.

40. A correspondent in the *Jasus* (Agra) of the 28th October, complains of a number of unscrupulous dealers in perfumes who make a living by issuing bogus advertisements regarding the sale of excellent perfumes, and swindle the public by selling articles of a very inferior quality. He cities the names of certain of these dealers, and says that he himself has been duped by such advertisements.

INDIAN PEOPLE,
8th November,
1906.

The Kotwali of Allahabad.

41. The *Indian People* (Allahabad), of 8th November, says that, for some time past the *Masnad* of the Kotwali of Allahabad is being graced in turn by a couple of police officers, Thakur Kashi Singh and S. Anwar Ali. The reason for this repeated change of incumbents, and that too between two particular officers, is not known to the public, and the result is that all sorts of gossips and bazar *gups* are set afloat to account for the alternate ascendancy of one and the retirement of the other. Though nobody attaches any importance to the bazar rumours, yet they certainly have a tendency to influence the public mind in assigning imaginary motives for the temporary rise of one, and the fall of the other. In fact people wonder as to why the choice should lie between two particular officers. If Thakur Kashi Singh was not considered competent to hold charge of the office of City Kotwal of Allahabad, why was he put in there at all for a few months only, or if the exigencies of the public service required his presence elsewhere, why could not a third person be found in the whole Police force of the United Provinces, who could have succeeded him? Again, if Shaikh Anwar Ali's services were required to be transferred from the Criminal Intelligence Department why could he not be sent in place of the officer who was brought in to replace him? These are some of the questions which the public ask and cannot find a proper answer.

Of course Kotwal Kashi Singh carries with him the good wishes of the public. He was popular with all classes of people and his honesty, simplicity and strict sense of duty are too well known to require any fresh mention from us. The regret is, that such a popular officer is not allowed to retain charge of the city police for some time at least.

(c).—*Finance and Taxation.*

CITIZEN,
5th November,
1906.

High rate of duty on kerosine oil.

42. The *Citizen* (Allahabad), of the 5th November, invites the attention of the Government of India to the high rate of duty on kerosine oil, as compared with other articles liable to duty.

(d).—*Municipal and Cantonment Affairs.*

ANNASIR,
8th October, 1906.

Sanitary arrangements in Budaun.

43. *Annasir* (Budaun) of 8th October, received on 8th November, invites the attention of the district authorities to the unsatisfactory sanitary arrangements in the town, and suggests the desirability of strict orders to ensure cleanliness.

INDIAN PUNCH,
6th November 1906.

Sale of meat in Budaun.

44. The *Indian Punch* (Budaun), of the 6th November, says that old and unhealthy goats are not seldom killed for purposes of meat supply in Budaun, and that all that the municipality cares for, is the tax it receives from the butchers.

SULAIMANI
AKHBAR,
9th October, 1906.

The Municipality of Benares.

45. The *Sulaimani Akhbar* (Benares) of the 9th October, received on 8th November, invites the attention of the local Municipal board to the considerable delay and public inconvenience resulting from its dilatory action, in deciding applications for the repair and erection of buildings.

BARANASI,
16th October, 1906.

Bad roads and insufficient lights in Benares Municipality.

46. The *Baranasi* (Benares) of 16th October, makes a general complaint of bad roads which are insufficiently lighted throughout the Benares municipality, and suggests the desirability of having the roads paved all over with stones. The editor condemns the existing drainage arrangements.

ADVOCATE,
1st November,
1906.

House accommodation in Cantonments.

47. The *Advocate* (Lucknow), of the 1st November, says with reference to an enquiry now being made by a committee of some military officers as to the reasons why the capitalists no more build new houses in cantonments, that the ways of the military officers are

martial and unless they amend them or at least place private house property within Cantonments under the control of civil officers, who are to follow certain regulations, nothing can come out of the enquiries that are being now made.

* * * * * * * *

The house-owners ask, that the property should be valued by a civil engineer who shall pay some regard to the investment made. The house-owners complain that under paragraph 96 (*a*) of the Cantonment Code, the Cantonment authorities may order the removal of the existing boundary-walls, hedges or other fences; and under (6) may order the construction of boundary walls or fences of any materials they please.

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Speaking of the Lucknow Cantonment, we hear of a curious case. A military doctor living in the mess house of the Royal Dragoons declared, that he was badly impressed with the kitchen of the mess-house; it was badly ventilated, ill-constructed, and was in a dilapidated state, it should be pulled down on sanitary grounds. The sanitary officer agreed with his subordinate. On the house owner's protest, the Cantonment Committee inspected the kitchen. These defects were not pointed out, but the Committee ordered the house-owner to put iron funnels over the fireplaces for the smoke to escape. The house-owner again protested against this arbitrary order : he pointed out that as charcoal was used, there was no smoke, and there was enough provision for the discharge of fumes. The order was then cancelled. The house-owner saved himself the loss because he was influential and a member of the Cantonment Committee. We can well imagine what would have been the fate of an Indian house-owner with no voice in the deliberations of the Committee.

NASIM-I-AGRA,
7th November, 1906.

Complaints against the Municipal Board of Agra.

48. The *Nasim-i-Agra* of the 7th November, says that the Agra public is much dissatisfied with the working of the local municipal board on account of its extravagance, heavy taxation, and connivance at the breach of bye-laws and local orders which result in public annoyance and inconvenience.

JASUS,
7th November, 1906.

Sanitary arrangements in Agra.

49. A correspondent in the *Jásus* (Agra), of 7th November, expresses his dissatisfaction at the inattention of the district authorities to his complaints regarding unsatisfactory sanitary arrangements in Kapurthala, which are calculated to spread contagious diseases.

(*e*).—*Education.*

SULAIMANI AKHBAR,
16th October, 1906.

System of debates in the Hindu College, Benares.

50. The editor of the *Sulaimani Akhbar* (Benares) says in its issue of the 16th October, received on 8th November, that the system of debating introduced in imitation of the Parliamentary debates at home, in the Central Hindu College at Benares is calculated to lead to beneficial results. Politics and matters relating to the administration of the College are scrupulously avoided.

INDIAN PEOPLE,
8th November, 1906.

The Central Hindu College.

51. The *Indian People* (Allahabad), of the 8th November, says that in the Government Resolution reviewing Mr. Lewis's last report on public instruction in these provinces credit is taken for the encouragement given to several independent institutions, including the Central Hindu College at Benares. Whether it is done directly or by implication, such a statement involves a gross perversion of facts. We do not wish to fix the responsibility upon any one in particular, but there can be no denying the fact that the Central Hindu College has met with bitter and persistent official opposition from the very beginning. Compare for one moment the treatment of this institution, now the centre of an immense and beneficent activity, with that accorded to a similar institution, the Anglo-Oriental Muhammadan College at Aligarh. Opposition, either active or passive, was offered to the Hindu College at every step, and it was in spite of such opposition that the College was established and has proved such a signal success. The visit of their Royal Highnesses the Prince and Princess of Wales to the college has probably put an end to official opposition, but the Local Government has no reason to feel proud of the treatment it has all along accorded to that institution.

TOHFA-I-HIND,
4th November,
1906.

Education in the United Provinces.

52. The editor of the *Tohfa-i-Hind* (Bijnor), says, in its issue of the 4th November, that education has made considerable progress in the United Provinces during the incumbency of Mr. Lewis as Director of Public Instruction, and that his success is due in a great measure to the liberality of His Honour Sir James Digges La Touche and his predecessor Sir Antony MacDonnell.

ZUL QARNAIN,
7th November, 1906.

The One Rupee Fund of the Muhammadan Anglo-Oriental College, Aligarh.

53. The *Zul Qarnain* (Budaun) of the 7th November, exhorts influential Muhammadans to exert themselves in collecting subscriptions from their fellow-citizens all over the United Provinces on the occasion of the ensuing Id festival, and asks them to send in their requisitions for the one rupee fund pass books. The editor concludes with the assurance that every Muhammadan will come forward to contribute one rupee to the college fund with the greatest willingness.

RAHBAR,
7th November,
1906.

The new Inspectorships in the Education Department.

54. The *Rahbar* (Moradabad), of the 7th November, says that of the three new Inspectorships created in the Education Department in the United Provinces, one goes to a Muhammadan and two to Christians. The editor points out the proportion that the Hindus bear to these communities in the United Provinces, and adds that they are in no respect inferior to other communities. He apprehends that the antipathy shown to the Bengalis is being extended to the Hindus of these Provinces, and concludes with the remark that the Hindus are beginning to understand the difference between slavery and freedom, that they know that service strikes at the root of a number of virtues, and that they will not therefore memorialize Government, but it is desirable all the same that the Government, which is so proud of its justice, should not fail to mete out even-handed justice to the several communities under its rule.

OUDH AKHBAR,
9th November,
1906.

The Persian course in the Allahabad University.

55. A correspondent in the *Oudh Akhbar* (Lucknow) of the 9th November, complains of the stiffness of the course prescribed for the several examinations of the Allahabad University in Persian, and invites the attention of the Chancellor and the Vice-Chancellor to the matter. He remarks that a knowledge of Arabic, as now prescribed is not at all compulsory under the University Act of 1904, and that the innovation is unique, and not insisted on in other Universities. It betrays besides, that those responsible for this change have themselves a very poor knowledge and cannot understand the requirements of students. He concludes with the remark that students generally are taking to the science course in preference to Persian, Arabic and Sanskrit.

(*f*).—*Agriculture and questions affecting the land :*

Nil.

(*g*).—*General.*

BARANASI,
23rd October, 1906.

The Partition-day at Benares.

56. The *Baranasi* (Benares) of the 23rd October, says that the Benares public observed the 16th of October with every possible solemnity, and that Hindus and Muhammadans exchanged *rakhis* freely with one another in token of the union and protest against the partition of Bengal. Vows were renewed to desist from the use of foreign sugar.

RIYAZ-UL-AKHBAR,
28th October, 1906.

Partition meeting in Sirajganj.

57. The *Riyáz-ul-Akhbár* (Pilibhit), of 28th October, says that a meeting was held on 21st October last at Sirajganj with a view to protest against the partition of Bengal, and that Maulvi Shirazi and others delivered speeches and exposed the tricks practised by certain leading Muhammadans with a view to mislead the public, and to impress Government with the idea that the Muhammadans look upon the partition as beneficial to their community. The meeting was a grand success in every way. On the day following Maulvi Shirazi was served by the Sub-divisional Magistrate with a notice to show cause why he should not be bound over to keep the peace under section 107, C. P. C. He was taken under arrest the same day, and released on bail of one thousand rupees. The editor says that the action of the police and of the Sub-divisional Magistrate has given occasion for much public dissatisfaction in Sirajganj.

RAHBAR,
28th October, 1906.

The partition of Bengal.

58. The editor of the *Rahbar* (Moradabad), says, in its issue of the 28th October, that the partition of Bengal, though intended originally to injure Indian interests, has proved very beneficial to the country, and that it has awakened the Indians to a sense of patriotism, and led them to promote the *swadeshi* movement. The Bengalis observed the partition with the utmost strictness, as is evident from the refusal of the family priest of one Ram Charan Lal Pal to aid him in performing religious rites on the ground that he had food cooked in his house on the partition-day. The *Rakhi-bandhan* is the next ceremony inaugurated by the partition, and inculcates co-operation amongst the inhabitants of Bengal. This fellow-feeling extends to the whole of India and is no longer confined to Bengal alone.

ARYA MITRA,
1st November, 1906.

The partition of Bengal.

59. The *Árya Mitra* (Agra), of 1st November, while referring to the reply given by Mr. John Morley informing Earl Percy that the question regarding the partition of Bengal was to be regarded as finally settled, says that this will be a death-blow to the Bengalis.

RIYAZ-UL-AKHBAR,
1st November, 1906.

The partition-day in Calcutta.

60. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 1st November, says that Maulvi Muhammad Yusuf, Khan Bahadur, who presided at the anti-partition meeting held on the 16th October at Calcutta, expressed his personal feelings and ideas in his presidential address on the occasion, and did not speak as the representative of the Central Muhammadan Association. The editor says that the grievances of the Bengalis in connection with the partition are only imaginary, that the Muhammadans feel obliged to hold themselves aloof from the Hindus because they are far behind the Hindus in education and are not prepared to walk abreast with their more advanced brethren. The Hindus besides look upon them as impure, and do not like to mix freely with the Muhammadans. He admits that Government appointments are no doubt the bone of contention between Hindus and Muhammadans, and asks if Hindus are prepared to forego their claims to Government appointments, in favour of Muhammadans in view of the fact that trade furnishes better means for promoting the interests of both communities. He opines that the Bengalis are making a great mistake in wasting their energies over the partition of Bengal, and concludes with an exhortation to the Muhammadans to make common cause like the Bengalis in securing their interests as a community.

INDIAN PEOPLE,
4th November, 1906.

The partition of Bengal.

61. The *Indian People* (Allahabad) of the 4th November, says with reference to Mr. Morley's growing disinclination to re-open the question of the partition of Bengal, that the fact is that Indians are not yet treated seriously by any Government. They are to be either cajoled or coerced, but they are not to have anything in their own way or any wrong set right. Therefore, partition or no partition, and without any hope of relief from Mr. Morley or any other quarter, the national movement must go on throughout India and the industrial emancipation of the country must be attained as soon as possible.

ANAND,
6th November, 1906.

The partition of Bengal.

62. The *Anand* (Lucknow) of the 6th November, says that an anti-partition meeting was organized and attended by five thousand Muhammadans to protest against the partition of Bengal at Sirajganj. The editor suggests, that this leaves no room for further hostile criticism of the conduct of the Hindus exclusively, and that if Muhammadans continue to behave as they have at Sirajganj, the Anglo-India Press will have to choose some other community on whom to shower their encomiums of loyalty to Government.

INDIAN PEOPLE,
4th November, 1906.

The Barisal cases.

63. The *Indian People* (Allahabad) of the 4th November, says with reference to the acquittal of Mr. Kemp and his assistants in the Barisal cases, that it is reported that at the last trial the prosecuting counsel attacked Mr. Kemp severely, called him a liar, and also fell foul of several others, including Sir Bampfylde Fuller himself. Very probably he did, but this modicum of satisfaction need not be grudged when there was no other satisfaction to be had from the defendants. Mr. Kemp's feat at Barisal is not likely to be repeated, but in future there will be a stronger chance of heads being broken on both sides.

OUDH AKHBAR,
6th November,
1906.

Mr. Morley and the Bengalis.

64. The *Oudh Akhbar* (Lucknow), of the 6th November, expresses its highest satisfaction at learning that Mr. Morley has expressed a desire to reconcile the Bengalis by making generous concessions, and hopes that the partition of Bengal may yet be set aside at no distant date. The editor concludes with the remark that nothing can be said for certain in the absence of an official announcement, but be that as it may, the Bengalis have taken the partition seriously to heart, and are deeply affected by this misfortune.

SWADESH BANDHAVA,
for September, 1906.

Swadeshism.

65. A correspondent in the *Swadesh Bándhava* (Agra), for September, exhorts the public to propagate *swadeshism*, and to inculcate wherever they go the use of articles of indigenous manufacture. He says, that they should not lose heart, if they sustain losses in the beginning, as profit in the end is certain. The advice if acted upon will stop Indian money from going into foreign countries, and thus add to the wealth of India. He also points out, that indigenous products are more durable than foreign manufactures, and concludes with the remark that self-sacrifice is necessary for promoting the interests of the country.

Another correspondent expresses similar views on the subject and exhorts the Indians to give up the use of foreign articles. He makes particular mention of foreign sugar, and refers to the mode of refining it as extremely revolting. He concludes with advising the Indians to follow the example of Japan, and to do everything in their power to promote the *swadeshi* movement.

SULAIMANI AKKBAR,
23rd October 1906.

The *swadeshi* movement,

66. The *Sulaimani Akhbar* (Benares) of the 23rd October, received on 8th November, feels extremely gratified at the success attending the *swadeshi* movement, and opines that foreign merchants must be feeling much mortified at receiving no orders for the supply of piece-goods from India.

HINDOSTHAN,
3rd November, 1906.

The *swadeshi* movement.

67. The Hindi *Hindosthán* (Kalakankar), of 3rd November, says that the *Marwaris* who are the Jews of India, are beginning to discard foreign articles, and are stocking their firms with indigenous manufactures, with a view to monopolize the *swadeshi* trade, and thereby to make good the loss they have sustained owing to the opposition met with by foreign products. The editor says that Indians should spare themselves no pains so as to manufacture articles excelling foreign products in beauty, quality and cheapness.

PRAYAG SAMACHAR.
4th November,
1906.

The *swadeshi* movement.

68. The *Prayag Samachar* (Allahabad), of the 4th November, says that the *swadeshi* movement has nothing novel about it is apparent from a reference to the Hindi papers for the last twenty years. The editor thinks that the movement is quite independent of politics, that people make a great mistake when giving it a political aspect, which perhaps is due to the fact that the question was taken up with renewed vigour at the time of the partition of Bengal. The movement can in no way be opposed to the policy of the British Government, as England is not the only country from which things are imported into India. He concludes with the remark that the education imparted to Indians at state expense is a sure proof of the fact that the British Government has the interest of Indians as much at heart as of Englishmen, and that those who treat the *swadeshi* movement from a political standpoint are causing disaffection in the country.

BHARAT JIWAN,
5th November,
1906.

The *wadeshi* movement.

69. A correspondent in the *Bhárat Jiwan* (Benares), of the 5th November, exhorts the Indians to boycott foreign articles, and invokes the aid of well-to-do men, of Rajas and Maharajas in establishing manufactories and opening firms with a view to promote indigenous arts and manufactures. He proposes that each community should punish such of its members as do not give up the use of foreign articles.

Another correspondent exhorts the Indian public to refrain from using foreign sugar as the blood of cows and swine is used in its refinement.

BHARAT JIWAN,
5th November,
1906.

The *swadeshi* movement.

70. The *Bhárat Jiwan* (Benares), of 5th November, says that a grand meeting consisting of about ten thousand men was held at Bombay, to promote indigenous arts and manufactures. The wealthiest mill-owners and the most intellectual of men living in Bombay were present at the meeting, the advantages resulting from

the *swadeshi* movement were discussed at length, and Mr. Tilak, one of the speakers, suggested that it was highly desirable that the Indians should monopolize the trade of the country, so as to prevent crores of Indian money from going into foreign countries.

CITIZEN,
5th November, 1906.

High-handedness of police and the swadeshi movement at Mymensingh.

71. The *Citizen* (Allahabad), of the 5th November, says that on Saturday Rajendralal Saha of Balla *swadeshi* case fame who was sent to jail for complicity in a case of boycotting was to be released from the Mymensing jail after the expiry of the term of his imprisonment.

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About one hundred boys and a few gentlemen were there. Apparently being informed by the jail authorities, a police force numbering about sixty constables armed with regulation *lathis* under the leadership of Mr. Roddis, Police Superintendent, soon appeared there. Then followed a scene of bewilderment and bloodshed. The constables first ordered the crowd to disperse using the most filthy language. The crowd began to retreat in a quiet manner driven by the policemen. Suddenly a constable struck a boy of tender age with a *lathi*. The boy fell down but was saved by a police officer. Just then Mr. Roddis came on horseback and after ordering the Muhammadans to retire rode amidst the crowd. Soon a whistle was heard and the cry of "*mar*," "*mar*"*!* was raised. At this signal constables attacked the flying crowd, and freely used *lathis*, causing wounds and fractures on many boys, who with broken heads and swollen limbs took shelter in the nearest huts, but constables even pursued them there, violating the *zenana*. The Secretary of the *Suhrid Samiti* swooned under the severe belabouring to which he was subjected. Twelve boys got severe wounds and twenty were slightly injured. All these manœuvres were for preventing the people from escorting Rajendra after release.

MOHINI,
6th November, 1906.

The swadeshi movement.

72. The Mohini (Kanauj) of the 6th November, says that sufficient interest has not been evinced so far in the *swadeshi* movement, and that the reports received about meetings held in different cities are confined to the boycott of foreign sugar only. The editor suggests the desirability of boycotting all foreign articles, and points that the poverty of India is due to the fact that Indians do not encourage indigenous products.

ANAND,
6th November, 1906.

The *Marwaris* and the *swadeshi* movement.

73. The *Anand* (Lucknow) of the 6th November, disapproves of the suggestion of the *Hitbadi* (a Bengali paper) to oust the *Marwaris* from the *swadeshi bazar* owing to their having held themselves aloof from the *swadeshi* movement, and opines that this sort of action will tend to hamper the progress of the latter.

RAHBAR,
7th November, 1906.

The *swadeshi* movement.

74. A correspondent in the *Rahbar* (Moradabad), of 7th November, appeals to the Indians to make common cause in promoting Indian arts and industries, exhorts them to use indigenous articles and to take Japan as their model in this direction. He further points out the folly of exporting Indian cotton to foreign countries and of receiving piece-goods at very high prices in return.

KAYASTH HITKARI,
8th November, 1906.

The *swadeshi* movement.

75. The editor of the *Kayasth Hitkári* (Agra), of 8th November, says that the *swadeshi* movement has not made any marked progress, because little practical work has actually been attempted. The public besides do not seem to appreciate indigenous products, because they lack the finish and beauty of foreign articles and are more expensive; and it is highly desirable that they should be impressed with the idea, that they are far more durable than articles imported from other countries. He concludes with the remark that dealers in home-made fabrics should take as little profit as they can until they can compete with foreign artizans and manufacturers in excellence.

OUDH AKHBAR,
9th November, 1906.

The *swadeshi* movement in Ireland.

76. The *Oudh Akhbár* (Lucknow), of the 9th November, reproduces an article from the *Observer* (Lahore), pointing out that Irishmen are exhorting their countrymen to use articles of exclusively Irish manufacture, which alone can prevent the drain of the wealth of the country; and are taking steps to revive their national language, which is second to Sanskrit only in point of antiquity.

OUDH AKHBAR,
9th November, 1906.

The *swadeshi* movement.

77. The *Oudh Akhbár* (Lucknow), of the 9th November, says that a meeting was held at Charbagh (Lucknow), on the 4th November, to promote the cause of the *swadeshi* movement, that it was attended by about one thousand men, that it began and ended with a recitation of the *Bande Matram* song, and that speeches were delivered to encourage indigenous products generally in preference to articles of foreign manufacture. The meeting was a grand success and it was resolved to hold another meeting at Thakurganj, Lucknow, on the following Sunday.

BHARAT JIWAN,
5th November, 1906.

Foreign sugar.

78. The *Bhárat Jiwan* (Benares), of 5th November, says that the local *ahirs* mustered strong on 2nd November, and resolved at a meeting held at the *Gopal mandir* to renounce foreign sugar. The editor asks, if persons belonging to the three regenerate classes, who still continue to use foreign sugar will not give up its use even on finding *Sudras* undertaking to do so.

ARYA MITRA,
1st November, 1906.

Scarcity of thread in British manufactories.

79. The *Árya Mitra* (Agra), of 1st November, says that work in English manufactories has come to a standstill for want of thread. The editor opines that if things continue as they are the manufactories will remain closed for months.

RAHBAR,
28th October, 1906

The poverty of India.

80. The editor of the *Rahbar* (Moradabad), says, in its issue of the 28th October, that the ever-increasing poverty of India is due to the fact, that thirty crores of rupees are passing out of the country annually. As regards the scarcity of grain, he says that it is exported in very large quantities even in years of famine, and the people cannot get money in spite of their willingness to sell the grain they possess. He concludes with the remark that in view of the reasons set forth it is a mistake to say that India is prospering under the British rule.

PRAYAG SAMACHAR,
28th October, 1906.

The British rule in India.

81. The *Prayág Samáchár* (Allahabad), of the 28th October, regards the British rule in India as a great improvement, over the tyranny of Muhammadans, but regrets that Government is not meting out even-handed justice between Englishmen and Indians.

KAYASTH HITKARI,
1st November, 1906.

The policy of the Government of India.

82. The *Káyasth Hitkári* (Agra), of 1st November, disfavours agitation on the ground that Government has to adapt its policy to suit the times, and says that British rule is just and benign, and that the Hindus, with whom loyalty is part of their creed, forget the tenets of their own faith and imitate European ways and manners, when they take to agitation. The editor suggests that the Hindus should make their demands loyally and constitutionally, and should rest assured that Government will listen to them.

OUDH AKHBAR,
5th November, 1906.

The Indians and their British rulers.

83. The *Oudh Akhbár* (Lucknow) of the 5th November, says that Englishmen naturally are very courteous in their treatment of Indians, but change their opinions as they come in contact with selfish natives, who do not hesitate to injure the cause of the country provided they can serve their private ends. The editor says that those in authority do not, however, fail to find out the motives actuating selfish slanderers of the country, as was evidenced by the reply given recently by the Commissioner of the division to certain unprincipled Muhammadans who presented a memorial against the Indian administration in Umballa, which was really an attack on the Hindu district authorities there.

AN NASIR,
8th October, 1906.

The rule of His Honour Sir James Digges LaTouche.

84. *An nasir* (Budaun), of the 8th October, received on 8th November, expresses its heartfelt gratitude for the various boons conferred by His Honour Sir James Digges LaTouche during his beneficent rule, and invites the opinions of its contemporaries to make suggestions for perpetuating the memory of His Honour's period of office in the United Provinces.

ARYA MITRA,
1st November, 1906

The strained relations between Englishmen and Indians.

85. The *Árya Mitra* (Agra), of 1st November, says that the feelings between Indians and Englishmen are becoming more and more strained, and that the Indians are brooding over their misfortunes and devising means to check the high-handedness of the ruling race. The editor says that Englishmen are watching the movements of Indians, and suggests that the visit of Mr. Stead, the editor of the *Review of*

Reviews, with a number of other leading editors of the English Press, will very likely tend to make the relations between Indians and Englishmen more friendly. He is afraid, however, that it is equally possible that the English Press may become all the more hostile after Mr. Stead's visit to India.

The attitude of Anglo-Indians towards Indians.

ARYA MITRA,
1st November, 1906.

86. The *Árya Mitra* (Agra), of 1st November, says that the attitude of Anglo-Indians towards Indians, is becoming unbearable in the extreme, and cites the case of the officer commanding the forces quartered at Jhang, who does not allow Indians to use umbrellas in his presence. The editor asks, if Government cannot put a stop to things of this sort.

The Anglo-Indian officials and the Hindus.

MOHINI,
2nd November, 1906.

87. The *Mohini* (Kanauj), of 2nd November, while referring to the service of a notice by the District Magistrate of Mymensingh, on one Babu Shoshi Kumar Bose, to show cause why he should not be proceeded against under section 295 of the Indian Penal Code, for having pulled down a Muhammadan *dargáh* (shrine) situated on his land, with a view to build a temple dedicated to Kali, says that this illustrates the readiness with which Anglo-Indian officials believe the charges brought by Muhammadans against the Hindus.

The attitude of Anglo-Indian officers towards Indians.

AWAZA-I-KHALQ,
8th November, 1906.

88. The *Áwáza-i-Khalq* (Benares), of the 8th November, publishes a dialogue between the editor and a well-to-do Muhammadan *rais* who was turned out with disgrace by an Anglo-Indian official, and remarks in conclusion that Indians are born to be abused and maltreated by Europeans, in whom every virtue is supposed to be centred.

The attitude of the Anglo-Indian Press towards the Native press.

SULAIMANI AKHBAR,
23rd October, 1906.

89. The *Sulaimani Akhbar* (Benares) of the 23rd October, received on 8th November, resents the suggestion made by Anglo-Indian papers, to repress the Indian Press owing to its tendency to spread disaffection against Government. The editor considers that the ignorance of the Anglo-Indian Press in matters concerning the weal of Indians necessitates that the Native Press should be allowed full latitude in making loyal representations of the requirements of the Indians; and concludes with the remark that Government is well aware of the fact that Indians are conscious of its justice and munificence.

The Anglo-Indian Press and the relations between Hindus and Muhammadans.

NASIM-I-AGRA,
3rd November, 1906.

90. The *Nasim-i-Agra* of 3rd November, says that the Anglo-Indian Press is responsible for the ill-feeling between Hindus and Muhammadans, that the two communities have lived side by side for centuries, and the relations between them have for the most part been friendly, and the Anglo-Indian Press might leave them to settle their differences between themselves. The editor is of opinion that the ill-feeling between the two communities is not real and deep-rooted, and, were it not that the Hindus have co-operated with the Muhammadans, the foundation-stone of the Aligarh College would never have been laid, nor would Sir Saiyid Ahmad have been created a knight. He expresses a hope that the differences will not last long, and that the Anglo-Indian Press will find eventually that they have been baffled in alienating the sympathies of the two communities from one another.

Strained relations between the Anglo-Indian and the Native press.

TAFRIH,
7th November, 1906.

91. The *Tafrih* (Lucknow), of 7th November, while referring to the prosecution of the *Punjabi* (Lahore) under section 153 of the Indian Penal Code, says that the above section applies with far greater appropriateness to the Anglo-Indian papers, which try every now and then to widen the gulf between the Hindus and Muhammadans, and to alienate the feelings of the rulers from the ruled. The editor asks if Government would not be justified in instituting enquiries and trying to find out whether the Golden Bengal and the circular attributed to it by the *Pioneer* and the *Englishman* had any real existence or were the outcome of the overheated brain of the editors of these two journals. He further thinks that European officers have lost their confidence in the natives owing to the misrepresentations of the Anglo-Indian Press, which is ever ready to have proceedings instituted against native journalists, while the latter never think of retaliating. The editor refers to the hostile attitude of the *Civil and Military Gazette*, and is highly gratified to learn that the Indian Association (Lahore) has resolved at

a meeting to obtain the sanction of the Punjab Government to institute proceedings against the *Civil and Military Gazette* under section 153, Indian Penal Code. He concludes with the remark that regard being had to the present unpleasant relations in the newspaper world, it is desirable that all editors should be treated alike irrespective of all distinctions of creed and colour.

TAFRIH,
7th November,
1906.

The Anglo-Indians and the strained relations between Hindus and Muhammadans.

92. The *Tafrih* (Lucknow), says in its issue of the 7th November, that the conduct of the Superintendent of Police of Mymensingh, in refusing permission to the Hindus to parade their procession on the partition day, unless some one of their leaders made himself reponsible for keeping the peace, and rendered himself answerable for the peaceful conduct of the Muhammadans, is calculated to widen the gulf between the two communities. The editor remarks that European officers are only too ready to deny all knowledge of matters in which they are charged with inciting one party against another.

BARANASI,
16th October, 1906.

Hindus and Muhammadans.

93. The editor of the *Baranasi* (Benares) says in its issue of the 16th October that the progress of India depends on the co-operation of Hindus and Muhammadans, and points out that no good can result from the hollow professions of friendship that both communities are making at present. He concludes with the remark that each community should abstain from doing things calculated to injure the religious feelings of the other, as this alone can bring about a reconciliation and bridge the gulf existing between them.

KAYASTH HITKARI,
1st November,
1906.

Union between Hindus and Muhammadans.

94. The *Káyasth Hitkári* (Agra), of 1st November, says that the educated Hindus and Muhammadans are responsible for the strained relations between the two communities. The editor deprecates the spirit actuating them, and exhorts them to cultivate friendly feelings and to co-operate in opening shops and manufactories for the common good of the country. He concludes with the remark that the country cannot become great unless the Indians as a body take to commerce in preference to service.

NAIYAR-I-AZAM,
5th November, 1906.

Hindus and Muhammadans.

95. A correspondent in the *Naiyar-i-Azam* (Moradabad) of 5th November, expresses his regret at the attitude adopted by the Hindus and Hindu newspapers in holding Sir Saiyid Ahmad and his successor the Nawab Mohsin-ul-mulk, responsible for sowing the seeds of discord and jealousy between the two great communities of India, and notes instances from history and from newspapers for the last fifty years, showing that the Muhammadans never took the offensive, and have kept up a defensive attitude for the protection of their rights and privileges. He points out that the endeavours of the Hindus made in 1867 against the use of Urdu and Persian in these provinces laid the foundation of disunion, and asks the Press to take up the matter and devise means calculated to bring about union between the Hindus and the Muhammadans.

KAYASTH HITKARI,
8th November,
1906.

Hindus and Muhammadans.

96. The editor of the *Kayasth Hitkari* (Agra), says in its issue of the 8th November that the Hindus have no reason to be jealous of Muhammadans at the reception accorded to the Muhammadan deputation, and exhorts both communities to unite and to interest themselves in commercial pursuits, which are calculated to ameliorate their condition much more than any number of appointments in Government service.

OUDH PUNCH,
8th November,
1906.

Patriotism in Muhammadans.

97. A correspondent in the *Oudh Punch* (Lucknow), of the 8th November, says that the agitation in Bengal has after all awakened the Muhammadans to a sense of their own responsbility towards their community, and led the Secretary of State to give his serious consideration to the rights and privileges of Indians who had so far no status whatever as a nation. The Congress, which has hitherto been looked down upon as seditious, is beginning to attract public attention, and the civilized world has become agitated with thoughts about India and the Indians. He then condemns the attitude of the trustees and managers of the Muhammadan College at Aligarh, who wish to pose with the public as representatives of the entire community, and manifest

a spirit of indecent eagerness in endeavouring to direct the stream of charity to the interest of the College, irrespective of the evil consequences of such a course to the institutions profiting by them at present.

He points out how they demean themselves towards those who do not aid the Aligarh College, and illustrates his allegation by a reference to their systematic endeavours to detract from the merit and dignity of the Sultan of Turkey, at a time when the Pan-Islamic society is doing all that it can to cement the relations between the several Muhammadan powers in the world. He concludes with the remark that the Muhammadan College though the centre of Muhammadan aspirations in future, has not a spark of patriotism, and is sadly wanting in national and religious enthusiasm, which is extremly deplorable.

ANNAND,
6th November,
1906.

The selection of Muhammadans for appointments in the Superior Service.

98. The *Anand* (Lucknow) of the 6th November, says that the address presented by the Muhammadan deputation is beginning to produce practical results, as evidenced by the decision arrived at by the Local Government to confer one of the Inspectorships in the Education Department on a Muhammadan, irrespective of the claims of the Assistant Inspectors of schools now in the department. The editor says that the appointment of a Muhammadan Judge to the vacancy occurring on the retirement of Mr. Chandra Madhab Ghose from the Calcutta High Court is likewise under consideration, and adds that Government might as well confer all the appointments in the upper grades of the services on Muhammadans.

ZUL QUARNAIN
7th November

Pandit Jwala Prasad. District Magistrate of Etah.

99. The *Zul Qarnain* (Budaun) of the 7th November expresses its regret at the way in which Congress organs like the *Indian People* (Allahabad) and the *Hindustani* (Lucknow) try to evade an explanation of the charges laid at the door of Pandit Jwala Prasad, District Magistrate of Etah, and points out that the appraisement of his educational qualifications cannot be regarded as a refutation of the charge of racial prejudice against Muhammadans. The editor refers in passing to the tension of feeling between the Hindu Deputy Commissioner of Ludhiana and his Muhammadan subjects, and says that the Muhammadans there likewise felt compelled to give vent to their pent up feelings on the occasian of the recent visit of His Honour the Lieutenant-Governor of the Punjab. The editor is of opinion that India is passing through a political crisis, and it is impossible at present to bridge over the gulf between Hindus and Muhammadans.

SULAIMANI
AKHBAR,
30th October, 1906.

The *Sulaimani Akhbar* (Benares) of the 30th October, likewise expresses its regret at the display of racial feeling in the discharge of official duties which has recently made itself felt in Bengal and at Ludhiana in the Punjab.

OUDH AKHBAR,
7th November,
1906.

Leather factories in Cawnpore.

100. The *Oudh Akhbár* (Lucknow), of 7th November, says that the export of hide to foreign countries has brought business in the two leather factories in Cawnpore to a stand-still, and apprehends that the price of leather will rise just the same as it has in the case of grain, which is always selling at an abnormally high rate. The editor concludes with the hope that the progress of the *swadeshi* movement may help in checking the export of leather to foreign countries.

HINDUSTANI,
7th November,
1906.

Industries and commerce of Cawnpore.

101. The *Hindustani* (Lucknow), of 7th November, while referring to the deputation of the Director-General of Agriculture to make inquiries into the industries and commerce of Cawnpore, suggests the desirability of these inquiries being made confidentially, so as to give merchants no room for complaint of publicity of accounts. The editor says that though the proprietors of the factories in Cawnpore are Indians, the managers and many other working hands are foreigners and regrets that though Indians are prepared to advance money to foreigners at moderate interest they are not yet ready to start their own factories.

OUDH AKHBAR.
8th November, 1906.

Hospital Assistants.

102. The *Oudh Akhbar* (Lucknow), of the 8th November, says that considering the prospects a Hospital Assistant has, the standard laid down at present is no doubt very severe. A student gifted with average intelligence takes about eight or ten years to pass the entrance examination, he then has to study for four consecutive years at the Medical School, and gets only Rs. 25 per mensem, if he comes out

successful at the examination, with the prospect of getting a maximum salary of Rs. 70 after passing the various grade examinations. The editor thinks that his lot is very hard indeed, considering the large sum of money that has to be spent on his education, and the prospects people have in other departments of life.

GARHWALI,
for October 1906.

Cattle diseases in Garhwal.

103. The *Garhwali* (Dehra Dun) for October, invites the attention of Government to the immense loss of cattle due to certain diseases that have prevailed for some time in certain parts of Garhwal, and suggests that early steps should be taken to check the epidemic which is becoming virulent.

BHARAT JIWAN,
5th November, 1906.

The *Pioneer* and the Mahrattas.

104. The *Bhárat Jiwan* (Benares), of 5th November, deprecates the suggestion of the *Pioneer* regarding the exclusion of the Mahratta Brahmans from civil appointments both in Native States and under Government, on the ground that such a step will tend to widen the gulf between the rulers and the ruled, and remarks that there is no reason why the sins of Mr. Tilak and his adherents should be visited on the whole community.

INDIAN PEOPLE,
8th November, 1906,

Pragwals and their servants.

105. The *Indian People* (Allahabad), of the 8th November, says, with reference to the evil consequences of touting for pilgrims as practised by a class of *Pragwals*, that Railway authorities have from time to time withheld permission to certain *ekkawalas* to ply for hire within the station compound on account of their misconduct in touting for pilgrims on behalf of *Pragwals*. These *ekkawalas* have again succeeded in obtaining the permission that was refused to them for some time, and the result is that they are doing as brisk a business as before. The interference of these *ekkawalas* has led in some cases to breaches of the peace, and complaints and counter-complaints have been filed by and against them. In one case the conduct of an *ekkawala* in luring away other pilgrims led to a serious riot in which a number of people were hurt. Some times, poor innocent pilgrims receive injuries in the fight between rival *Pragwals*. It is therefore necessary that some inquiry should be made in the interest of the public into the conduct and antecedents and the number of armed retainers kept by each *Pragwal*. If some agency were employed to register the name, address and antecedents of servants employed for touting for pilgrims, there would be some check at least on the indiscriminate employment of criminals and ex-convicts by the *Pragwals*. There was a case in which a *Pragwal's* servant was convicted of attempting to poison pilgrims at Bindhachal, and he was suspected of complicity in other cases of poisoning at Allahabad and elsewhere.

OUDH AKHBAR,
10th November, 1906.

The commemoration of the reign of Akbar.

106. A correspondent in the *Oudh Akhbar* (Lucknow) of the 10th November says that a proposal has been made recently to commemorate the benign rule of Akbar the Great by holding an annual celebration, at which Hindus, Muhammadans, Parsees and in fact Indians of all creeds and denominations should be able to meet on one common platform, and eat and drink side by side with a view to promote a feeling of common fellowship. He points out that some of the bigoted Mahratta Brahmins who control the Hindu Education Fund, have permitted students belonging to their community to eat and drink freely with others while abroad, that Indian students in Japan likewise have broken through the trammels of the caste system in this respect, and that there seems no reason why the inhabitants of India should not be equally free while in their own country.

V.—LEGISLATION.

BHARAT JIWAN,
5th November, 1906.

The election for the Supreme Council.

107. The *Bhárat Jiwan* (Benares), of 5th November, says that the public are much perplexed at hearing that Raj Kumar Tika Sahib of Nabha, a young chief who has just completed his education at the Atkinson Chiefs' College, is likely to succeed Nawab Fateh Ali Khan in the Imperial Council, and suggests the desirability of the election of Kunwar Harnam Singh or some other experienced chief to represent public interests there.

NASIM I-AGRA,
7th November, 1906.

Prevention of counterfeiting coins.

108. The *Nasim-i-Agra* of the 7th November, says with reference to an article in the *India* that the best way for the prevention of counterfeiting coins is to equalize the value of the coin with its quantity in gold or silver, as any attempt to commit the offence will be so much labour wasted on the part of the offender.

PRAYAG SAMACHAR,
7th October, 1906.

Cocaine.

109. The editor of the *Prayág Samáchár* (Allahabad), says in its issue of the 7th October, received on 8th November, that the amended bill of the Excise Act shows that Government wishes to encourage the sale of cocaine instead of taking measures for its repression.

JASUS,
7th November, 1906.

Appealable sentences.

110. The *Jásus* (Agra) of the 7th November, suggests the desirability of keeping the infliction of sentences in abeyance until the decision of appeal, and expresses a hope that early steps will be taken to modify the law on the subject.

VI.—Railway.

RIYAZ-I-FAIZ,
28th October, 1906.

Outrage of a Hindu girl by a European guard near Moghal Sarai.

111. The *Riyáz-i-Faiz* (Pilibhit), of 28th October, says that the sentence of one month's rigorous imprisonment and a fine of one hundred rupees imposed on the European guard who outraged the modesty of a Hindu girl travelling with her mother on 6th September last from Benares to Howrah, is inadequate in the extreme; that Anglo-Indian officials do not mete out even-handed justice between Europeans and Indians, that the order of the District Magistrate directing payment of fifty rupees to the girl complainant from the fine, if realized, is a gross insult to the entire Hindu community and a stigma on British administration. He concludes with inviting the attention of Government to matters of this nature, and expresses a hope that steps will be taken to see that the feelings of Indians are not wounded in the manner they have been in this case.

NASIM-I-AGRA,
7th November, 1906.

Outrage of an Indian girl by a European guard.

112. The *Nasim-i-Agra* of the 7th November, while remarking on the inadequacy of sentence passed on the European guard who outraged the modesty of an Indian girl, while on her way from Benares to Howrah, asks if a similar sentence would be looked upon as meeting the requirements of the case, if the party aggrieved were a European and the offender an Indian. The editor remarks that it is instances of this sort that lead the Indian Press to think that the law administered to Englishmen is different from that laid down for the Indians.

RAHBAR,
28th October, 1906.

Grievances of railway employés on the Oudh and Rohilkhand railway.

113. A correspondent in the *Rahbar* of the 28th October, says that the native clerical staff on the Oudh and Rohilkhand Railway should get passes to travel in the intermediat class as on the East Indian Railway, that promotions should be given on some fixed system, that such of the employés as are not allowed to avail themselves of privilege leave, should get a month's pay instead, that they should get the same allowances for working on holidays as are given to Europeans, that the concessions made to European employés with a view to help them in training their children should, as far as practicable, be extended to natives, that uniforms should be supplied at regular intervals and in sufficient quantities, that the famine allowances should vary according to the requirements of each district, that relationship should not stand in the way of employment on the line, that greater discretion should be exercised in the infliction of punishments, that at least half the allowance should be given to the relieving staff while stationed at headquarters, that pensions should be given to persons rendered unfit for work owing to accidents, and to their nearest surviving dependents in case of death in the discharge of duty, that staff quarters should be provided for all employés, that there should be two assistant station masters at small stations, that reading rooms and similar other institutions should be opened, that better arrangements should be made for supplying medical aid and that Rs. 25, in case of clerks and Rs. 7 in case of the menial servants, should be the lowest salary per mensem.

ADVOCATE,
1st November, 1906.

Grievances of the Traffic staff on the Oudh and Rohilkhand Railway.

114. A correspondent in the *Advocate* (Lucknow) of the 1st November, says that events following the departure of Mr. Pope and the succession of Mr. Jacob as Manager on the line, have proved the soundness of Mr. Pope's view that a reduction of expenditure would

not be possible without affecting the efficiency of the management. The recent strikes on the several Indian Railways have led the manager to issue a circular advising the staff to represent their grievances which will receive his due consideration. The correspondent therefore takes the opportunity of inviting the attention of the Manager to such of them as require his early attention and says (1) that the accommodation at present is both insanitary and insufficient, and that house allowances should be invariably sanctioned to those of the staff who are entitled to free quarters but are not provided with them; (2) that the present scale of pay should be raised as living has lately become much more expensive; (3) that meritorious service, capability and educational qualifications should be the guiding principles in all promotions; (4) that the men employed on the line be given Sunday allowances, that they be given leave when necessary, and that the period of privilege leave be increased; (5) that intermediate class passes be given to the clerical staff irrespective of the pay they draw; (6) that the uniform supplied should be decent, and the system in force on the Bengal and North-Western Railway may be adopted with advantage; (7) that suitable accommodation be provided for relieving hands close to the Railway station, where they might stop while at headquarters; (8) that the goods contract be again given to Station-masters at a reasonable rate; (9) that better arrangements be made for the examination of patients, treatment of employes on the lines and for the supply of good medicine and that good in-door wards be built at the headquarter stations for their accommodation in case of serious illness; (10) that relieving allowances be continued as heretofore up to six months at a time at one station; (11) that Indians should receive the same consideration in examinations as Europeans and Eurasians, and (12) that permanent men at stations living with their families be not ordered without previous warning to relieve persons at other stations.

RAHBAR,
28th October, 1906.

Holidays and promotions in the Oudh and Rohilkhand Railway.

115. A correspondent in the *Rahbar* (Moradabad), of the 28th October, invites the attention of the District Traffic Superintendents to the hard lot of such of the clerks as have to attend the office on holidays, without any practical necessity. He also points out that promotions during the year have been given without any apparent reason only to a very limited number of clerks in the superior service, and concludes with a complaint against Lala Parbhu Dayal, establishment clerk, received on transfer from the office of the District Traffic Superintendent of Lucknow, and warns him that a reversion to old ways will entail exposure.

RAHBAR,
28th October, 1906.

Arrangements for the supply of ice on the Oudh and Rohilkhand Railway.

116. The editor of the *Rahbar* (Moradabad) of the 28th October, invites the attention of Jan Muhammad, contractor, to the rude behaviour of his servants travelling in trains for the supply of ice to passengers, and points out that some of them are in the habit of using false weights, which if not checked will compel him to bring the matter to the notice of the District Traffic Superintendents of Moradabad, Bareilly and Lucknow and to insist on the redress of the grievances. He concludes with the remark that Miyan Jan Muhammad will have to give up his contract if matters do not mend eventually.

SULAIMANI AKHBAR,
30th October 1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

117. The *Sulaimani Akhbar* (Benares) of the 30th October, disapproves of the reversion to the old system of placing catering arrangements under the supervision of railway authorities, which is likely to bring in its train the complaints that existed previous to the present arrangement with contractors. The editor is surprised at the attitude adopted by the *Rahbar* (Moradabad) and feels that its suggestions if acted upon will lead to much public inconvenience.

OUDH PUNCH,
8th November, 1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

118. A correspondent in the *Oudh Punch* (Lucknow), of the 8th November, suggests that the existing catering arrangements on the Oudh and Rohilkhand Railway are most conducive to public convenience, and that the railway authorities will do well not to interfere with them, unless they are prepared to attach a dining car to each passenger and mail train with ample provisions of all sorts.

ADVOCATE,
8th November, 1906.

The transfer of Pandit Acharit Ram, station master of Hapur.

119. The *Advocate* (Lucknow) of the 8th November, says that a deputation, consisting of several respectable people, *raises*, zamindars and tradesmen, waited upon the Traffic Superintendent on the 21st September last to ask for the cancellation of the

transfer of Pandit Acharit Ram, station-master of Hapur, that the prayers and protestations of the deputation having been curtly refused, the new hand took charge of the station from Pandit Acharit Ram and the next day to their utter surprise and dismay the merchants of the town found that what they apprehended was going to be realized. An intimation was received by them from the Railway Station, Hapur, that they were to load and unload in future at the Hapurganj siding and that goods will not be received at the railway station. This meant that merchants were to be compelled to pay an extra pie and a half per maund to the railway for loading and unloading at Hapurganj siding. It is to be remembered that too much greediness often means ultimately utter loss. If the Railway administration will have no regard for the wishes of the merchant community of Hapur, and if they are bent upon increasing their earnings by using compulsion and subjecting people to inconvenience, they may find in the end people giving up their loading and unloading transactions altogether at the Hapur station and betaking themselves to Ghaziabad station and elsewhere.

These lines are especially written with the view that perhaps the eyes of the powers that be may be opened to the gravity of the situation.

VII.—POST OFFICE.

ANNASIR,
8th October, 1906.

Picture post cards.

120. The *Annasir* (Budaun) of the 8th October, received on 8th November, takes exception to the attitude of the postal department in treating private coloured cards as *bearing* in case of the irregularity of writing anything except the address on the face of the cards. The editor thinks that the matter should have been duly notified for public information before treating such cards as bearing, and hopes that Government will not approve of such a course on the part of the Postal authorities.

JASUS,
28th October,
1906.

Removal of stamps from letters in transit.

121. A correspondent in the *Jásus* (Agra), of the 28th October, says that the recent order of the Inspector-General of Post offices forbidding the public to deface stamps on letters and other articles on pain of their being treated as bearing, leads unscrupulous postal employés to remove the stamps and to convert them to their private use. He concludes with the hope that the order will be cancelled and the old order of things again brought into existence.

UNION GAZETTE,
7th November, 1906.

The Manager of the Dead-letter Office.

122. The *Union Gazette* (Bareilly), of the 7th November, says that it is very desirable that the blind Manager of the Dead-letter Office, who has appointed an agent to attend to his official duties be retired.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

ALIGARH MONTHLY,
for October, 1906.

The *pardah* system in India.

123. A correspondent in the *Aligarh Monthly* for October attributes the poverty of India, and most other existing evils to the *pardah* system which prevents women from relieving their husbands of a fair portion of their duties and responsibilities. It necessitates the maintenance of a double establishment owing to the difficulties men experience in taking their families with them when going abroad in search of employment, prevents the women from taking any active part in agricultural and commercial pursuits, from exercising due influence over the morals of their husbands, and thereby saving them from temptation, and from taking a part in public movements and consequently from introducing reforms calculated to help them in the economic management of their households.

The husbands on their side prefer living on their small earnings at home to going abroad and losing the pleasures of a home life, and so deterred from enterprise.

BARANASI,
23rd October, 1906.

Mendicants in India.

124. The *Baranasi* (Benares) of the 23rd October, received on 8th November, says that there are fifty-two lakhs of *Sadhus* and *Sanyasis* in India, living on public charity, and suggests that they should render themselves useful to society and earn their living by working for the community to which they belong, lest Government should consider it necessary to interfere in the matter.

ARYA MITRA,
1st November, 1906.

The *Arya Samaj* and the Christians.

125. A correspondent in the *Árya Mitra* (Agra), of 1st November, says that grand Christian meetings will be held towards the close of December next in Bareilly, and suggests that the Aryas likewise should arrange to hold their general meeting there, so as to enable missionaries coming from Europe and America to form their own views on the subject, and to discuss the Arya faith on their return from India.

AL BASHIR,
6th November, 1906.

The vituperation of the Arya Samajists.

126. *Al Bashir* (Etawah), of the 6th November, says that the notoriety earned by the *Arya Samajists* for vituperation, is unprecedented in the annals of religion, and that they think that the propagation of their own faith will be considerably facilitated by their traducing other creeds. The editor quotes certain passages from the *Satyárth Prakásh* (2nd edition) of Swami Dayanand Saraswati, as illustrating the invective that the great Arya leader was himself in the habit of pouring indiscriminately on leaders of other creeds, and concludes with the remark that the Arya Samajists are no doubt the worthy disciples of a worthy master.

BHARAT JIWAN,
5th November, 1906.

The *Harihar Kshetra* fair.

127. A correspondent in the *Bhárat Jiwan* (Benares), of the 5th November, complains of the adulteration with oil of the *ghi*, used by *halwais* (confectioners) for cooking food and preparing sweetmeats sold in the fair, and also of the practice of *Aghoris* (a sect of beggars) sitting in front of shops with filth on their bodies with a view to extort charity. He concludes with requesting the Government to see that these things are not allowed to recur at the next fair.

IX.—MISCELLANEOUS.

GARHWALI,
for October, 1906.

Vaccination.

128. The editor of the *Garhwali* (Dehra Dun) in its issue for October while admitting the usefulness of vaccination as a preventive of small-pox, points out that vaccinators as a rule force parents in villages to have their children vaccinated, and suggests that they should be stopped from doing so, as laid down in a recent decision of the Allahabad High Court.

RIYAZ-UL-AKHBAR,
1st November, 1906.

The Vernacular Press.

129. The editor of the *Riyaz-ul-Akhbar* condemns in its issue of the 1st November the practice in vogue in the Native Press of detracting from each other's merit, and suggests the desirability of editors ceasing to indulge in such attacks on one another.

ALLAHABAD:
The 12th November, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

Mirza Qadyani and the Sultan of Turkey.

QULQUL, 29th October, 1906.

1. The editor of the *Qulqul* (Bijnor), resents in its issue of the 29th October, the disrespectful language used by Mirza Qadyani in speaking of the Sultan of Turkey, and deprecates his attempt to detract from the dignity and importance of the latter as a spiritual leader.

Quarantine in Turkey.

OUDH PUNCH, 15th November, 1906

2. The *Oudh Punch* (Lucknow), of the 15th November, contains a dialogue between the Turkish and the British Governments and the Muhammadans of India, wherein the correspondent dwells on the severity of the quarantine rules under which Indian pilgrims are placed in Turkey. He expresses a hope that the British Government will intercede on behalf of its Indian Muhammadan subjects, and endeavour to induce the Sultan to relax the severity of the measures now in force, and abolish the quarantine rules.

Turkey and Persia.

RIYAZ-UL-AKHBAR, 8th November, 1906.

3. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 8th November, views with regret the tension of feeling between Persia and Turkey, and attributes it to the strategy of European Powers. The editor fears that if Turkey and Persia do not adapt their views to the requirements of the times serious consequences will ensue, and will jeopardise the happiness of Islam.

The Persians.

KANAUJ PUNCH, 8th November, 1906.

4. The *Kanauj Punch* (Kanauj), of the 8th November, says that the Persians have determined to boycott foreign products and to show every possible frugality at entertainments and other festivities and ceremonials.

A forecast of war.

MUSAFIR, 8th November, 1906.

5. The *Musáfir* (Agra), of the 8th November, says that the white nations of the West are all infatuated with the belief, that they are born to rule all over the world, that this craze is engendering a sense of hatred against them in the black nations of the East, and that a great war between the white and black nations will become inevitable within the next hundred years. The editor opines that the strife between the white man and the black man will become much keener than it now is, during the next ten years, and that the Russo-Japanese war is only the precursor of a Great War between the white and the black nations of the world, which will be inaugurated by America.

The impending war between Japan and America.

MUSAFIR, 8th November, 1906.

6. The *Musáfir* (Agra), of the 8th November, says that the increase in the tension of feeling between Japan and America seems to make war inevitable, and is becoming a source of considerable anxiety to Great Britain, where members of Parliament are beginning to think how the British Government can find a possible loophole to back out of the treaty with Japan, and save itself the horrors of a protracted war. The editor concludes with the remark that Japan will not lag behind where her honour is at stake, but war with America at the present moment is sure to lead her to destruction.

(b).—*Home.*

The Muhammadan deputation.

URDU-I-MUALLA, October, 1906.

7. The *Urdu-i-Mualla* (Aligarh), for October, says that the deputation may be pronounced a success, without the least hesitation, in view of the fact that it was the first political battle fought by the Muhammadans. The reply given by the Viceroy however does not call for special satisfaction or exultation. The encomiums heaped on Government, at the outset of the address are for the most part unmerited, and certain passages, tend to degenerate into irony. As a matter of fact, the phrase "people of India" means in Anglo-Indian phraseology, only such persons as concur with them in their views, or have no opinion whatever, and the expression "recognized political and commercial associations" means such bodies as consist of European members, or of those who concur with the views of the Anglo-Indians. The editor does not object to the representative character of the deputation,

but is surprised at finding that those very Anglo-Indian papers and persons who have been decrying the Indian National Congress, as unworthy of recognition as a representative body, are loudest in setting up the claims of the Muhammadan deputation as such. He says that the recognition of an association or a deputation depends entirely on the policy of Government. He then says that Lord Minto, in spite of his professions of sympathy, has not even touched the questions of the Muhammadan University, of appointments in the superior service, and of Judgeships in the High Courts. His Lordship had expressed his sympathy with the Muhammadans on the question relating to the appointment of non-official members to the Councils, because it does not concern Europeans; and it appears that their number will be fixed. The editor, however, thinks that the proposal of the Muhammadans that Muhammadan members should be elected by their co-religionists only is not deserving of approval, and it will be well if His Excellency entertains the same view on the point, as the well-being of the Indians depends on the union of the several communities inhabiting the country. He goes on to say that in his opinion the ulterior object that Government has in view is that an increase in the number of Muhammadan members will considerably lessen the chance of opposition to Anglo-Indian members, to be expected from an increase of the Indian element when the Council is extended as proposed by Mr. Morley. These expectations cannot however be realized from educated Muhammadans. The editor concludes with the remark that the Muhammadan deputation is beginning to produce the results aimed at, and, if proper steps are taken to safeguard its interests, it may prove useful not only to the Muhammadans, but to the country as a whole.

BARANASI,
23rd October, 1906.

The Muhammadan deputation.

8. The *Barânâsi* (Benares), of the 23rd October, received on the 8th November, while expressing its sympathy with the Muhammadan deputation, because its interests are identical with those of Hindus, says that the address is open to exception, in that the Muhammadans have pointedly asked for the proper representation of their community, that in matters civil and political there is no difference between the interests of Hindus and Muhammadans, and that it is not possible to think that the Hindus will have their own representation in councils, while the Muhammadans will have their own. Speaking of Lord Minto's reply it says that, while sympathizing with the aspirations and wishes of the Muhammadans, Lord Minto did not commit himself to the representation question raised by the deputation. On the contrary he expressed his inability to make the concession asked for, because so long as India continues under British rule, she can only be ruled according to the spirit of Western ideals.

AKHBAR-I-
IMAMIA,
5th October, 1906.

The extension of the Legislative Councils and the Muhammadan deputation.

9. The editor of the *Akhbari-Imamia* (Lucknow), of the 5th October, received on the 15th November, while eulogizing that section of the Indian community whose endeavours have led Mr. John Morley to take the question of the extension of councils into consideration, deplores that the *Shia* Muhammadans have no one to help them in the protection of their rights. He then remarks that the self-styled representatives of the Muhammadan community who have memorialized the Viceroy did not even publish and distribute copies of the memorial for the information of their constituents before presenting the address to His Excellency. He says that, considering that the memorialists have not taken them into their confidence, the *Shia* Muhammadans can repose no reliance on them as representatives of the community. He suggests that, if the representatives are to be elected by the majority, the *Shias* will have no chance of having a member of their community elected, as the preponderating sect of Muhammadans will be able to defeat them in their aims, and elect members of its own community. He therefore strongly opposes the proposal of the memorialists regarding the election of Muhammadan representatives by a majority of Muhammadan voters, and points out that it is nothing short of madness to hope that the *Sunni* Muhammadans will take sufficient care to protect *Shia* interests. The editor then points out that the *Sunnis* of Lucknow have tried to avoid electing a certain popular Muhammadan, who is guided by principles of universal toleration, merely because he is a *Shia*, and that there is no reason to think that they will not be actuated by racial prejudices when the question of election to the councils comes under consideration. He suggests, that

in case Muhammadan representatives are to be elected by a majority of Muhammadan voters, the *Shia* Muhammadans should memorialize Government and point out that they cannot depend safely on their *Sunni* brethren.

The Muhammadan deputation.

RIYAZ-UL-AKHBAR, 8th November, 1906.

10. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 8th November, says, that the allegation, that the Muhammadan deputation has been a failure is incorrect, that the reply of the Viceroy breathes an air of sincerity and of goodwill towards the Muhammadan deputation. The fact, that Nawab Saiyid Muhammad held himself aloof from the deputation does not detract from its importance, notwithstanding the pride taken in him by the entire Muhammadan community. The memorialists who waited on the Viceroy are undoubted leaders of the community, and it is on this account that the Viceroy remarked in his reply that the deputation was representative in its character. The object of the deputation, as pointed out by Nawab Mohsin-ul-mulk, was to protect the interests of the Muhammadans, and not to encroach upon the rights of others. It had not the remotest idea of injuring the feelings of other communities. The editor says that those who decry the deputation in the face of these indisputable facts, can never be looked upon as the promoters of union amongst the several communities inhabiting India. He then points out, that the fact, that the late Mulla Abdul Qayum is held in esteem, while Nawab Mohsin-ul-mulk, Nawab Wikar-ul-mulk and the Nawab of Dacca, who are all decidedly far superior to him in every way are slandered, proves beyond all doubt, that a reputation for education can be secured by advocating the views of the Congress, and that no one will grudge this privilege to these much maligned gentlemen if they could likewise join the Congress movement. It is a matter for congratulation that the Muhammadan deputation did not ask Nawab Saiyid Muhammad to co-operate with them. The formation of a political deputation is highly desirable to check any misdirection of energies on the part of the young Muhammadans, who should be fully impressed with the necessity of self-isolation until a spirit of union and patriotism pervades the entire community. They have begun to look down upon the leaders of their community, and should be told that there is not the least intention to thwart them in their desire to serve their country, but that they should do so loyally, and make use of temperate language when demanding their rights and privileges.

The Muhammadans and Politics.

ALIGARH INSTITUTE GAZETTE, 14th November, 1906.

11. The editor of the *Aligarh Institute Gazette* supports, in its issue of the 14th November, the views expressed by a Muhammadan in the *Pioneer*, which have been endorsed by the editor of the Allahabad paper, and points out that it is a great mistake to think that the provisions forbidding Government servants from joining political movements, and attending such meetings apply to such associations as do not agitate against the policy of Government. He thinks that the presence of Government servants in the debates of such associations will materially help Government, as their experience will always enable them to exercise a wholesome influence on such bodies.

Mr. Justice Mukerji and the Membership of Law in the Viceregal Executive Council.

INDIAN PEOPLE, 15th November, 1906.

12. The *Indian People* (Allahabad) of the 15th November, says that a vernacular paper of Calcutta remarks that the Government of India has recommended that when the office of Law Member in the Viceroy's Executive Council next falls vacant it should be offered to Mr. Justice Mukerji of the Calcutta High Court. The form of the report is somewhat unsatisfactory, but it is noteworthy that the same paper which publishes it, also announced the resignation of Sir Bampfylde Fuller, long before anything was known to the public about it. Further, it is no secret that Mr. Justice Mukerji himself has often declared that it is the Law Membership and not a Judgeship that is the goal of his ambition.

The Indian National Congress.

AWAZA-I-KHALQ, 1st November, 1906.

13. The *Áwáza-i-Khalq* (Benares), of the 1st November, says that a meeting of the members elected at the Benares session of the Congress will be held at Bombay on the 17th and 18th November, with a view to consider the means for placing the Congress on a permanent basis, and to devise means for the better and wider dissemination of its views all over the country. It is proposed to start standing committees in every important

city, and to appoint a stipendiary Assistant Secretary and a missionary for each province. A number of National leaders will also be required to deliver lectures on the aims and objects of the Congress in large cities, all over India.

AWAZA-I-KHALQ,
10th November, 1906.

The Indian National Congress.

14. The *Iwaza-i-Khalq* (Benares), of the 10th November, says that the public mind is at present engrossed by thoughts relating to the introduction of reforms in the working of the National Congress, and points out the necessity of the scheme being planned and worked out with the greatest possible care, as a spirit of Liberalism is pervading throughout India, and the Anglo-Indian Press is busy in misrepresenting the action of Indians, and in trying to make out that racial differences are at present convulsing Indian society. The editor fears lest curtailment in the number of delegates as proposed by Mr. Ananda Charlu, C.I.E. (Madras), may afford an opportunity to the Anglo-Indians for further hostile criticism. They may go so far as to get up applications questioning the representative character of the few leading men selected from each city and thereby thwart the efforts of the promoters of the Congress. He approves Mr. Charlu's views, about the formation of representative associations in all important cities and towns throughout the country, but dissents from him regarding the election of foreigners to the Presidential chair, on the ground, that they cannot make the same sacrifices for India as the Indians, and considers that the office of President should be tenable at least for five years. He supports Mr. Charlu's proposal regarding the appointment of certain stipendiary officebearers, and expresses his appreciation of the suggestion made by Mr. Ganga Prasad Varma, regarding the creation of a permanent Congress fund by levying the sum of Rs. 10 per annum from a certain number of Indians, irrespective of their attendance at the annual Congress sessions. The questions regarding the curtailment of expenditure, the publication and distribution of Congress tracts, and the appointment of lecturing missionaries for the dissemination of Congress views, have likewise his fullest sympathy.

AWAZA-I-KHALQ,
16th November, 1906.

The Indian National Congress and the Muhammadans.

15. A correspondent in the *Awaza-i-Khalq* (Benares), of the 16th November, says that the Muhammadans as a body have degenerated considerably ever since certain members of their community have set themselves up in open opposition to the Congress, which began from Aligarh and has since spread all over the country. He remarks that no success can attend Muhammadan enterprise without the co-operation of the Hindus, nor can the former command the respect of Englishmen, who are not actuated by party feeling in meting out justice and appreciating merit and learning. The bulk of the Muhammadans are converts born in the country, and it is very much to be regretted that they still cannot co-operate with the Hindus. They must bear in mind that the community as a whole cannot benefit by their securing a few more appointments in Government service than they hold at present. He concludes with expressing a hope that a day will come when the Muhammadans will regret the political schism now created and will join the Indian National Congress, which represents the combined interests of the several communities inhabiting India. He further advises the two communities to forget the past and to avoid all reference to subjects calculated to offend each other's racial dignity.

OUDH AKHBAR,
17th November, 1906.

The Indian National Congress.

16. The *Oudh Akhbár* (Lucknow), of the 17th November, says that the idea of forming political associations all over India, which originated in the Punjab, has been approved of by the Bengalis, and the leaders of public opinion in other provinces. The editor says that these associations will look after the political needs of the people at large, and that they will supervise education, and take steps to promote local arts and industries. He then remarks that the Punjabis have set a noble example to the other communities, by erecting a separate Congress building of their own, and says that the inhabitants of the United Provinces though magnanimous, lack perseverance and that it is on this account that most of their projects remain incomplete. He then eulogizes the conduct of Lala Lajpat Rai, Pandit Rambhaj Datt, Sarladevi and Maulana Chashti for their sympathy and patriotism, and concludes with the hope that the benign influence of the British Government will raise the Indians to the position of the foremost nations of the world, and make her the cynosure of the civilized world.

MUSAFIR,
8th November, 1906.

Proposed prosecution of the Tribune.

17. The *Musáfir* (Agra), of the 8th November, regrets to learn that the Punjab Government is contemplating the prosecution of the *Tribune*, in respect of its note about the death of a *punkha coolie* in Jullundhar. The editor says, that the line of action adopted by the Punjab Government savours of Fullerism, and points out that sedition in the East has always been due to the high-handed measures adopted by Government, and not to the attitude of newspapers.

NIZAM-UL-MULK,
8th November, 1906.

Recruitment for colonization.

18. A correspondent in the *Nizám-ul-Mulk* (Moradabad), of the 8th November, complains of the latitude allowed to the agency for recruiting colonists at Etawah, and charges its members with impressing men and women against their wishes and the consent of their guardians, as the fees of five rupees per head is too strong a a temptation for them to resist. The editor remarks that their high-handedness has spread consternation amongst the women in Etawah.

MOHINI,
9th November, 1906.

The Mahratta Brahmins of India.

19. The *Mohini* (Kanauj) of the 9th November, deprecates the conduct of the *Pioneer*, in recommending the exclusion of the Mahratta Brahmins as a community from Government service, on the ground that Mr. Tilak and certain other Mahratta leaders are extremists. The editor hopes that the Government will not be so unjust as to visit individual sins on an entire community.

ADVOCATE,
11th November, 1906.

The Pioneer and the Mahratta Brahmins of India.

20. A correspondent in the *Advocate* (Lucknow) of the 11th November says, with reference to the remarks of the *Pioneer* on the characteristic traits of the Mahratta Brahmin, that first and foremost is evidently the Kolhapur case, which it is feared will take long to be settled, since the *Times of India* has thrown in its lot with the side of the State, and is most violently attacking the Brahmins. "When the chiefs of *true* Mahratta States are able to extend to them (the Brahmins) the hand of reconciliation it would be wisdom itself for the leaders of both the parties to throw off their differences for the single reason, if none other, that the Anglo-Indian Press wants to augment them.

The second thing that has disturbed the calm of the learned editor of the *Pioneer* is evidently the unwarranted statement that appeared in the *Chitchiksak* and which has been so much commented upon, chiefly by Nawab Salimullah. What Mr. Gokhale is alleged to have said closely resembles the *Pioneer's* statement that "the clamours for representative Government affords them a hope of attaining their former predominance." He then says that it requires no argument to prove the stupendous grossness of this statement, and the *Pioneer* cannot pretend to be ignorant of the fact that the Mahratta Brahmin does not clamour for representative Government for the Mahrattas alone, nor can the *Pioneer* believe that Tilak will have his own way in the midst of an assembly consisting of Mehta and Wacha, Banerji and Ghose, Dutt and Rasul, Agha Khan and Mehdi Ali, Malviya and Lajpat Rai.

He then says, that the *Pioneer* has another count against the Mahratta Brahmin. Mr. Khaparde does not belong to Poona, but coming in the category of the accused he may well be included among the "scribes of Poona" who are "not capable of forming a just opinion." And Mr. Khaparde has had the boldness to declare what value to set, on the "sympathy" of the Anglo-Indian Press with the Congress movement. He points out that the whole of the article is full of abuse, every one knows that "there had been a religious revival among the Mahrattas" before the birth of Sivaji, and that "this movement produced remarkable men, subsequently regarded as saints." This religious revival far from being the growth of impatience at the arrogance of the Brahmins, had for its aims "the protection of kine and the Brahmins," that Sivaji himself was proud of the title of the "Protector of the kine and the Brahmins," and that the very saints who have at last been recognized by the *Pioneer* as remarkable men were themselves remarkable for the deep reverence for the Brahmin.

Then again, there is the reference to the "attacks upon the worthy and deserving Probhu caste," a disguised attempt to widen the gulf between the Probhu and the Brahmin. He asks that, if the defeat given to the Probhus by the Brahmins was the result of an unfair attack, what name should be given to the means adopted by the political parties in England to put down and vanquish one another.

The *Pioneer* pronounces this final judgment on the Mahratta Brahmin, because its editor is gradually becoming confident that he enjoys an immunity from the provisions of section 153, Indian Penal Code. He surely knew that he was deliberately insulting an important class of His Majesty's subjects. He knew that his article would raise a storm of indignation, but he had no reason to care for it. He was quite certain that the class of readers that he wanted to influence—all Europeans, who rule British territory and guide a considerable portion of the policy of the Native States—had no time to read Indian papers, in which the storm against him would be raised. The correspondent asks the *Pioneer* in the name of fairness to mention some of the historical proofs which lead to the conclusion that the Mahratta Brahmin is by nature disloyal.

ANAND,
13th November, 1906.

The Governor of Ceylon.

21. The *Anand* (Lucknow), of the 13th November, says that the collusion of the Governor of Ceylon with the Pearl Fishery Company, which has been duly noticed in the *Pioneer* has been a disgrace to all public sevants alike.

II.—AFGHANISTAN AND TRANS-FRONTIER.

OUDH AKHBAR,
15th November, 1906.

Afghanistan.

22. The *Oudh Akhbar* (Lucknow) of the 15th November, after referring to the stability of Kabul, for which credit is due to the late Amir Abdul Rahman Khan, and to the reforms introduced by the present Amir, says that his ensuing visit is calculated to make the relations between the Amir of Kabul and the Government of India more amicable, and expresses a hope that it will engender a greater respect for the friendship of Great Britain in the Afghans in general.

OUDH AKHBAR,
16th November, 1906.

The ensuing Agra Darbar.

23. A correspondent in the *Oudh Akhbar* (Lucknow) of the 16th November, says that only titled Talukdars of Oudh will be invited to the ensuing Agra Darbar to be held in honour of the visit of the Amir of Kabul. He then refers to the universal complaint that the Anglo-Indian Press is doing all that it can to widen the gulf between the Hindus and the Muhammadans, and expresses a hope that Government will be able to show due courtesy to the Talukdars of Oudh, and to avoid a repetition of the treatment accorded to them at the Coronation Darbar when they had to sit on benches, though they were given chairs when Queen Victoria assumed the title of Empress.

III.—NATIVE STATES.

NIZAM-UL-MULK,
8th November, 1906.

Rampur.

24. The *Nizám-ul-Mulk* (Moradabad), of the 8th November, says that the pamphlets referring to Shaikh Abdul Ghafur were written with the object of having him turned out of the State in disgrace, and the device succeeded eventually. The pamphlet against His Highness the Nawab of Rampur, that has appeared recently is, like those against the minister, the work of some one having a thorough knowledge of the ins and outs of the State, and is attributed by some to Maulvi Abdul Ghafur's party, by others to Mansab Ali's heirs, and by certain others again to Zia-ul-Haq's party. It discloses the existing state of affairs at Rampur, and enters into a discussion of the circumstances that led to the dismissal of Maulvi Abdul Ghafur and the death of Mansab Ali. The motive actuating their author seems to be a desire to vindicate the conduct of Maulvi Abdul Ghafur, and to unravel the mystery in which the death of Mansab Ali is involved.

NIZAM-UL-MULK,
8th November, 1906.

Zia-ul-Haq's case.

25. The *Nizám-ul-Mulk* (Moradabad), of the 8th November, is surprised to find that Abdul Ghafur left India on the pretext of going on a Haj to Mecca in order to avoid the painful necessity of coming in as a witness for defence, after having spent thousands of rupees in having him arrested in connection with the pamphlets that were directed against him. The editor asks if such a thing would be allowed if he were in office as minister.

INDIAN PEOPLE,
11th November, 1906.

Shaikh Zia-ul-Haq.

26. The *Indian People* (Allahabad), of the 11th November, says that no pity will be felt for the man Zia-ul-Haq, who has been sentenced by the District Magistrate of Moradabad to imprisonment for two years and a fine of Rs. 1,000 on a charge of

defaming an official of the Rampur State. Zia-ul-Haq is a black mailer and calumniator of the worst type. has now met his deserts and it is likely that he will come out, after two years of life in prison, a sadder and a wiser man: for the art of the blackmailer does not always pay.

NIZAM-UL-MULK, 8th November, 1906.

Prosecution and conviction of Muti Ahmad and Haidar Husain, Vakils of Rampur.

27. The *Nizám-ul-Mulk* (Moradabad), of the 8th November, points out that the proceedings against Muti Ahmad and Haidar Husain, Vakils of Rampur, who were charged with aiding Mansab Ali in taking bribes were prolonged unnecessarily, and that judgment in their case was reserved without any ostensible excuse until the close of the case against Zia-ul-Haq; that the action of the Magistrate in thus putting off the case was against standing orders, that the offence in section 213 of the Indian Penal Code with which the accused were charged is bailable, but there seems no reason why they were not admitted to bail, on application being made to that effect, and that the complainants who gave the bribes alleged to have been given to Mansab Ali have rendered themselves liable to prosecution under section 214, I. P. C., but no action has been taken against any one of them. The editor considers that the procedure was open to serious objection, and in contravention of the views of Government, and thinks that no attention is paid to these matters in Rampur.

HINDOSTHAN, 16th November, 1906.

The Nizam's forces at Hyderabad.

28. A correspondent in the *Hindosthan* (Kalakankar) of the 16th November, says that large reductions are being made at present in the Nizam's forces at Hyderabad, and then he points out that about five hundred Arabs, who have come under reduction, presented themselves on the 5th November last at the office of Captain Wazirjang the Nazim of Hyderabad, and demanded their arrears of pay for three months. An inquiry into the origin of this demonstration disclosed that the ring-leaders were the men of Sultan Niwazjang, who commanded the mob to retreat after assuring himself that the men will be paid on the day following. The editor suggests that it is highly desirable to improve the existing state of affairs, as it is very much to be feared that such demonstrations may some day assume unwieldy dimensions and cause incalculable harm.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

QULQUL, 29th October, 1906.

Charge of criminal breach of trust against the editor of the *Qulqul*.

29. The *Qulqul* (Bijnor), of the 29th October, says that the trial of Qazi Nazar Husain (its editor) has concluded, and the Qazi has got off with a fine of one hundred rupees. The editor remarks that the result cannot be looked upon as unexpected, in a case instituted by the District Magistrate, and prosecuted at Government cost. He adds in conclusion that he and his friends made a great mistake in allowing the case to proceed in the Bijnor district, but hopes that the law will help him in getting justice from higher tribunals.

ADVOCATE, 4th November, 1906.

A Muhammadan Judge for the Calcutta High Court.

30. The *Advocate* (Lucknow), of the 4th November, says, that the question of appointing a Muhammadan Judge to the Calcutta High Court on the retirement of Sir Chandra Madhab Ghose is well advanced, and it is hoped that some Muhammadan lawyer of Bengal or elsewhere will get the appointment. The editor expresses a hope that the best Muhammadan will be selected, and does not see any reason why the choice should be confined to barristers only, and why some vakil of good repute and practice or some lawyer in the service, if satisfying the requirements, should not be selected for the vacancy. He concludes with expressing his surprise at seeing that the name of Mr. Muhammad Rafiq of these Provinces has not been suggested.

ANAND, 13th November, 1906.

Mr. Scott *versus* Beni Madhab.

31. The *Anand* (Lucknow) of the 13th November, says that much excitement prevails in Lucknow owing to the conviction of one Beni Madhab charged with abusing Mr. Scott, Assistant Magistrate, while the cart of the latter passed brushing against Beni Madhab's *ekka* within Cantonment limits. Beni Madhab pleaded that the abusive language, he used was addressed to the *ekka*-driver, and not meant for Mr. Scott. The editor remarks that the conviction has marred the life-long career of the boy, and the offence might have been overlooked as one of a trivial nature.

ADVOCATE,
11th November,
1906.

Ceylon Pearl Fishery.

32. The *Advocate* (Lucknow), of the 11th November, says that the worst suspicions have been confirmed in spite of protest. The declaration of dividends of 17 per cent. ordinary, and 15 deferred, to the shareholders of the Ceylon Pearl Fishery Company shows how Sir West Ridgway, ex-Governor of Ceylon, made use of official information to secure his private ends. The greatest apologist of British ex-officials, the *Pioneer*, has not a word to say in favour of Sir W. Ridgway's part played in the acquirement of the lease by this Company. Referring to the remarks of its Allahabad contemporary it says that better condemnation of the ex-Governor of Ceylon could not be worded by his worst enemy.

Put in the mildest terms the connection of Sir West Ridgway with the Company is unfortunate. Of all men he ought to have been most capable of giving sound advice to the colony and to the Imperial Government, and as a pension-drawing servant of the Crown it was his duty to do so. But he made performance of that duty impossible by taking a financial share in a private concern, the interests of which naturally conflicted with those of Ceylon, and no explanations can remove the feeling that he failed to use the knowledge he gained as Governor in the way that is most worthy of British public service.

(*b*).—*Police.*

AWAZA-I-KHALQ
1st November,
1906.

Thefts in Benares.

33. The *Áwáza-i-Khalq* (Benares), of the 1st November, says, that an increase of thefts in Benares necessitates greater vigilance on the part of the local police.

BHARAT JIWAN,
12th November,
1906.

Gambling dens in Benares.

34. The *Bharat Jiwan* (Benares), of the 12th November, while referring to the arrest of certain gamblers at the common gaming-houses maintained by Mahadeo *Ahir* and Sham Lal *Sonar* of Daranagar (Benares) gives due credit to the City Kotwal for his interest in this direction, and points out that there are a number of other permanent common gaming-houses which require his attention. He concludes with suggesting the desirability of his exercising due caution while proceeding in cases of this nature.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

BARANASI,
23rd October, 1906.

The Durgakund tank.

35. The *Báránasi* (Benares), of the 23rd October, received on 8th November, invites the attention of the local authorities to the inadequate fencing round the Durgakund tank, relates how Babu Banarsi Lal's trap and his fine waler Chemside went into the tank a few days back, and suggests that high iron railings should be put up all round the tank to prevent future accidents.

AWAZA-I-KHALQ,
1st November,
1906.

Hackney-carriages in Benares.

36. The *Áwáza-i-Khalq* (Benares), of the 1st November, invites the attention ot the local authorities to the unsatisfactory condition of hackney-carriages and their drivers, and of the ponies employed in them.

ADVOCATE,
4th November,
1906.

Road watering in Lucknow.

37. A correspondent in the *Advocate* (Lucknow), of the 4th November, says that the road watering in Lucknow is simply disgraceful and highly discreditable to the Municipal Administration, and that one cannot walk even on the roads supposed to be watered every morning and evening without inhaling a certain amount of dust. He attributes this to lack of supervision, and suggests the desirability of introducing the system of watering the roads direct from pipes with the help of hoses, or where this is not possible, by bullock or even by hand-carts. He does not see any reason, why hoses should not be purchased, and points out that such of the roads as have heavy traffic, should be watered during the business hours of the day, as in Calcutta, instead of being watered only in the mornings and evenings. He adds that if hoses cannot be had, the Municipality should purchase bullock carts for watering the roads, and dispense with the services of *bhishtis*, who are not full-time servants of the Board, and whose services are much needed by the poorer classes of Muhammadans, who are put to considerable inconvenience owing to the fact that the wages of water-carriers

have become almost doubled. He concludes with the remark that all roads on which heavy traffic has to be carried on should be well watered, and makes particular mention of the Canning street and the road passing from the City *vid* Rikabganj to the Railway station.

ANAND,
13th November, 1906.

The gutter between the Gama Bridge and Husainabad (Lucknow.)

38. The *Anand* (Lucknow), of the 13th November, invites the attention of the local municipal authorities to the insanitary condition of the gutter passing from the *Gama* Bridge to Husainabad (Lucknow), and points out the necessity of the accumulated silt being taken out with a view to enable the dirty water of the locality to run down its course without accumulating.

INDIAN PEOPLE,
11th November, 1906.

Roads in Aligarh.

39. A correspondent in the *Indian People* (Allahabad) of the 11th November complains of the bad condition of the roads in Aligarh, and while referring to the railway road in particular, invites the attention of the member of the ward to the matter.

NASIM-I-AGRA,
15th November, 1906.

Employes in Municipal Boards.

40. The *Nasim-i-Agra* of the 15th November invites the attention of Government to the deplorable lot of employés under the control of the Municipal Boards, whose services are not pensionable, while those of employés in the District Boards are. The editor points out that the duties of the former are more onerous than those of the latter, and it seems very hard that, after toiling all their lives in the interests of the department to which they belong, they should have nothing to fall back upon at the close of their official career. He then refers to certain individual cases in the Agra Municipality, and says that one of these has been deprived of the pension he has enjoyed for the last ten years, and the other has been retired without even a bonus after thirty-five years' active service.

(*e*).—*Education.*

ADVOCATE,
4th November, 1906.

The Three New Inspectorships in the Education Department.

41. A correspondent in the *Advocate* (Lucknow), of the 4th November, does not approve of the view that a Deputy Collector will make a better Inspector than any man however intelligent he may be, and protests against selection from another department, on the ground that, however intelligent a man may be, he will take some time to know the ins and outs of the department. He points out that hitherto all the Inspectors selected have been either Professors or Inspectors, that all with the exception of Mr. Housden have been successful, and their success is due to the fact that they have to deal chiefly with the English schools, where the boys are the sons of the gentry and the nobility, and of the middle class people, on whom the future hopes of India depend, and who are never compelled to work at the risk of their health. Their duties differ very much from those of the Assistant Inspectors who have to deal chiefly with village schools, where one comes in contact with the lowest classes of civilized people, where boys have to be compelled to work and even the teachers are semi-educated. He concludes with the remark that Assistant Inspectors and Deputy Inspectors may be ever so well versed in the vernaculars, but cannot do so well as the Head-masters, in English and in the subjects taught in English. It is therefore desirable that the selection of the Inspectors should be confined to the grades of Provincial Head-Masters among whom many experienced Indians, Europeans and Eurasians can be found.

KANAUJ PUNCH,
8th November, 1906.

High education.

42. The editor of the *Kanauj Punch* (Kanauj), says in its issue of the 8th November, that the present needs of the country demand that the Indians should after receiving a certain amount of education that will be sufficient for the purpose, take to technical education. He is of opinion that high education is detrimental to the material prosperity of the people, and should be discouraged amongst the masses.

BHARAT JIWAN,
12th November, 1906.

Education in the United Provinces.

43. The *Bharat Jiwan* (Benares) of the 12th November, while reviewing the last annual report of Mr. Lewis, Director of Public Instruction in the United Provinces, says that an insufficiency of funds is hampering the spread of Primary education in the masses, and that the position of teachers in the primary schools has not so far undergone

any material change for the better. The editor says that Mr. Lewis himself admits that the United Provinces are far behind others in matters of education, and concludes with the hope that Government will take steps to ensure the spread of education by the appointment of a better and well-paid staff of teachers, and do all it can to bring these Provinces on a level with others in matters relating to Education.

AGRA AKHBAR,
14th November,
1906.

Urdu and Hindi.

44. A correspondent in the *Agra Akhbar* of the 14th November, exhorts Maulana Muhammad Habib-ul-Suleman, Secretary of the Association for the improvement of Urdu to resuscitate the Scientific Society organized by Sir Saiyid Ahmad, and expresses a hope that the step if taken will materially promote the cause of the Urdu vernacular. He remarks in conclusion that the Government had a political aim in view in setting up Hindi as a rival to Urdu, and points out that this policy has tended to widen the gulf between the Hindus and the Muhammadans.

HINDUSTANI,
14th November,
1906.

The Kakori School, Lucknow.

45. A correspondent in the *Hindustáni* (Lucknow), of the 14th November, remarks that the Kakori English School is in a very unsatisfactory condition. He then says that the Urdu school there consists of one hundred students, and that an increase of its staff is very necessary. In conclusion he suggests that the matter should be inquired into by the Deputy Inspector of Schools, and the school then raised to the Middle Class standard.

KANAUJ PUNCH,
15th November,
1906.

Arabic and the Muhammadan Anglo-Oriental College at Aligarh.

46. The *Kanauj Punch* of the 15th November, condemns the hostile attitude of the Aligarh College towards Arabic as a classical language, and exults at the defeat the Trustees have sustained by the appointment of a German Professor, at State expense, which has prevented them from excluding it from their curriculum of studies. The editor says that the followers of Sir Saiyid Ahmad have a bad influence.

INDIAN PEOPLE,
15th November,
1906.

The proposed appointment of a German professor of Arabic in the United Provinces.

47. The *Indian People* (Allahabad) of the 15th November, says that there is a proposal, it hears on reliable authority, to appoint a German professor of Arabic in these Provinces on an initial salary of Rs. 750 a month rising to Rs. 1,000. He will be a Government servant, but his services will be lent to the Aligarh College. If such a proposal has been made it is a discreditable job in more ways than one. In the Indian Educational Service no Englishman is appointed on more than Rs. 500 a month, while no Indian Maulvi obtains more than Rs. 300 a month, and very few get as much as Rs. 200. In the next place, there is no precedent for the service of such a professor paid by the Government being lent to a private college immediately on his appointment. When there was a proposal for appointing a European professor of Sanskrit in the Calcutta Presidency College there was an indignant and general protest, and the idea was dropped. In the present instance the Muhammadan community ought to resent this proposal. It is bound to give grave offence to Muhammadan teachers of Arabic. The finest Arabic scholars in the world are Muhammadans, and the mere suggestion that a German scholar of Arabic can be superior to a learned Muhammadan is an insult. It is just as outrageous as that any European Sanskrit scholar can compare with a great Hindu Sanskrit scholar. So far as we are aware a European professor of Arabic was not asked for by the Aligarh College, and the authorities of that college must be very doubtful whether such a professor will be of any use to them.

(*f*).—*Agriculture and questions affecting the land.*

OUDH AKHBAR,
14th November,
1906.

Famine prices of grain.

48. The *Oudh Akhbar* (Lucknow) of the 14th November, says that the prevalence of famine prices in Oudh and neighbouring districts in spite of good *kharif* crops has been a source of considerable depression amongst the public in general and the poorer classes in particular. The editor attributes this to the export of grain in large quantities, and says that it is strange indeed that export of grain is not regarded as the cause of famine.

(g).—General.

Poverty of India.

AWAZA-I-KHALQ, 1st November, 1906.

49. The *Áwáza-i-Khalq* (Benares), of the 1st November, says that the poverty of India is agitating the public mind, that it has led to an increase of crime and to the moral and commercial degeneration of the country, and expresses a hope that a better future is not far distant.

Self-improvement amongst Muhammadans.

SHAHNA-I-HIND, 8th November, 1906.

50. The *Shahna-i-Hind* (Meerut), of the 8th November, invites the attention of the Muhammadans to the reply given by His Excellency the Governor of Madras to certain Muhammadans who waited on His Excellency, and exhorts them to devote themselves heart and soul in raising their educational qualifications, and to cease to depend on favouritism. The editor suggests that the manner in which the Viceroy passed over certain points in their address without even touching them leads to a similar inference.

Self-improvement in India.

SHAHNA-I-HIND, 8th November, 1906.

51. The *Shahna-i-Hind* (Meerut), of the 8th November, invites the attention of the Indians to the boycott of American products by the Chinese, brought about by the maltreatment of their labourers by the Americans, and exhorts them to exert themselves for the good of their country and their nation, instead of depending on Government even in matters where its interference is unnecessary or undesirable. The editor suggests that the failure of measures initiated by Government for the prevention of the plague is an instance in point.

The present situation of India.

TAFRIH, 14th November, 1906.

52. The *Tafrih* (Lucknow), of the 14th November, says that the poverty of India is due mainly to the fact that the steam-engines of Europe have supplanted manual labour in India. Here unlike Europe the duty of disposing of manufactures devolves on the manufacturer, and the working capital is very small owing to want of co-operation, and moreover the manufactures here are entirely in the hands of illiterate men. The editor points out that the condition of India cannot be improved unless the Indians as a body determine to use only indigenous products, and the Government undertakes to patronize the *swadeshi* movement.

Indians and Anglo-Indians.

BARANASI, 16th October, 1906.

53. The *Báránasi* (Benares), of the 16th October, received on 8th November, says that every attempt should be made to allay the tension of feeling between Indians and Anglo-Indians, that the Indians should in their dealings with Anglo-Indians bear in mind the benefits they have received, and that if they show their gratitude it is but natural that the Anglo-Indians will receive them cordially.

Strained relations between Indians and Europeans.

NASIM-I-AGRA, 11th November, 1906.

54. The *Nasim-i-Agra* of the 11th November, while quoting the opinion of certain of its contemporaries in support of its view, says that the conceit of the Europeans, and certain racial differences have created a gulf between them and the Indians, which cannot be bridged. The editor remarks that Europeans look upon Indians with the utmost contempt, no matter what their virtues may be and is of opinion that the brute creation have greater sympathy for one another than the Europeans have for the Indians.

The Prestige of European officers.

NAIYAR-I-AZAM, 12th November, 1906.

55. The *Naiyar-i-Azam* (Moradabad) of the 12th November, reproduces an article from the *Pioneer*, saying that the Europeans do not inspire the same degree of respect as they once did, because they are beginning to enter into matrimonial alliances with Indians and spend much of their time in the pursuit of pleasure, and because the Hindus predominate in Government offices.

Native *versus* Feringhi.

INDIAN PEOPLE, 15th November, 1906.

56. The *Indian People* (Allahabad) of the 15th November, says that *Empire*, the new evening paper of Cacutta, while publishing some translations from a particularly virulent vernacular newspaper called *Sandhya*, notes that that paper uses invariably the word *Feranghi* to designate Englishmen or Europeans. This word, *Empire* says, is malevolent and insulting, and is probably a retort for the word 'native' so heedlessly used by Anglo-Indian papers and Europeans in this country. It might be added that some Anglo-Indian papers delight in spelling the word Babu with a small

'b,' but the word has almost disappeared from the Bengal Press, the word *Srijut* or *Srijukta* being substituted. The word *Feringhi* now means a Eurasian, but originally it meant all Europeans and is a corruption of the word 'Frank.' The word was first used by Muhammadans when they were rulers of the country, and was certainly a contemptuous word. If this word were to be used now by way of retort to the contemptuous word 'native' when the word 'Indian' would not be offensive and would be correct, we should not object to it at all. The only reason why the example of *Sandhya* is not yet largely followed is, that we have yet some self-respect left, and do not feel that abuse is always the best answer for abuse. But Anglo-Indian papers and Anglo-Indians must be more careful in future in the choice of their words.

BARANASI,
16th October, 1906.

The partition of Bengal.

57. The *Báránasi* (Benares), of the 16th October, received on 8th November, says that from what has been said regarding the partition of Bengal, it appears that so large an administration required partition on the ground of administrative efficiency. But the question now is, that instead of wounding the feelings of 45,000,000 of the King-Emperor's subjects, and making them disconsolate, it is highly desirable on the part of Mr. Morley to adopt some other scheme which, without impairing the administrative efficiency, will give peace to a very large number of the loyal subjects of the King-Emperor, and instead of two independent provinces, each ruled by officials directly dependent on Simla, it might be possible to create one great province, with two sub-divisions, ruled by a non-official Governor and a Council with two Lieutenant-Governors under him.

RIYAZ-I-FAIZ,
4th November, 1906.

The partition of Bengal.

58. The *Riyaz-i-Faiz* (Pilibhit), of the 4th November, says on the authority of the *Sanjiwani* (Calcutta), that the Government of India intends to form a Committee shortly with a view to ascertain the effect and the impression produced by the partition of Bengal, in order to set the partition aside in case it has led to public annoyance and dissatisfaction. The Secretary of State has so far been assured that the excitement caused by the partition is subsiding rapidly, and that the Bengalis are becoming reconciled to their lot. The demonstrations of the 16th October last give however unmistakable proofs of the emphatic disapprobation of the Bengalis, and leave no room for doubting that they have become deeply affected by the partition of Bengal. It is then pointed out that the Prime Minister likewise has given the assurance that Government will no doubt cancel the partition if it is proved to be a failure instead of being appreciated as a blessing.

RIYAZ-I-FAIZ,
4th November, 1906.

The partition of Bengal.

59. The *Riyaz-i-Faiz* (Pilibhit), of the 4th November, says that the Muhammadans of Mymensingh, assembled at a meeting held ostensibly to consider certain educational questions, resented the conduct of Munshi Himayat-ud-din, pleader of Barisal in attempting to appraise the partition of Bengal in the course of his opening speech, and expressed their unanimous protest against the partition. The opposition and indignation of the audience became so pronounced that the meeting had to be adjourned to the discomfiture of the partitionists.

KANAUJ PUNCH,
15th November,
1906.

The partition of Bengal.

60. The *Kanauj Punch*, of the 15th November, says that the Bengalis have met with repeated rebuffs in their attempts to have the partition of Bengal set aside by the Secretary of State, who has said very distinctly that the question may be looked upon as having been settled finally. They are now proposing in consultation with Mr. Gokhale to memorialize Mr. Morley and to ask for a modification of the decision arrived at in connection with the partition. The editor says that in view of the opinion expressed by Mr. Morley, while replying to a question put by Mr. Rees on the subject, it seems highly desirable that the Bengalis should cease to agitate the matter any further.

The editor further remarks that the Bengalis are making a great mistake in trying to make out that the Muhammadans as a community are at one with them in condemning the partition, and points out that they will be much better off if they disregard the Muhammadans altogether, and take their stand on their own strength.

61. The *Baranasi* (Benares), of the 23rd October, received on 8th November, says that every one is in favour of the use of indigenous articles, and that this is not possible without rejecting foreign articles of the same description, but the boycott of foreign products should not be denounced in an aggressive spirit. The editor suggests that those who burnt or otherwise destroyed foreign articles in their possession, would have proved themselves true promoters of the *swadeshi* movement, if they had imitated the example of Raja Peari Mohan Mukerji, by giving those things to the poor for their use. He concludes with the remark that enthusiastic Indians should not forget the benefits that have been conferred on them by Anglo-Indians, and suggests that Bengal ought to have a capitalist to import Madras salt which could be sold cheaper than the Liverpool salt.

The *swadeshi* movement.

BARANASI,
23rd October, 1906.

62. The *Cawnpore Gazette* of the 8th November, is highly gratified to learn that vows were made at the mass meeting held at Benares to renounce the use of foreign sugar and adulterated *ghi*, the use of which the editor says is contrary to the precepts of Hindu religion. He exhorts the Indians to encourage indigenous products, and advises them to follow the example of the residents of Muttra, where both Hindus and Muhammadans have given up the use of foreign products and manufactures.

The *swadeshi* movement.

CAWNPORE GAZETTE,
8th November, 1906.

63. The *Arya Mitra* (Agra), of the 8th November, is gratified at reporting that the Agra public have formed a club to be called the Agra National Club with a view to promote indigenous arts and manufactures. Babu Gyan Singh Vaidya, the Secretary of the club, is deeply interested in the association, which has undertaken to deliver speeches and lectures in various parts of the city, in order to promote *swadeshi* interests. A mass meeting attended by thousands of men was held in the *Panchaiti Dharamsala* at *Raja-ki-Mandi* (Agra), and it was resolved to use *swadeshi* products to the exclusion of all foreign commodities.

The *swadeshi* movement.

ARYA MITRA.
8th November, 1906.

64. The *Anand* (Lucknow), of the 13th November reports, that about twelve *swadeshi* meetings have been held in different quarters of Lucknow, and that the movement is taking a firm root there. The *Bande Matram* and other religious hymns are almost invariably recited at these meetings, and the public are taking a deep interest in promoting *swadeshi* interests.

The *swadeshi* movement.

ANAND,
13th November, 1906.

65. The *Baranasi* (Benares) of the 13th November says that the Government pensioners residing at Benares who have held themselves aloof from the *swadeshi* movement on the ground that it is opposed to the policy of Government, should bear in mind that they are paid by the country, and their conduct is one of extreme ingratitude. He exhorts them to give the matter their due consideration and to save themselves from obloquy.

The *Swadeshi* movement.

BARANASI,
13th November, 1906.

66. The *Oudh Punch* (Lucknow), of the 15th November, says that a grand meeting consisting of over 1,200 Hindus and Muhammadans was held at the house of Rai Din Dayal at Ashrafabad (Lucknow) on the 28th of October last. The proceedings commenced with the recitation of the national song *Bande Matram*, which was followed by a dialogue between two boys. This pointed out the advantages of the *swadeshi* movement and held up the stylish gentleman of to-day to ridicule. Of the several speakers Munshi Saiyid Ali and Babu Sudhirkumar Banerji are deserving of particular mention. The former expressed his regret at the attitude adopted by the Muhammadans in holding themselves aloof from the *swadeshi* movement, which he proved conclusively is far more advantageous to the Muhammadans than to the Hindus. The latter expressed his gratification at the progress that the movement is making in the Upper Provinces. The meeting was representative in its character. The next meeting, which was convened by Dr. Muhammad Ismail and held on the 4th of November at the Charbagh Stables, was more successful. The editor remarks that the success attending these meetings indicates wholesome progress.

A *swadeshi* meeting at Lucknow.

OUDH PUNCH,
15th November, 1906.

KANAUJ PUNCH,
15th November, 1906.

The *swadeshi* movement.

67. The *Kanauj Punch* of the 15th November, says that the efforts of the Bengalis to injure Manchester and Lancashire trade in cloth, have proved utterly futile and condemns the wholesale attack on Anglo-Indian officials on the supposition that they are all opposed to the *swadeshi* movement.

OUDH AKHBAR,
17th November, 1906.

The *swadeshi* movement.

68. The *Oudh Akhbár* (Lucknow), of the 17th November, says that the *swadeshi* movement is gaining ground in Lucknow, and the residents there are starting hand-looms, and adopting other means for the promotion of indigenous products. The editor notes with satisfaction that the change in the material of clothing shows a marked change in favour of the *swadeshi* movement, and points out that cloth of *swadeshi* manufacture though apparently rough to begin with, has much better appearance than foreign cloth after it has been washed, and is far more durable.

KANAUJ PUNCH,
8th November, 1906.

Sugar.

69. The *Kanauj Punch* of the 8th November, contains a dialogue between Country and Foreign sugar, wherein the latter boasts of its refinement and cheapness, and is in turn informed that it lacks the sweetness of country sugar, is injurious to health, and is refined by means of bone-ash and blood, that the process is revolting and that the public having discovered its defects are renouncing its use all over the country.

KANAUJ PUNCH,
8th November, 1906.

The Muhammadans of Eastern Bengal.

70. The editor of the *Kanauj Punch* in its issue of the 8th November, expreses his extreme gratification at finding that the present Lieutenant-Governor of Bengal feels no less interested in the well-being of the Muhammadans than his predecessor, as shown by the Government Review of the last Police Administraiton Report of Eastern Bengal, wherein he has pointed out the necessity of conferring a larger number of appointments in the Police force on Muhammadans. He concludes with exhorting the Muhammadans to try their best to make themselves efficient for Government service.

KANAUJ PUNCH,
15th November, 1906.

The Muhammadans in Eastern Bengal.

71. The *Kanauj Punch*, of the 15th November, says that His Honour the Lieutenant-Governor of Bengal has notified that fourteen non-Bengali candidates are wanted for training at State expense in the Agra Medical School, with a view to their subsequent employment in the Army. The editor while appreciating this patronage, exhorts the Muhammadans to take time by the forelock, and points out, that it will be a very unfortunate thing if they do not come forward and benefit by the encouragement given by Government.

AL AKHLAQ,
October, 1906.

The Arya Samaj organs and the Muhammadans.

72. *Al Akhlaq* (Agra), for October, concurs with the *Hindustáni* (Lucknow), in condemning the tone of the Arya Samaj organs in the Punjab, and points out that vituperation is not calculated to facilitate the promulgation of their faith. The editor remarks in conclusion that the views expressed in these papers tend to widen the gulf between the Hindus and Muhammadans, and in consequence to hamper the progress of the country.

AL AKHLAQ,
October, 1906.

The relations between Hindus and Muhammadans.

73. *Al Akhláq* (Agra), for October, while referring to the remarks of the *Oudh Akhbár* regarding the visit of the Amir of Kabul, commends the breadth of its views, and suggests that there is a great need for cultivating friendly relations between Hindus and Muhammadans. The editor suggests that Hindus and Muhammadans alike should co-operate in settling mutual grievances, that they should render mutual assistance in securing and protecting political rights and privileges, and cast aside all religious prejudices. He exhorts them to promote mutual good-will and to refrain from the use of such language as is calculated to injure one another's feelings, both in their speeches and in writings. He concludes with referring to certain articles in the *Mufid-i-Ám* (Agra) and the *Kanauj Punch* (Kanauj), which contain similar views, and points out that the *Árya Bandhu* (Lahore) has misrepresented facts in charging the *Jásus* (Agra) with being actuated by religious prejudices when condemning the attitude of an Arya Samajist whose indiscreet address led to the dispersion of a meeting which would otherwise have proved a great success.

AWAZA-I-KHALQ,
1st November, 1906.

The relations between Hindus and Muhammadans.

74. The *Awáza-i-Khalq* (Benares), of the 1st November, regrets to find that the Muhammadans are very forward in finding occasion for complaining of their Hindu brethren. The editor says that the Muhammadan Press has been loud in its complaints against Pandit Jwala Prasad Sankhadhar, District Magistrate of Etah, ever since he convicted the Muhammadan jailor there on a charge of criminal breach of trust, and that the Muhammadans of Ludhiana posted placards and memorialized His Honour the Lieutenant-Governor of the Punjab during his recent visit in connection with the opening ceremony of the clock-tower, and requested him to protect them from the rule of Indians, which was nothing short of an attack on the present Deputy Commissioner, the Judge and the Civil Surgeon of Ludhiana, who are all Hindus.

The editor says, that the proprietor of a Muhammadan organ published in English has for sometime past left no stone unturned, to detract from the merit of Diwan Tek Chand, the Deputy Commissioner of Ludhiana, but finds to his extreme chagrin that Sir Charles Rivaz, the present Lieutenant-Governor of the Punjab is highly satisfied with his admimistration of the district. The Muhammadans are also raising a cry to the effect that their proportion in the Education Department of the United Provinces is less than that of the Hindus, but they do not seem to realize, that their educational qualifications are far inferior to those of their Hindu brethren. He then points out that of the 122 candidates who have come out successful from the senior department of the Central Training College during the last ten years only five are Muhammadans, and that of the 154 students that have passed the Junior departmental examination, only 18 are Muhammadans. He thus concludes that Muhammadans wish to share appointments equally with the Hindus, without taking steps to compete with them at examinations.

MUFID-I-AM,
8th November, 1906.

Hindus and Muhammadans.

75. A correspondent in the *Mufid-i-Am* (Agra) of the 8th November, says that the difference of political views and aspirations in India is due to the diversity of nations inhabiting the country, who profess various religions, are descended from different stocks, have each a different history, and vary in numerical strength. He then remarks that the differences between the Hindus and the Muhammadans were not so marked as they are, before the Indian National Congress came to be organized by a number of educated Bengalis, who were the first to enunciate the principle of the greatest good for the greatest number in India; and to strike thereby at the root of the importance enjoyed by other nations, including Muhammadans. The aspect given to "cow-worship by the organization of the Gorakshni Sabha," the celebration of the anniversary of Sivaji and the consequent attack on Aurangzebe, the attempt to detract from the importance of the Urdu as a vernacular, and the resentment expressed at the partition of Bengal have had their share in widening the gulf between the Hindus and the Muhammadans.

He then exhorts the Muhammadans to maintain friendly relations with the Hindus, and to give them every possible assistance where necessary, without minding the cold treatment they receive at their hands, but enjoins them to hold themselves aloof in political matters, to watch the good and evil resulting to the Muhammadans from the Congress movement; and to have separate political organizations of their own, which will safeguard their interests against the encroachments of other communities. He points out that the Muhammadans should not merge the interests of their community into those of the National Congress, as they will thereafter have no distinct entity of their own, and will not be in a position to raise their voice against the unequal distribution of appointments and other advantages between the Hindus and the Muhammadans. Besides there seems no reason why the Muhammadans should not maintain their exclusive political status, in view of their being a distinct and permanent community. It has also to be borne in mind that the tendency of the Congress is to foster distrust between the Hindus and Europeans and Anglo-Indians. The happiness of the country demands that friendly relations should subsist between the Anglo-Indians, the Native Christians and the other communities inhabiting India.

The Muhammadans should no doubt treat the Hindus as brethren, living in the same country, but they must remember that they are united with the Christians by the much stronger bond of affinity in religion, and there is therefore no reason why they should snap asunder the tie between them and the Christians, simply with a view to please the Congress party who inculcate hatred of the Christians. The Europeans besides are the pioneers of civilization in the East, and dissociation from them is sure to hamper the social progress not only of the Muhammadans, but also of every other community inhabiting India. This again therefore makes it highly desirable that the Muhammadans should hold themselves aloof from the Congress. Again the demands of the Congress are exorbitant, and the tone adopted in making them is highly offensive. He then points out that the Muhammadans should not set themselves up as censors of the actions of Government, but should confine themselves to watching their interests, and to making loyal and constitutional representations to Government when necessary. He advises them to establish provincial political associations, and to have one central association to guide their actions; and concludes with suggesting the desirability of social and educational improvement, and with impressing them with the need for the formation of national character, which should absorb their attention in preference to political advancement.

OUDH AKHBAR,
12th November,
1906.

Hindus and Muhammadans.

76. The *Oudh Akhbar* (Lucknow) of the 12th November, says that it was resolved at a meeting convened by Maulvi Sulaiman Ahmad, Talukdar of Mahewa, and held at Sitapur on the 4th November, that steps should be taken to foster friendly relations between Hindus and Muhammadans.

HINDOSTHAN,
10th November,
1906.

The Hindi *Hindosthan* (Kalakankar) of the 10th November, says that the audience was exhorted to lay aside all racial differences, and to co-operate in securing their rights and privileges, and in promoting the interests of the country. The editor eulogizes the spirit of the Sitapur public, and suggests the desirability of such meetings being held all over India.

AL BASHIR,
13th November,
1906.

Hindu Officers and their relations with the Muhammadans.

77. *Al Bashir* Etawah of the 13th November, says that the Deputy Commissioner and the Civil Surgeon of Ludhiana against whom a memorial was submitted recently to His Honour the Lieutenant Governor of the Punjab, are in the same category as Pandit Jwala Prasad, District Magistrate of Etah. The editor says that the *Hindustani* (Lucknow) and certain other Congress organs are upholding the conduct of these officers as they are bound by ties of religion, and points out that so long as racial prejudices continue to influence judgment the regeneration of India is impossible. He concludes with the remark that a Muhammadan or a European officer would find it difficult to hold his own if he were to be attacked by Congress organs just the same as these Hindu officers have been, owing to their racial animosity.

TAFRIH,
14th November,
1906.

Strained relations between Hindus and Muhammadans.

78. The editor of the *Tafrih* (Lucknow), of the 14th November, says that certain selfish and unprincipled editors are wholly responsible for the somewhat strained relations between Hindus and Muhammadans, which otherwise are not unsatisfactory, as is shown on the one hand by the facts that a Hindu lady has built an inn at Bombay for Hajis at the cost of twenty thousad rupees, and by the munificent donation of four thousand rupees given to the Muhammadan Anglo-Oriental College, Aligarh, by a Hindu barrister at Rajkot, and on the other by the donation of seven hundred rupees by Muhammad Zaman Khan Sahib of Hyderabad to the Central Hindu College at Benares. He remarks that a meeting was convened recently by a Muhammadan *talukdar* and barrister to devise means to promote friendly relations between Hindus and Muhammadans, and exhorts native editors to refrain from making such remarks as are calculated to widen the gulf between the two communities.

ALIGARH
INSTITUTE
GAZETTE,
14th November,
1906.

The strained relations between Hindus and Muhammadans.

79. A correspondent in the *Aligarh Institute Gazette*, of the 14th November, says that the over-zeal of certain Hindu and Muhammadan proselytes, who indulge in vituperation, to serve their own ends and to gain notoriety tends in a considerable degree to foment ill-feeling between the two communities. The celebration of the unniversary of Sivaji by the Bengalis and of Ahmad Shah Durrani by the Muhammadans, the methods adopted for advocating the claims of Hindi and Urdu, the partition of Bengal, the Muhammadan deputation, the equal distribution of memberships in the Provincial Council in Eastern Bengal, the attitude of the Hindu and

Muhammadan Press towards the Muhammadan deputation and the Congress respectively, and the remarks made by each community to disparage the other are the chief causes that have led to the strained relations between Hindus and Muhammadans. He concludes with exhorting both communities to cease from mutual attacks and vituperation, to forget the past and to co-operate for the common good of the country in future.

AWAZA-I-KHALQ,
1st November, 1906.

Mr. Baillie, Commissioner of Benares Division.

80. The *Áwáza-i-Khalq* (Benares), of the 1st November, while referring to the party given by Mr. Baillie, Commissioner of the Benares Division, to such of the local residents as were known to him, says that other District and Divisional officers might with advantage follow the example set by Mr. Baillie, as such a course is calculated to remove all misunderstanding between the rulers and the ruled. The editor, however, regrets that the number of officers who will approve of such a course is very limited, and remarks that the majority of them look down upon Indians and find it inconvenient even to grant them interviews.

RIYAZ-I-FAIZ,
4th November, 1906.

The Deputy Commissioner of Ludhiana.

81. The *Riyaz-i-Faiz* (Pilibhit), of the 4th November, received on the 12th November, while referring to the unsuccessful attempt made by certain Muhammadans of Ludhiana to decry the administration of their Deputy Commissioner, Diwan Tek Chand, C.S., says that the popularity he enjoys is too well known to the public and to His Honour Sir Charles Rivaz, to lower him in their estimation in any degree, and that the Muhammadan community with the exception of a few detractors, reposes its full confidence in his justice and integrity.

MUSAFIR,
8th November, 1906.

The Eurasians.

82. The *Musáfir* (Agra), of the 8th November, says that the Eurasian is like a washerman's dog running constantly between his house and the *ghat* (bank of a river), that the Englishmen and the Indians alike look upon him with dislike, and that his fate is constantly agitating the minds of Englishmen. The editor says that a meeting was held recently at Manchester Hall where Bishop Weldon appealed to the sympathies of Englishmen pointing that they were responsible for bringing the Eurasian into existence, and should therefore undertake to look after his interest and try to ameliorate his condition.

KANAUJ PUNCH,
8th November, 1906.

The Muhammadans in jails.

83. The *Kanauj Punch* (Kanauj), of the 8th November, quotes facts and figures showing that the larger number of criminals in the Punjab, as apparent from the last Administration Report of the Province, comes from the Muhammadan community. The editor while deploring the sad state of affairs says that the charge of inertness brought against the Muhammadans is no doubt untrue, and expresses his apprehension that, if they continue to progress at the present rate, it will not be long before jails will be full of Muhammadans.

NIZAM-UL-MULK,
8th November, 1906.

The degeneration of the Muhammadans.

84. The *Nizám-ul-Mulk* (Moradabad), of the 8th November, says that the degeneration of the Muhammadans is due to their departure from the religious precepts laid down for their guidance, and to the jealousy that is fomenting enmity between creed and creed. The editor says that they should refrain from religious controversies, which drag them into courts of law, and expose them to the ignominy of seeking verdicts in matters of their religion from foreign judges. He adds that Muhammadan religious leaders are responsible for all religious schisms and differences, and exhorts them to cease from wrangling with one another and to endeavour to better the condition of their community.

OUDH PUNCH,
15th November, 1906.

Patriotism in Muhammadans.

85. The *Oudh Punch* (Lucknow), of the 15th November (*vide* para. No. 97, Selections No. 45 of 1906), says that Aligarh is looked upon as the repository of material prosperity to which all Muhammadans have to turn for the satisfaction of their earthly requirements, but it is to be regretted that as matters stand the interests of the nation cannot be advanced by the mere acquisition of a limited number of appointments in the services. India is in a state of transition, and a spirit of patriotism seems to be the growing tendency of the day. Hindu students are being constantly sent out with a view to complete their education in foreign countries,

but it is not so in the case of the Muslim students. The Hindus are conscious of the fact that a sensibility to the requirements of the country, and of political rights is essential to the life of a nation, and that no amount of wealth can entitle them to political weight so long as they are devoid of this sensibility. Keen struggle is agitating the entire civilized world, when every nation is striving to keep ahead of others. The life of a nation lies in this forward movement. Its cessation is emblematical of the death of the nation. An extension of the foreign politics of the Aligarh College is at present highly desirable, and it should aim at securing and protecting the interests of the entire Muhammadan community inhabiting India. The College as it is, lacks national and political stamina in a remarkable degree. The remarkable success that attended Sir Saiyid's efforts was due to his sense of patriotism, and to the keen interest he evinced in securing and protecting the interests of the entire Muhammadan community. It is however to be regretted that the opposition he had set at rest was renewed soon after his death; and no respect was shown to the feelings of those who had worked side by side with him in promoting the interests of the College and the Muhammadan community as a whole. The result is, that the College is entirely in the hands of a European Principal and a number of European professors, who attach no weight whatever to the views and opinions of the Secretary. The correspondent refers in particular to the treatment accorded to Maulvi Sami-ulla Khan, and to the disgraceful conduct of the Secretary in connection with the burial of Mr. Mahmud within the precincts of the College, alongside of his father. Mr. Mahmud, it may be remembered, had saved Nawab Mohsin-ul-mulk from the great disgrace of a charge of embezzlement. Again his conduct in re-opening the controversy regarding Urdu and Hindi, and the manner in which he backed out of it are equally disgraceful. The Muhammadan Anglo-Oriental College has in his hands degenerated from a national into a semi-Government institution, and flattery is its guiding principle. The boarding arrangements are highly discreditable, and no steps are taken to either improve them or to check the malpractices of those on whom this duty devolves.

ADVOCATE,
11th November,
1906.

Food not necessary for life.

86. The *Advocate* (Lucknow), of the 11th November, says that a Brahmin lady aged 82 years has been for the last 13 days together living without taking any sort of food and apparently in the best of health. This circumstance has caused considerable surprise to the people of Bangalore.

NAIYAR-I-AZAM,
12th November,
1906.

Publication of rrticles causing disaffection in the *Pioneer*.

87. The *Naiyar-i-Azam* (Moradabad), of the 12th November, strongly deprecates the attitude of the *Pioneer* in publishing an article from a correspondent which is calculated to incite the Mahrattas and the Bengalis to violence and suggests that the *Pioneer* should reject such articles invariably.

AL BASHIR,
13th November,
1906.

Quack physicians.

88. *Al Bashir* (Etawah) of the 13th November, suggests that Hafiz Muhammad Ajmal Khan of Delhi should secure the co-operation of Hindus and Muhammadans in memorializing Government in behalf of the *Madrassai Tibbiaya* (School of Medicine) Delhi. The editor is of opinion that the public good done by the school, the proficiency attained by its students, and the incalculable harm done by quack physicians should be duly brought to the notice of Government, and suggests that only certificated physicians should be allowed to practise. He concludes with the hope that the matter will receive the approval of Government, and result in the protection of the public from unscrupulous swindlers.

RAHBAR
14th November,
1906.

Treatment of prisoners in Jails.

89. A correspondent in the *Rahbar* (Moradabad), of the 14th November, deprecates the reduction in the rations of prisoners in the Lucknow Central Jail with a view to reward a few that know how to please those in charge and in order to punish certain others who are unruly. He points out that the sick likewise in the Central Jail are not taken proper care of, and that the prisoners generally are subjected to many hardships. He concludes by inviting the attention of the Inspector-General of Prisons and hopes that inquiry will be set on foot to ascertain the evils prevailing in the Central Jail at Lucknow.

Raja Rampal Singh's endowment

KANAUJ PUNCH,
15th November, 1906.

90. The *Kanauj Punch* of the 15th November, eulogizes Raja Rampal Singh for the munificent endowment he has made for the maintenance of the two hospitals and a poor-house now in existence, and for the upkeep of a new College to be built at Kalakankar and to be called the Hanuman College in memory of his deceased father.

Bribery.

KANAUJ PUNCH,
15th November, 1906.

91. The *Kanauj Punch*, of the 15th November, says that bribery is rampant in every department of Government service both in India and England, and suggests that it is highly desirable that some means should be devised to check it effectively. He concludes with a reference to the disclosures made by a witness before the Commission inquiring into the corruption of the London Police.

Use of cigarettes amongst boys and children.

KANAUJ PUNCH,
15th November, 1906.

92. The *Kanauj Punch* of the 15th November, condemns the use of cigarettes amongst boys, and says that it is not only injurious but tends also to make youths ill-mannered, since they begin to smoke before their elders as the habit grows on them.

Deputy Collectors and Deputy Superintendents of Police.

AWAZA-I-KHALQ,
16th November, 1906.

93. The *Awaza-i-Khalq* (Benares) of the 16th November, while remarking on the strange anomaly in classing all Deputy Superintendents as officers of the first class for purposes of calculating travelling allowances, says that Deputy Collectors, whose pay ranges up to five hundred rupees are paid only second class travelling expenses. The editor invites the attention of Government to the matter and regards the existing practice as questionable.

The Gobardhan Nath fair in Charkhari.

HINDOSTHAN,
16th November, 1906.

94. The Hindi *Hindoshtan* (Kalakankar) of the 16th November, says that lectures were delivered by certain leading members of the *Bharat Dharma Mahamandal* on the *Sanatan Dharma* and the *swadeshi* movements during the Gobardhan Nath fair held in the Charkhari state (Bundelkhand). The editor remarks with much gratification that the Maharaja has interdicted the use of foreign sugar on pain of payment of a fine of a hundred rupees by the offender.

V.—LEGISLATION.

Election of Members for the Provincial Legislative Council.

AWAZA-I-KHALQ,
1st November, 1906.

95. The *Áwáza-i-Khalq* (Benares), of the 1st November, says that the term of the several members of the Provincial Legislative Council (the Hon'ble Munshi Madho Lal excepted) expires in November next, and the Municipal and District Boards have therefore been called upon to nominate their representatives. The editor remarks that *raises* hankering after seats in Councils do everything in their power to secure them, without giving a moment's thought to the responsibilities attaching to the office. He points out the necessity of laying aside all personal motives, and voting only for really deserving men, and deprecates the practice of siding with the majority. He concludes with the remark that men who sink their independence and are led to change their opinions, if pressure is brought to bear on them are the enemies of the country, and have no right to complain that their grievances are not attended to in the Councils.

Murder of children for the sake of ornaments.

MUKHBIR-I-ALAM,
8th November, 1906.

96. The *Mukhbir-i-Alam* (Moradabad) of the 8th November, while deprecating the conduct of parents allowing their children to go about unprotected with ornaments on their person, invites the attention of Government to its responsibility in the matter, and urges it to bring the subject under legislation.

VI.—RAILWAY.

The *coolies* on the Oudh and Rohilkhand Railway.

AWAZA-I-KHALQ,
1st November, 1906.

97. The editor of the *Áwáza-i-Khalq* (Benares), of the 1st November, says that the *coolies* on the Oudh and Rohilkhand Railway at present demand more than six pies per bundle, and do not hesitate to put in more than the fixed number of passengers in certain compartments through interested motives. The editor hopes that both the Railway authorities and the contractors concerned will endeavour to check their demands and officiousness.

TUHFA-I-HIND,
11th November,
1906.

Conduct of *coolies* on the Oudh and Rohilkhand Railway.

98. A correspondent in the *Tuhfa-i-Hind* (Bijnor), of the 11th November, invites the attention of the Railway authorities on the Oudh and Rohilkhand Railway to the inconvenience to passengers owing to the exorbitant demands of the *coolies* who ask more than six pies per bundle, and are rude when spoken to. He points out that he will be obliged to report the matter to the Railway Board if early steps are not taken to remove the existing evils.

ADVOCATE,
11th November,
1906.

Indian sweetmeats and refreshments.

99. A correspondent in the *Advocate* (Lucknow), of the 11th November, while referring to the Indian sweetmeats and refreshments at the Lucknow Oudh and Rohilkhand Railway station, says that the removal of the carriage stand at the railway station further back, and the building of a separate lamp-room and official despatch office, would remove the ungainly site of rotten pots and pans, broken old furniture, dirt and soot of the platform, and admit of the rooms being utilized for the purpose of Native Refreshment Rooms. He says that hawkers of viands, shouting and howling about the platforms, are in themselves objectionable, and asks after all, why there should not be Native Refreshment Rooms or stalls on the platform. Nothing would be cooked there. He thinks that with nice arches, in place of small doors and windows, with fine counters and with plenty of light, the place would be attractive and good.

BHARAT JIWAN,
12th November,
1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

100. The *Bharat Jiwan* (Benares) of the 12th November, disapproves of the resolution of the authorities concerned to cancel the contracts relating to the catering arrangements on the Oudh and Rohilkhand Railway, and suggests that the arrangements, if placed in the hands of station masters, cannot be so efficient as they are in the hands of experienced contractors.

VII.—POST OFFICE.

TUHFA-I-HIND,
11th November,
1906.

Complaints regarding the working of the Post Office at Moradabad.

101. A correspondent in the *Tuhfa-i-Hind* (Bijnor), of the 11th November, invites the attention of the Postmaster of Moradabad to the numerous complaints made from time to time regarding the delay in the delivery of letters both in and outside the Post Office. He points out that an insufficient supply of stamps to the postmen and the improper treatment of certain letters as bearing are due to laxity of supervision.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

QULQUL,
29th October, 1906.

Translation of anti-Islamic works.

102. The editor of the *Qulqul* (Bijnor) of the 29th October, says that the works on Islam written by European authors are necessarily hostile to Muhammadan interests, and it is extremely desirable that the translations of such works by Muhammadan writers should contain a more or less elaborate preface setting forth the motives that lead to the preparation of such works. Mere translations without a preface of the sort indicated tend only to give a wider circulation to the views of the author and injure the interests of the Muhammadan community at large. He then refers to Mr. Alfred Blunt's work on the future of Islam translated by Mir Akbar Husain, Sub-Judge, and to another work by a French author on the administration of Arabia, translated by Mr. Saiyid Hasan of Bilgram, and points out that both these gentlemen failed in their duty towards their community by omitting to put up a prefatory note warning the public of the policy underlying these works. He refers also to the translation of the Life of Muhammad by Washington Irving, who has indulged in gross misrepresentation and has distorted the tenets of the faith to obtain conclusions prejudicial to Muhammadan interests.

MUSAFIR,
8th November,
1906.

His Honour Sir James Digges La-Touche and the Muhammadans.

103. The *Musafir* (Agra), of the 8th November, says that the exultation of the Muhammadans over the condescension shown by His Honour Sir James Digges LaTouche by personally attending the celebration of the Nativity of Muhammad within the compound of the Government House at Naini Tal on the 4th October last, shows an utter want of common sense on their part, as one cannot possibly imagine that

His Honour was actuated by anything but policy in honouring the meeting with his presence.

The sufferings of pilgrims.

INDIAN PEOPLE, 15th November, 1906.

104. The *Indian People* (Allahabad) of the 15th November, says that History points out that Christians, Muhammadans, Buddhists, Hindus and all other nations have shown a yearning for visiting holy places, and have performed pilgrimages notwithstanding the untold sufferings which they have to face on the journey. The editor while referring to the part played by pilgrimage in Hinduism, which is the most ancient of the religions noted above, says that the wealthiest people accustomed to every comfort, cheerfully undergo the greatest privations, as they believe that in the mortification of the flesh is the salvation of the soul. He then points out that the sufferings imposed by the *pandas* or the priests are far more serious than those occasioned by the difficulties of travel, want of food and so forth. The *pandas* really prey upon pilgrims and live upon them, and are not satisfied with the liberal payment they make in spite of the fact that they earn the money without working for it, and most of them are in affluent circumstances. There is a widespread network of conspiracy in which policemen, guides, *ekka* and *ghariwalas* all join. At railway stations the agent of one priest ousts another by bringing some policeman in to his aid. Guides and *ghariwalas* take pilgrims to the priests by whom they are employed. And finally the pilgrims are put in bodily fear by the priests or their men and are compelled to pay more than they are willing or can afford. He then points out that Government cannot interfere and that legislation is out of the question, but suggests that society ought to be able to deal with the evil which is essentially social. In conclusion he suggests that vigilance committees might be established at all great religious centres where extortion is prevalent, and hopes that these with the sympathy and co-operation of the authorities will be able to bring about a radical reform.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 19th November, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

[*CONFIDENTIAL.*]

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SELECTIONS

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IX—MISCELLANEOUS.

Nil.

I.—Politics.

(*a*).—*Foreign*.

GAUHAR-I-SHAHWAR,
November,
1906.

The Caliphate of the Sultan of Turkey and the Shia Muhammadans.

1. The *Gauhar-i-Shahwar* (Lucknow), for November, says, that an attempt to set up the title of the Sultan of Turkey to the *Caliphate* is nothing short of an insult to the religious feelings of the *Shia* Muhammadans; and suggests that, if the *Sunnis* claim this distinction for him with the sole object of effecting union amongst Muhammadans generally, and of impressing the public with the grandeur of Islam, they should be content to call him The Protector of Mecca and Medina or the King of Kings, which will not be in the least objectionable to the *Shia* community, and will all the same keep up the dignity of the Sultan in the eyes of other nations.

ROHILKHAND GAZETTE,
16th November,
1906.

Mirza Ghulam Ahmad Qadyani.

2. The *Rohilkhand Gazette* (Bareilly) of the 16th November, says that Mirza Ghulam Ahmad Qadyani is a conspicuous time-server, that he by far outstrips the late Sir Saiyid Ahmad in this respect, and may properly be said to be Mr. Gladstone's worthy successor by his continual attacks on the Sultan of Turkey. The editor is of opinion that the attacks of Mirza Qadyani on the Sultan are due solely to interested motives, and to a desire to humour Englishmen with a view to serve his private ends. He points out that the Mirza will best serve his ends by opposing the *swadeshi* movement, and by bringing the Bengalis to a right frame of mind, and so if successful he may get a *jagir* and title from Government.

NAIYAR-I-AZAM,
19th November,
1906.

Friendly relations between Turkey and Germany.

3. The *Naiyar-i-Azam* (Moradabad), of the 19th November, expresses deep concern at hearing that Germany is thinking of bringing India under her sway, and is friendly with Turkey, chiefly with the view of having the Hedjaz Railway completed with the least possible delay. The editor surmises that, though Turkey might join Germany in the invasion, yet it is impossible to conclude that the Kaiser would permit the Sultan to govern India all by himself; and concludes with the remark that the English Press is led to indulge in conjectures of this sort owing to the attitude of Indian Muhammadans towards the Sultan of Turkey, and the zeal they are evincing in aiding the construction of the Hedjaz Railway.

ANJAN AKHBAR,
19th November,
1906.

The *swadeshi* movement in Persia.

4. The *Anjan Akhbar* (Moradabad), of the 19th November, says that the Muhammadan opponents of the *swadeshi* movement in Bengal will be surprised to learn that it has found favour with their brethren in Persia where learned men have resolved to boycott foreign piecegoods and other articles.

MUFID-I-AM,
16th November,
1906.

Indian colonies in South Africa.

5. A correspondent in the *Mufid-i-Am* (Agra), of the 16th November, has made out a comparative statement quoting facts and figures to show that the Indian colonists were much better off under the Boers than they are under the British Government. The editor remarks that they are the only sufferers under the new regime.

NAIYAR-I-AZAM,
19th November,
1906.

A proposed University in Egypt.

6. The editor of the *Naiyar-i-Azam* of the 19th November, expresses its extreme gratification at learning that the Egyptians have already been able to secure donations and subscriptions, amounting to twenty-four thousand pounds to meet the expenses of a university which they propose to establish at the cost of one million pounds.

ADVOCATE,
22nd November,
1906.

Indian students in Japan.

7. A correspondent in the *Advocate* (Lucknow), of the 22nd November, says that up to this time many students have come over here from India. At present there are more than fifty students in Japan. Bombay is represented by 9, Baroda by 2, Madras by 8, Coorg by 1, Punjab by 1, U. P. by 2, C. P. by 2, Gujrat by 3, Hyderabad by 2. The rest are all Bengalis.

Indians at home think that Japan only is the proper place where Indian students should be sent for technical education. But it is a great mistake to think so.

* * * * * * *

As regards the factories, he says that, with the exception of a few, all are closed against foreigners ; Indian students tried to enter into many big industrial factories, but they were not successful. They go there in the hope of learning the manufacture of rubber, sugar, felt, cloth, applied chemistry or mining, but have to be satisfied with that of soap, matches and buttons. There is one small factory, which allows Indian students on receipt of 2·50 yen as a monthly fee. Finding no other business, about a dozen flocked into it and became pencil experts.

It is a pity that in most cases, Indians are themselves the cause of their own ruin. The nature of Indians is such as not to foresee the consequences of their doings. Their habit of being selfish is a stumbling block to their brethren. For instance, there was a student who wanted to learn knitting, and as he found it difficult to enter a factory, he promised the proprietor to buy machines from him in case he was taught the art. His request was complied with. After learning the business he refused to buy the machines. Since that time no knitting factory admits Indian students. And the Japanese have ample opportunity to say that Indians are liars. It is of no use giving all such details. One case of personal experience will give a good idea. The correspondent recounted how he wanted to learn India-rubber manufacture and made every endeavour to enter a factory. The reply which was given to him is this :—

'Dear Mr. Pande,

Alluding to the conversation I had with you yesterday, I told Mr. Yonei all that you said, and asked him to be good enough to allow you to get into the Rubber works, but to my great disappointment I am obliged to advise you that he cannot see his way to comply with your request. He sympathises with you, but regrets very much that he cannot accept your offer. He states that according to the introduction of a certain Professor of the Imperial University, he allowed an Indian student some years ago to enter the Rubber works who promised that he would regularly attend the works every day for two years certain ; but after staying there only a month or so he went away, and entered Toys Rubber Manufacturing Co., one of the Rubber works competitors.

'The rubber works were very much inconvenienced thereby, and since that time Mr. Yonei has made up his mind not to allow any foreign students to enter the Rubber works.

'Under the circumstance, he cannot comply with your desire, and asks me to convey this information to you.'

(b).—Home.

NAIYAR-I-AZAM,
19h November,
1906.

The Liberals and the Indians.

8. The *Naiyar-i-Azam* (Moradabad), of the 19th November, says that the Liberals while out of power, expressed their greatest sympathy with the Indians, but now that they are in power they try to put them off with empty promises of a hopeful future.

TAFRIH,
21st November,
1906.

The Prince of Wales and the Indians.

9. The *Tafrih* (Lucknow), of the 21st November, says that His Highness the Prince of Wales has recently addressed His Excellency the Governor of Madras, asking him to write to him more frequently, so as to enable him to keep up his interest in the Indians, whose hearty reception during his recent visit to India has generated a genuine sympathy in his heart. The editor says that the message has inestimable value at the present moment when the Anglo-Indian Press is doing all that it can to detract from the loyalty of the Indians.

RAFIQ PUNCH,
7th November,
1906.

The Maharaja of Burdwan and the Indian National Congress.

10. The *Rafiq Punch* (Moradabad), of the 7th November, disapproves of the conduct of the Maharaja of Burdwan in condemning the Indian National Congress at an interview with Mr. Morley, who however cut him short by pointing out that the Congress was distinctly one of the most useful institutions that had come into existence during the administration of India by Englishmen. The editor then points out that the solemnity with which the residents of Burdwan observed the partition day is really highly creditable to them considering the views that are held by its ruling chief, and concludes with the remark that, if Indians continue to evince the same sympathy as the residents of Burdwan have shown towards the Bengalis, no amount of sycophant chieftains can do any harm to the country.

INDIAN PUNCH,
12th November, 1906.

The practical work of the Congress.

11. The *Indian Punch* (Budaun), of the 12th November, says that the Congress so far has done nothing beyond passing and re-affirming certain resolutions, and awakening Indians to their rights and privileges. The editor then refers to the views expressed in a recent issue of the *Bengalee*, pointing out that it is highly desirable that the Indians should take the education of their countrymen into their own hands, that they should pay sufficient attention to technical education so as to enable the Indians to earn their livelihood; and that district political associations should be formed, with a view to watch local interests and education, and to promote local arts and industries. The consensus of opinion throughout the country seems to be in favour of these views, but the editor thinks that it is impossible to give practical effect to this scheme.

RAFIQ PUNCH,
14th November, 1906.

The *Times* and the Indian National Congress.

12. The *Rafiq Punch* of the 14th November, while commenting on an article in the London *Times* of the 16th October, says that the *Times* has changed its policy, in that it has given a prominent place in its columns to a leading article on the Indian National Congress, wherein it points out that the Congress has been able to enlist on its behalf, the sympathies of a large section of Englishmen and Muhammadans, who would join it but for the extreme views of certain of its promoters; and that the party advocating moderate views could produce much better results, if such of its leaders as belong to the old school could lay aside all prejudices, and thus form a separate party of their own. The *Times* thinks that the Congress in India takes the place of the Opposition in England, and it is looked upon by a large section of Englishmen as a lawful and natural institution.

MUFID-I-AM,
16th November, 1906.

The Punjab Provincial conference.

13. A correspondent in the *Mufid-i-Am* (Agra) of the 16th November, while remarking on the success and the utility of the Punjab Conference, points out that it is only an offshoot of the National Congress, and that the Muhammadans should beware of such conferences, lest the misnomer should lead them to join these institutions.

GAUHAR-I-SHAHWAR,
November, 1906.

The Muhammadan deputation.

14. The *Gauhar-i-Shahwar* (Lucknow), for November, says that of the Muhammadans alleged to have been consulted by Nawab Mohsin-ul-Mulk, the names of three at least have been ascertained, and these are none other than Mr. Archbold, the Principal of the Muhammadan Anglo-Oriental College, Aligarh, Mr. Sharf-ud-din, barrister-at-law (Patna) and Nawab Imad-ul-Mulk Mr. Saiyid Husain of Bilgram. Mr. Archbold to begin with was of opinion that Government should fix the number of Muhammadan representatives in the Council, and that each of them should be elected by at least one thousand Indian Muhammadans of note vested by Government with the right to vote at elections. Subsequently however he changed his views, and was of opinion that the representatives in the Council should be selected both by nomination and election, so that the Government and the public alike should have reason to be satisfied with the scheme adopted. It has been suggested that there should be a fixed number of Muhammadans in the Council, that on a vacancy arising Government should, in consultation with certain leading Muhammadans, nominate two men, invite public opinion and send up the ten or twelve names thus proposed, to the Viceroy, who should select one man out of the lot. Mr. Sharf-ud-din likewise agreed with Mr. Archbold in thinking that representation by election will lead to ill-feeling between *Sunnis* and *Shias*, that the proper course would be to fix the number of Muhammadan representatives, who should be selected by Government, that if Government has to set apart a number of memberships for the sects that are in a minority, it will have to extend the same privilege to Christians, Sikhs, Parsis, Jains and other communities, that the members of the Council should be the representatives of the Hindus and the Muhammadans alike, and that it is therefore not desirable that Muhammadan representatives should be elected by members of their community exclusively. It has also been pointed out that the memorial was drafted by Nawab Imad-ul-Mulk, and, after undergoing considerable alterations, and exclusion of such matter as was calculated to widen the gulf between Hindus and Muhammadans, received the approval of the meeting held at Lucknow on the 16th September. The editor points out that the omission of the Viceroy to touch

the question of a suggested increase in the existing number of Muhammadans in Government service cannot be looked upon as purely accidental, and deserves the serious consideration of the entire Muhammadan community. The Viceroy did not likewise say anything regarding the appointment of Muhammadan Judges in the High Courts. He omitted to deal with the question of the representation of various classes and communities in the Municipal and District Boards, though they have been pronounced by His Excellency to be the initial rungs in the ladder of self-government. The editor refers in conclusion to certain remarks in the London *Times*, which expresses dissatisfaction at the results achieved by the Muhammadan deputation, and points out that the failure of the deputation was due mainly to the fact that the memorialists were selfish, narrow, minded and hasty in the organization of their scheme. He concludes with the remark that the Viceroy avoided all reference to the points noted because all classes and sects were not represented in the deputation, that it represented the interests of the educated community only, and suggests that the interests of the sections that are in a minority should likewise be protected by Government.

JASUS,
14th November,
1906.

The Muhammadan deputation.

15. The *Jásus* (Agra) of the 14th November, while referring to the disappointment experienced by the Muhammadans at the hands of His Excellency Lord Minto advises them not to resign themselves to their fate, and exhorts them to exert themselves as a whole, until they can secure their rights from Government.

EXPRESS,
15th November,
1906.

The Muhammadan deputation.

16. The *Express* (Lucknow), of the 15th November, endorses the criticism of the *Paisa Akhbár*, so far as the attitude of the organisers of the deputation towards Muslim Press is concerned. Not a single representative of the Muhammadan Press in India was present at the Lucknow meeting, where the address was finally adopted; and it is certainly a matter of the greatest surprise and regret that such an important section of the community should have escaped notice. In the name of the entire Muslim Press the editor protests against the procedure, and against the wholesale exclusion of men who as a class were perhaps better qualified than any other section of the Indian Musalmans to take part in the deliberations of the meeting. It is a pity that Muhammadan leaders have not yet learnt to properly appreciate the importance of the Press as a factor of great value in the social and political life of the people.

SHAHNA-I-HIND,
16th November,
1906.

The Muhammadan deputation.

17. The *Shahna-i-Hind* (Meerut), of the 16th November, while scoffing at the views expressed by the *Vakil*, on the comments it (*Shahna-i-Hind*) made sometime back on the Muhammadan deputation, says that, considering the attitude taken up by the Muhammadans in their memorial, one cannot fail to see that their aims and objects are just the same as those of the Hindus, and it matters little whether they join the Muhammadan Educational Conference, the Muhammadan Political Association, or the National Congress. The editor says that the Hindus have spent lacs of rupees in trying to secure political rights, and it is presumption on the part of Muhammadans to demand their "lion's share," just when a hope of success was beginning to dawn on the Hindus. He then says that the memorialists have tried to make much of their loyalty and faithfulness, and asks if they had the option of adopting a defiant attitude, and if the Hindus can be said to have been disloyal to Government. The threat that the feelings stirred up by recent events, "specially among the younger generation of Muhammadans might in certain circumstances and under certain contingencies easily pass beyond the control of temperate counsel and sober guidance" contrasts remarkably with the abject tone adopted throughout the memorial, and verges on the grotesque. It will be a matter for extreme regret if the memorialists wish to signify thereby that the younger generation of Muhammadans is disaffected and will grow mutinous if its energies are not diverted otherwise, but, if it simply means that it will join the Congress, then one fails to see where the danger comes in, as the Congress has been able to do no harm to Government during the twenty years of its existence: on the other hand the views expressed by the Viceroy and the Secretary of State about the attitude of Congressmen are very encouraging to those interested in the Congress movement. The promoters of the Congress

depend upon the justice of Government, and the tone adopted by them has, unlike that of the memorialists, been all along free both from servile flattery and impudent threats to their rulers. It is very much to be regretted that Sir Saiyid's followers are beginning to depart from his teachings, only within a few years of his death, and have in the memorial presented to the Viceroy enunciated a policy which he considered suicidal. The memorialists have thrown the apple of discord, which has affirmed the already existing rivalry between the two communities, and will no doubt retard their political progress for some time to come. The *swadeshi* movement and the partition of Bengal gave birth to the Muhammadan deputation, and the memorialists felt that, considering that Government disfavoured the attitude of the Hindus in general, and of the Bengalis in particular, they could safely calculate upon coming out successful in the contest for equality of rights and privileges. He concludes with the remark that they have however realized that they were mistaken in their calculations, and have been sadly disappointed in their expectations of a "lion's share."

Divine dispensation and the Muhammadan deputation.

TAFRIH,
21st November,
1906.

18. The *Tafrih* (Lucknow), of the 21st November, says that the Nawab of Dacca had sent two photographs of the pro-partition celebration for publication in the *Graphic* and the *Black and White*, which represented the Muhammadans in a posture of prayer, and thanksgiving at the partition of Bengal, with instructions to add a note to that effect, but as chance would have it, the note in the *Black and White* is to the effect that the large concourse of thirty thousand Muhammadans had assembled at Shadbagh (Dacca) to protest against the partition of Bengal and to offer prayers for a return to the old order of things. The editor joins the *Amrita Bazar Patrika*, in rejoicing at the mistake, which he attributes to Divine will, and remarks that it is true that later on a paragraph will appear to contradict the mistake made, but the mischief has been done, and it will be difficult to remove the impression already created on the public mind. The public, reading both the *Graphic* and the *Black and White* will feel quite confused at the contradictory notes in the two papers, and it is to be hoped that the Nawab of Dacca himself will look upon this mistake as due to Divine intervention.

The *Pioneer* on the Muhammadan deputation and the partition of Bengal.

TAFRIH,
21st November,
1906.

19. The *Tafrih* (Lucknow), of the 21st November, says that the *Bengalee* points out the incongruity of the remarks of the *Pioneer* in suggesting that the Muhammadan deputation was intended to affirm that the Muhammadan community as a whole expresses its formal disapproval of the agitation of the Bengalis. The *Bengalee* points out that the Muhammadans abstained from making any reference to the partition of Bengal in their memorial, and that the argument set up by the *Pioneer* is a bare assumption. The Muhammadans, in the absence of all reference to the question in their memorial, cannot be said to have expressed any views one way or the other. His Highness Agha Khan has besides expressed his views in unmistakable language, and pointed out that he would not join the deputation if the memorialists had even attempted to touch the question in their memorial. The editor then says that many others would in like manner refuse to join the deputation if any attempt were made at taking up a hostile attitude to the Bengali agitation over the partition question.

The Shia Muhammadans.

SURMA-I-ROZGAR,
16th November,
1906.

20. The *Surma-i-Rozgar* (Agra), of the 16th October, says that the Shia Muhammadans feel at present much concerned about their future well-being, that as regards their secular education they should content themselves with the existing private and Government schools and colleges, and with regard to their religious education, there is no reason, why the Muhammadan Anglo-Oriental College, which has received their aid ever since its foundation, should not be able to make proper arrangements for students belonging to their community, and that where institutions are under the management of other sects and communities, the Shias should have the spiritual training of the students of their community exclusively in their hands. Turning to the political interests of the Shias, the editor suggests that to begin with they should make common cause with Sunnis against the Hindus, and, when they have secured their interests against the encroachments of the Hindus, they can settle matters with the Sunnis.

ALMORA AKHBAR,
31st October 1906.

Sir Bampfylde Fuller in South Africa.

21. The *Almora Akhbar* of the 31st October, while referring to the deputation of Sir Bampfylde Fuller to South Africa, asks if his visit is intended to improve the nature of the inhabitants there or his own.

CITIZEN,
12th November, 1906.

Passive resistance of the Indians.

22. The *Citizen* (Allahabad) of the 12th November, says :—The reactionary tendency of the Indian Government, and utter disregard paid to public opinion, culminating in the Partition of Bengal have driven the people to adopt "passive resistance" as one of the means to bring their grievances home to the rulers. Prayers and appeals have been the instruments long resorted to, but their futility has led to the adoption of more telling and effective ways. It may not therefore be out of place, to discuss what act or acts constitute "passive resistance," and how far their omission or commission is desirable.

The boycott of British goods occupies the most eminent place among such acts. There can be no question about its legitimacy, while in point of effectiveness it is the most telling means ever devised. The British, being essentially a commercial nation, any diminution of their trade brought about through our agency is sure to draw their attention to our long-standing grievances. The boycott has also a positive side, inasmuch as it tends to regenerate our already decayed industries. In the interests of the British manufacturer, most of our industries have been killed on purpose. It is for us to revive them.

The strikes come in next. It must, however, be remembered that a strike in India has a different meaning from what it has in European countries. The fight there is only between capital and labour. Another and a very important element enters into the question here, when race distinction and not merit comes to regulate the wages. The English or the Eurasian workman gets at least four times the wages of an equally if not better skilled Indian workman. Such caste distinction could not fail to arouse the most bitter race jealousy, and no amount of shooting, as practised lately at Jamalpur, would put a stop to the loud complaints of the workmen, so long as equality of treatment was not assured to them.

The third class of acts, to which we may have recourse under certain circumstances are those which, though perfectly legitimate are the eye-sore of Anglo-Indians of the class of Mr. Emerson of Bakerganj or Major Parsons of Delhi. If a meeting can be held under the law at a certain place, or if a procession can be led through certain streets, the arbitrary orders of local magnates prohibiting them should not be binding on us. The patriots of Bengal who refused to be enrolled as constables, firmly believing that orders for their enrolment could not be lawfully enforced against them, afford a good example of such acts. Resignation too when necessary of honorary appointments might with advantage be resorted to. Those who have to assist the Government in various Councils and Boards, at times find it hard to continue their support without doing violence to their feelings. The only way left is to resign. The resignation of twenty-eight Calcutta Commissioners, in a body, is a notable illustration of this principle.

The idea underlying such acts is that of self-assertion, consistent with loyalty. The Anglo-Indian Press, and specially the yellow section of it, might vainly smell sedition, where there was none. They constitute an attempt at self-improvement, pure and simple, though interested men would characterise them as disloyal.

SURMA-I-ROZGAR,
16th November, 1906.

Representative form of Government in India.

23. The *Surma-i-Rozgar* (Agra) of the 16th November, while referring to the representative form of Government in Persia and China, remarks that Asia will very soon have Parliamentary Government on the lines that exists in Europe, and says that it remains to be seen when government on this system is adopted in India.

NIZAM-UL-MULK,
16th November, 1906.

The Hindus and Muhammadans.

24. The *Nizám-ul-Mulk* (Moradabad), of the 16th November, reproduces an article from the *Observer* (Lahore) wherein an attempt has been made to show that the consensus of public opinion in England and in India is against the Bengalis, whose agitation is in marked contrast with the loyal representations of the Muhammadans. The Bengalis, however, are fully conscious of the fact that the suzerainty of the British Government is necessary in the interests of India for a good long time to come, and that Government is endeavouring to improve the condition of the country. The editor suggests the desirability of the Bengalis sending up a deputation of

their own in imitation of the Muhammadans, to make an open acknowledgment of the privileges enjoyed under British rule, so as to disabuse the mind of Government of the existing misunderstanding.

Sir Saiyid Ahmad and the Hindus.

ROHILKHAND GAZETTE,
16th November,
1906.

25. The *Rohilkhand Gazette* (Bareilly), of the 16th November, says that the *Hindustani* (Lucknow) has made a futile attempt to show in its issue of the 9th November that to begin with Sir Saiyid Ahmad supported Congress views. The editor points out that the publication of the "*Star in the East*" and the "Dialogue between Maulvi Farid-ud-din and Ram Bakhsh" and the wide circulation these pamphlets had, led Sir Saiyid to oppose the Congress openly lest the English public should be led to think that the Muhammadans likewise were disloyal. Sir Saiyid was never hostile to the Hindus as a community, but his one aim was to see that the Muhammadans did not get into trouble by joining the Hindus in their opposition to Government.

Contrast between the British Government and that of Afghanistan.

BHARAT JIWAN,
19th November,
1906.

26. The *Bharat Jiwan* (Benares), of the 19th November, while referring to the equal rights and privileges enjoyed by the Hindus and Muhammadans in Kabul, says that things are very different under the British rule in India, where Englishmen occupy a much higher status than the Indians

II.—Afghanistan and Trans-Frontier.

The visit of the Duke of Connaught to India.

ARYA MITRA,
16th November,
1906.

27. The *Arya Mitra* (Agra), of the 16th November, says that the visit of the Duke of Connaught to India has been arranged for in this unexpected way with the sole view of securing at the ensuing Darbar at Agra the presence of native Princes and Chiefs, most of whom refused to attend when invited merely to meet the Amir of Kabul. The editor in another column says that everything in Agra is becoming very scarce owing to the ensuing Darbar though it is yet far off, and it is to be feared that much public inconvenience will be caused in consequence.

III.—Native States.

Jaipur.

JASUS,
14th November,
1906

28. A correspondent in the *Jásus* (Agra), of the 14th November, says that corruption prevails in every department in Jaipur, and that backdoor influence plays an important part in all official dealings. There are however a few noble exceptions like Thakur Umrao Singh, who neither encourage nor connive at malpractices. He then points out that one Balji who is a tailor has considerable influence over the Maharaja, and is much feared by the officer of the state. The Prime Minister though a good man is quite incapable of carrying on the duties of his office, and the education department in Jaipur is being monopolized by the Bengalis.

Anonymous petitions in Rampur.

NIZAM-UL-MULK,
16th November,
1906.

29. The *Nizám-ul-Mulk* (Moradabad), of the 16th November, says that ever since His Highness the Nawab of Rampur took action against Mansab Ali, and arrived at important results by instituting enquiries on the strength of an anonymous petition, the opposite parties that have been brought together into Rampur recently, are making such applications the chief weapon of attack against their enemies, and find it to be a convenient channel for the diffusion of their discontent. The editor says that this points to the political deterioration of the State, and it is high time that the matter should receive the earnest consideration of His Highness the Nawab of Rampur.

The Maharaja of Baroda.

ANJAN AKHBAR,
19th November,
1906.

30. The *Anjan Akhbar* (Moradabad), of the 19th November, says on the authority of the *Rash Goftar* that the absence of Chiefs from their states for considerable lengths of time is extremely detrimental to the interests of their subjects. The editor then makes particular mention of the Maharaja of Baroda and his frequent trips to Europe which in his opinion interfere materially with the proper administration of the state.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

RISALA-I-ZAMINDAR WA-KASHTKAR,
October 1906.

Charge of criminial breach of trust against the editor of the *Qulqul*.

31. The *Risala-i-Zamindar-wa-Kashtkar* (Bijnor), for October, while referring to the very light sentence passed on the editor of the *Qulqul* (Bijnor), mentioned at paragraph 29 of Selections No. 46, suggests the necessity of the Hon'ble High Court calling for the record in the case and passing a deterrent sentence in order to set an example to others.

CITIZEN,
12th November, 1906.

Justice *á lá mode*.

32. The *Citizen* (Allahabad) of the 12th November, reproduces at full length under the heading of justice *á lá mode*, the judgment of Mr. Kemp, Magistrate of Kulu *in re* E. T. Paul, 10th King Edward's Own Cavalry *versus* Chub-ru and nine others, sentencing ten *coolies* to six weeks' rigorous imprisonment, one to three months' rigorous imprisonment and one to a fine of rupees ten.

CAWNPORE GAZETTE,
15th November, 1906.

Common gaming-houses.

33. The *Cawnpore Gazette* of the 15th November, says that it is extremely desirable that deterrent sentences should be passed in cases of gambling, as no sooner an offender is let off with a fine, than he takes to gambling again, though perhaps there is a change in the scene of his operations.

MUSAFIR,
15th November, 1906.

Contempt of court.

34. The *Musafir* (Agra), of the 15th November, while quoting from the *Daily Despatch* (Liverpool) and commenting on the language adopted by one Mr. Smith towards a court in Southport, which the court regarded as amounting to contempt, says that no action was taken by the court at home on the strong language used by Mr. Smith, but things would have been very different if some Anglo-Indian Magistrate had been addressed in like manner, by an Indian in this country, and two years' rigorous imprisonment would have been the lowest sentence imposed for contempt of court in his case.

NAIYAR-I-AZAM,
19th November, 1906.

Conviction of Mr. Martin on a charge of homicide in Calcutta.

35. The *Naiyar-i-Azam* (Moradabad), of the 19th November, says that Mr. Martin has been sentenced to one year's rigorous imprisonment for running over a native while driving in his motor-car which resulted in his death. The editor thinks that the sentence is too severe for a European, and doubts if the conviction will be upheld in appeal. The accused is on bail pending the decision of the appeal, and the editor asks if such a procedure would be followed if he were a native.

SULAIMANI AKHBAR,
20th November, 1906.

Excise.

36. The editor of the *Sulaimani-Akhbar* of the 20th November, quotes figures for the last three years showing a steady increase in the revenues from excise, and remarks that this points to the fact that the Indians are sinking into a race of drunkards. He points out that it is the duty of Government to impose restrictions on the sale of liquor irrespective of all considerations about a fall in the revenues.

(b).—*Police.*

CAWNPORE GAZETTE,
15th November, 1906.

Rewards for assistance to police.

37. The *Cawnpore Gazette* of the 15th November, views with satisfaction the encouragement given to the public by grant of *jagirs* and other rewards for co-operation with the police and expresses a hope that the privilege will not be misused by those concerned.

BHARAT JIWAN,
19th November, 1906.

Strike of the vegetable sellers at Gaya.

38. The *Bharat Jiwan* (Benares), of the 19th November, while referring to the strike of dealers in vegetables at Gaya owing to police oppression, says that such complaints resemble those of extortion of money from passengers made against the Railway Police, and are to be met with frequently.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Conservancy arrangements in Moradabad.

SITARA-I-HIND, 4th November, 1906.

39. The *Sitara-i-Hind* (Moradabad) of the 4th November, points out that the conservancy arrangements under consideration in Moradabad will cause much public inconvenience, and necessitate that women should walk out of their houses and go from one quarter to another for the purpose of answering calls of nature, if the public latrine is built in *Mohalla Bara Shah Safa*. He further condemns the erection of a public latrine near the *Imambara* in *Dindarpura* quarter, regardless of all considerations about the sanctity of the *Imambara* and the religious feelings of the Muhammadans. The orders directing that all mud latrines in houses in *Asalatpura* should cease to be used, is another source of great inconvenience, as the public latrine is situated in an uninhabited and out of the way place, and young women and old decrepit, and blind men will find it very difficult to walk all the distance in the dead of night to answer calls of nature. He concludes with the suggestion that the public residing in the quarters referred to may be ordered to build *pucca* latrines inside their houses instead of the mud ones, and thus the disgrace and inconvenience that the women will experience by having to go to public latrines will be avoided.

The Municipal Secretary of Moradabad.

SITARA-I-HIND, 12th November, 1906.

40. The *Sitara-i-Hind* (Moradabad), of the 12th November, complains of the conduct of the local Municipal Secretary and says that he has recently been using his official position to gratify his spite and has issued objectionable orders in connection with sanitary arrangements in the city.

The Municipal Secretary at Delhi.

NAIYAR-I-AZAM, 19th November, 1906.

41. The *Naiyar-i-Azam* (Moradabad), of the 19th November, while referring to the disgraceful state of accounts in the Municipality of Delhi and the consequent removal of the European Secretary from his office, says that the order directing that the Municipal Secretary henceforward should be a European is misleading, and is so worded, only in order to induce the impression that the defaulting Secretary was a native, though as a matter of fact no native has ever been a Municipal Secretary at Delhi. The editor says that, if racial predilections did not guide the district authorities, and personal merit formed the criterion for selection, their choice would fall on a native. He expresses his regret at finding that the local authorities are not acting up to the wishes of the Prince of Wales and Mr. Morley, who have pointed out that Indian feelings should be respected, and that sympathetic treatment whenever possible should be accorded to them, and that they trample over the rights of Indians in defiance of the promises held out in the Royal Charter. The editor regards the exclusive appointment of Europeans to fill the office of Municipal Secretary as a reflection on native integrity, and regrets to learn from his correspondent that the Delhi public lack the moral courage to memorialize Government on the subject, and to point out the anomaly of the order, excluding Indians who have shown themselves capable of holding high Government appointments in all departments.

The Durga Kund, Benares.

BHARAT JIWAN, 19th November, 1906.

42. The *Bharat Jiwan* (Benares), of the 19th November, disapproves of the suggestion made by Babu Gobind Das before the Local Municipal Board, which was to the effect that the Durga Kund is unhealthy and malodorous and should therefore be filled up and brought on a level with the adjoining ground, so that a public garden may be planted on its site, in case it is found impracticable to change its water periodically.

Cruelty to animals.

JASUS, 14th November, 1906.

43. The *Jásus* (Agra) of the 14th November, invites the attention of Government and of the Municipal Board in Lucknow to the cruelty to which animals there are subjected by cartmen, who overload their carts and beat the animals brutally when the poor

beasts find the burden too much for their strength. The editor points out that the local police do not at all interfere in the matter and remain passive witnesses of the cruelty, and suggests that the weights to be carried in carts should be fixed as has been done in Fyzabad.

(*e*).—*Education.*

CENTRAL HINDU COLLEGE MAGAZINE,
November, 1906.

The Central Hindu College.

44. The *Central Hindu College Magazine* for November, says that the Council of Regency of the Faridkote State is refusing to continue some charitable contributions of the late Raja, although on his death-bed he wrote a letter, saying that he did not wish his charities to be stopped. His foundation in the C. H. C., the Balbir Sanskrit Chair, is therefore destroyed, though pledged to endure by the most solemn promises that a Hindu Ruler can make. A Sikh nobleman has, however, stepped forward to carry on the chair, and has raised its value from Rs. 100 to Rs. 150 per mensem. He will not allow his own name to be connected with the chair, but has re-named it the Vasanta Chair.

CITIZEN,
12th November,
1906.

A grievance of the Budaun students.

45. A correspondent in the *Citizen* (Allahabad), of the 12th November, says that the Union Club (Budaun), was inaugurated by the boarders of the local District School, some 14 years ago, and its anniversary has been held year by year. The year before last, some anti-Hindus represented to the Collector that the Club was set on foot only to celebrate the *Divali* festival, and this sentiment of theirs was voiced forth by the local *Zul Qarnain.* The Collector thereupon called for the papers of the Club and was eventually satisfied that the allegations were unfounded. The agitation was, however, kept up, and the head master thought it prudent to break up the Club this year. He was probably intimidated into committing this unwarranted act. The generous interest you take in the student community has led me to air this grievance before the public through your esteemed paper.

JASUS,
14th November,
1906.

Boarding arrangements in the Muhammadan Anglo-Oriental College, Aligarh.

46. The *Jásus* (Agra) of the 14th November, contains an article purporting to have been contributed by the students of the Muhammadan Anglo-Oriental College complaining of extremely unsatisfactory arrangements of the College boarding-house, which are going from bad to worse. The paragraph concludes with inviting the attention of Nawab Mohsin-ul-mulk to the matter with a view to improve the existing state of affairs.

ROHILKHAND GAZETTE,
16th November,
1906.

The students of the Muhammadan Anglo-Oriental College Aligarh.

47. The *Rohilkhand Gazette* (Bareilly), of the 16th November, contains a letter purporting to have been addressed by Sir Saiyid Ahmad from Heaven to the students of the Muhammadan Anglo-Oriental College at Aligarh wherein he deplores the existing state of things in the College, which is very different from what he aimed at during his lifetime. The dress adopted, the eagerness to secure Government appointments, the apathy to religion, and to the Muhammadan community, the attempt to abolish the *pardah* system, are things that have caused intense pain to his soul. The letter then points out that he expected the new generation to raise the community to a much higher level than the one in which he left it, but he has been sadly disappointed in them. He then points out that it is not yet too late, that they should look upon their worst enemies as their best friends, and that they should take to technical education and choose such professions for themselves as are calculated to do practical good to the community. He points out that foreign trade is the one cause of the poverty of India, that Europeans come out to this country with a view to earn money, while the Muhammadans not only do not follow their example, but also facilitate the drain of the wealth of the country by encouraging foreign manufactures. He concludes with pointing out that wealth is necessary to the material prosperity of the country, and exhorts them to go out to foreign countries to perfect themselves in arts and sciences, to earn money while abroad and to bring it to their country.

SURMA-I-ROZGAR, 16th November, 1906.

The Shia Muhammadans and boarding arrangements in the Muhammadan Anglo-Oriental College, Aligarh.

48. A correspondent in the *Surma-i-Rozgar* (Agra) of the 16th November, while referring to the reply sent by the Principal of the Muhammadan Anglo-Oriental College informing a Shia student who wanted to join the institution that no separate boarding arrangements could be made for him, points out with regret that a large number of Shia students are under training in the College, and if they could only insist on having exclusive boarding arrangements, the Trustees would be bound to attend to their application. He concludes with inviting the attention of the Trustees of the College to the matter, and to see that necessary arrangements are made for students belonging to the Shia community.

KAYASTH HITKARI, 16th November, 1906.

The Muhammadan Conference, Aligarh.

49. A correspondent in the *Káyasth Hitkári* (Agra), of the 16th November, says that the subscriptions collected annually from almost every city and town by the Muhammadan Conference at Aligarh, are not utilized for the benefit of poor Muhammadans, nor is any practical effect given to the resolutions passed from year to year by the Conference.

SURMA-I-ROZGAR, 16th November, 1906.

Technical education.

50. The *Surma-i-Rozgar* (Agra), of the 16th November, expresses its appreciation of the aid given to certain private technical schools by the Government of Bombay, and suggests that the Governments of other Provinces and Presidencies should give similar encouragement to similar institutions within their local limits.

HINDOSTHAN, 18th November, 1906.

Technical education.

51. The Hindi *Hindosthan* (Kalakankar), of the 18th November, says that the system of education in the American Universities affords great facilities to the students for entering upon life as soon as they have completed their college career, and it is highly desirable that technical education should be given side by side with the training that Indian students receive at present in Indian Universities, on the same lines as in America. The editor suggests in its issue of the 20th November that the district boards all over India might with advantage follow the example of the district board in Madura in giving technical education.

SULAIMANI AKHBAR, 20th November, 1906.

Education in India.

52. The *Sulaimani Akhbar* (Benares) of the 20th November, says that the existing system of education is calculated to prepare students for government service, and to train their intellect but it has certain objectionable features which are deserving of notice and necessitate reform in the existing order of things. To begin with the frequent change of text-books prescribed tells very much on the purse of parents, the majority of whom are poor and live in an extremely impoverished country. The only persons who profit by these changes are the compilers of the books who grow rich at the public cost. Original text-books suited to the requirements of the times are seldom used, because the patronage for some reason or other is extended to a limited class of educationists; who manage to keep the monopoly to themselves, and to get the works of outsiders rejected regardless of their merits. Having secured the interest to themselves, they do not devote sufficient time and attention to their compilations. They are very often men of very inferior merit who are quite unfit for original work, and one need not go very far to test their merits, as they very often afford opportunities for doing so by writing keys, which clearly indicate that they themselves do not comprehend certain passages in the selections they make. Under such circumstances the one conclusion that follows is that the standard is made so high, that the average student finds it very difficult to grapple successfully with the work before him, fails to make any real progress in his education and is thus far inferior in merit to men who read up to same standard a few years back. There is at present not one book in the curriculum of studies, which could aid students in learning how to conduct themselves with etiquette and politeness. Students for the most part become ill-mannered, and devote themselves to political agitation, both of which are serious drawbacks to the formation of a noble character and to future well-being. As in English, so in Mathematics, Science and other subjects the existing standard is so high that it tends to turn clever boys into dullards. It is highly desirable that original works suited to the

tastes and requirements of the time should be written and so adapted as to cultivate the morals of Indian youths. The matter deserves the serious attention of Government, of the educational authorities and of the text-book committee, who should give it their early consideration and initiate such reforms as are found necessary.

AL BASHIR,
20th November,
1906.

Hindi and Urdu.

53. The editor of *Al Bashir* while rejoicing in its issue of the 20th November, at the failure of the promoters of Hindi in inducing Government to issue a Hindi edition of the Government Gazette and circulars and orders, exhorts those interested in the Urdu language to keep up their efforts in spreading Urdu, and to do their best to raise it to the standard of the classical languages.

AL BASHIR,
20th November,
1906.

The opening ceremony of the Hindu Boarding House.

54. The editor of *Al Bashir* remarks in its issue of the 20th November, that the chairs at the opening ceremony of the Hindu Boarding House were placed on the naked floor and the address was handed over to His Honour Sir James Digges LaTouche without being put into a casket or other receptacle, which, if not due to the ignorance of those concerned, was an intentional insult to His Honour. He points out that the founders of the Boarding House are proud of the *swadeshi* movement and of the wisdom of their *Rishis*, and that, according to their ways of thinking, it would have been better if chairs had been dispensed with altogether, and the address had been written on leaves of the *banyan* tree.

ADVOCATE,
22nd November,
1906.

The B. A. Examination of the Allahabad University.

55. A correspondent in the *Advocate* (Lucknow), of the 22nd November, says that " Michlet's Prècis de l'histoire moderne " is one of the history text-books prescribed for the next B. A. Examination. Messrs. Thacker and Co. and Ram Chandra Gobind and Sons of Bombay, when addressed have replied that the book is out of print. Will the University authorities be pleased to replace it by some other book more easily available at an early date.

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He concludes with asking if it is too late, to reconsider the grouping of subjects and to allow candidates the option of offering any two subjects from group C as it stands, instead of handicapping them with group B.

OUDH PUNCH,
22nd November,
1906.

The Muhammadan Anglo-Oriental college at Aligarh.

56. A correspondent in the *Oudh Punch* (Lucknow), of the 22nd November, says that the hospital attached to the Muhammadan Anglo-Oriental College, Aligarh, is a source of much dissatisfaction amongst students, that the arrangements were publicly denounced only last year at a large Muhammadan gathering at Lahore, that the medical man in charge is extremely incompetent and avaricious, that he extorts money and presents from students, takes undue advantage of the laxity of supervision, and does not hesitate to make use of the stock of medicines in the college, in his private practice. He then cites concrete instances where the treatment of the hospital assistant has done harm rather than good to certain students, suggests the appointment of a native physician, but is afraid that the European professors in the college will not approve of such a course, and concludes with the remark that Nawab Mohsin-ul-mulk is very kind to him, in spite of all his faults because he is constantly in attendance on the Nawab, and knows how to humour him. The accounts of the students likewise are maintained in a most disgraceful manner, fictitious bills are made out and large sums of money are realized from students and their guardians without the expenses having been actually incurred. Here again concrete instances are cited, where the deceit practised was brought to light and hushed up. The Suspense account particularly is a source of great annoyance and dissatisfaction. This branch of the accounts is simply unintelligible. Students are compelled to pay for their brothers and relations on the understanding that they left the college in debt, and no student has ever been able to clear his accounts so far, since no one will listen to any protests made against these demands, or give a satisfactory explanation of their genuineness; and those in charge of this branch likewise realize large sums from the guardians of students, and divert them to

their private use. He then points out that the foreign office in the college is a very objectionable institution, and has victimized many students who have been compelled to leave the college on mere suspicion within twelve hours of notice being served on them. Finally he points out that Nawab Mohsin-ul-Mulk is opposed to the Congress movement, but the training that students receive in the college tends to lead them to deprecate selfishness and self-isolation from politics, and the autocratic views of the secretary can by no means check the craving for politics amongst the students. He concludes with the remark that the students of the Muhammadan Anglo-Oriental College have the wellbeing of the Congress at heart, they know that Government respects its rights and just demands, and regard the opposition it receives from the College authorities as disgraceful. He points out that all leading Muhammadans sympathize with the Congress movement and its leaders, and ascribes the apathy and opposition of the Secretary and certain others who share his views to selfishness.

(*f*).—*Agriculture and questions affecting the land.*

Export of grain from India.

ROHILKHAND GAZETTE,
16th November,
1906.

57. The *Rohilkhand Gazette* (Bareilly) of the 16th November, while appreciating the sympathy of Miss Gilbert, who suggested Government interference, in directing the sale of grain at fixed rates, points out that free trade, which leads to the export of grain from India, is the chief cause of the prevailing famine and of the growing poverty of the country, and suggests that it is highly desirable that measures should be taken to stop the export of grain.

(*g*).—*General.*

Europeans and Indians.

RAFIQ PUNCH,
7th November,
1906.

58. The *Rafiq Punch* (Moradabad), of the 7th November, while referring to the assault made by a European pleader on an Indian member of the Bar for expressing his disapprobation of certain questions put by the former, and to his subsequent apology to the latter, says that Europeans very often transgress the bounds of propriety and have to submit to the indignity of making apologies. The editor at the same time condemns the conduct of the native pleader in accepting the apology so readily.

Indians and Englishmen.

ROHILKHAND GAZETTE,
16th November,
1906.

59. The *Rohilkhand Gazette* (Bareilly) of the 16th November, says that the British Government should make education in India more liberal, that distinctions of creed and colour should not influence Englishmen in their dealings with Indians, and that such of them as are really deserving men should be allowed a share in the administration of the country. He suggests that Government should take care that it is not misled by the Anglo-Indian Press, that it should have recourse to Native papers in English for information, and that Englishmen should mould the thoughts of Indians by encouraging friendly visits and cultivating friendly relations with the Indians.

A murderous assault on certain Indian *coolies* by a European.

CAWNPORE GAZETTE,
15th November,
1906.

60. The *Cawnpore Gazette* of the 15th November, says that it appears from a paragraph reproduced from the *Amrita Bazar Patrika*, in the *Nasim-i-Agra* of the 11th November, that the police have hushed up a case of murderous assault on certain native *coolies* by a European employed on the East Indian Railway line, who lost his temper, and shot at the *coolies* who continued singing close to his quarters, when asked to desist. One of the *coolies* is said to have died on the spot, while the remaining two sustained serious injuries. The editor says that if this is a fact the matter should receive the consideration of Government.

The *swadeshi* movement.

INDIAN PUNCH,
12th November,
1906.

61. The *Indian Punch* (Budaun), of the 12th November, says that while addressing a meeting at Bombay, Mr. Tilak pointed out that the use of indigenous products is as natural to an Indian, as the use of his mother-tongue. He impressed on his audience the duty of promoting indigenous arts and manufactures, pointed out that God would show them no grace, if they proved false to their country, and exhorted them to boycott foreign articles in the interests of their country. The editor remarks that the advice no doubt is good, but it is to be feared that very few will act up to it.

JASUS,
14th November,
1906.

The *swadeshi* movement.

62. A correspondent in the *Jásus* (Agra) of the 14th November, says that the *swadeshi* movement is making very satisfactory progress in Lucknow, and congratulates Saiyid Amin Ali and Babu Banarsi Lal, at the success attending their efforts in this direction. The editor suggests that a further extension of trade in indigenous products is highly necessary with a view to meet public demand.

JASUS,
14th November,
1906.

The *swadeshi* movement.

63. The editor of the *Jásus* (Agra) of the 14th November, says that it is always very gratifying to him to hear of *swadeshi* firms and factories being started in the country by Indian capitalists. He is of opinion that firms owned exclusively by Englishmen are not properly speaking *swadeshi* firms, and points out that the fact of only two or three factories having been opened in Bengal ever since the partition of Bengal is highly discreditable to the Bengalis.

MUSAFIR,
15th November,
1906.

The *swadeshi* movement.

64. A correspondent in the *Musafir* (Agra), of the 15th November, complains of the exorbitant rates of certain *swadeshi* firms, which take very undue advantage of the growing tendency in favour of indigenous products and points out that such conduct is calculated to cripple the movement. The editor agrees with the correspondent in thinking that if the *swadeshi* movement is made a ground for swindling, the country is sure to suffer.

ARYA MITRA,
16th November,
1906.

The *swadeshi* movement.

65. The *Arya Mitra* (Agra) of the 16th November, quotes facts and figures from official reports which go to show that there has been a considerable fall in the value of Manchester piecegoods during the month of September 1906, compared with the figures for the same month in the previous year.

BHARAT JIWAN,
19th November,
1906.

A *swadeshi* meeting in Lahore.

66. The *Bharat Jiwan* (Benares), of the 19th November, expresses its approbation of the grand *swadeshi* meeting and the exhibition of Indian arts and manufactures held at Lahore on the 11th instant, and suggests the desirability of similar meetings being held in the United Provinces also.

BHARAT JIWAN
19th November,
1906.

The *swadeshi* movement.

67. A correspondent in the *Bharat Jiwan* (Benares), of the 19th November, appeals to the Indian public in behalf of *swadeshi* products, and exhorts them to devote themselves heart and soul to promoting indigenous arts and industries which are calculated to lead to the prosperity of the country.

Another correspondent expresses similar views, and appeals to his college friends to boycott foreign manufactures.

A third while pointing out that the average daily income of an Indian is only eleven pies according to Mr. Digby, expresses his extreme regret at the enormous drain of Indian wealth into foreign countries during the last hundred years, regards the import of foreign sugar as a fresh calamity to the country, and notes that, considering that it is refined by means of bovine blood and bone every Indian should abstain from its use as being against religious precepts.

OUDH AKHBAR,
20th November,
1906.

The *swadeshi* movement

68. A correspondent in the *Oudh Akhbar* (Lucknow), of the 20th November, says that the *swadeshi* movement is in no way sectarian, and there is no reason why it should meet with opposition from any quarter, unless the hostile attitude adopted is due to a desire to please a certain section of the Anglo-Indian community. It is the duty of Government to mark out a course, that should help it in protecting the interests of Englishmen and Indians alike. The editor suggests that the different communities inhabiting India should make common cause in promoting the *swadeshi* movement, and points out that there is nothing to indicate that the British Government is in the least inclined to discourage it. There are of course isolated instances of Europeans, who oppose the movement, but they cannot withstand the combined efforts of Hindus and Muhammadans, who however do not seem to realize that foreign trade has struck at the root of indigenous manufactures and led to the consequent poverty of the country. There is no reason why the Indians should not follow the example of their British rulers in encouraging country manufactures. He then points out that the Hindus are showing some

signs of activity, but the Muhammadans have not yet shaken off their lethargy, and do not encourage *swadeshi* articles, though they are aware of the usefulness of the movement. They should be able to follow the noble example of the Arabs, who are ardent lovers of the products of their country. It is a matter for regret to learn that a Muhammadan chief in Kathiawar has announced publicly that indigenous products should be discarded in favour of foreign articles. The *swadeshi* movement however is irresistible, and it is therefore desirable that all racial and religious differences should be laid aside, and that both Hindus and Muhammadans should unite and make a vow to refrain from the use of foreign articles. They should make up their minds to purchase indigenous products in preference to articles of foreign manufacture, even if the former are more costly than the latter, and it will be not long before the prices of foreign and indigenous products are the same.

Foreign sugar.

BHARAT JIWAN,
19th November,
1906.

69. The *Bharat Jiwan* (Benares) of the 19th November, says that the residents of Benares have at a meeting held recently resolved to boycott foreign sugar altogether, and about three thousand Brahmins have made a vow to refuse to attend feasts where foreign sugar is used in the preparation of sweetmeats and other articles of food.

The Coronation of Babu Surendra Nath Banerji.

OUDH PUNCH,
22nd November,
1906.

70. A correspondent in the *Oudh Punch* (Lucknow), of the 22nd November, indulges in sarcasm while referring to the coronation of Babu Surendra Nath Banerji, points out that the coronation was informal as foreign Powers were not duly apprized of it, but king Edward will all the same be relieved of a good deal of his responsibility. He concludes with thanking God that the Muhammadans are not amongst his followers and subjects, and hopes that they will hold themselves aloof from the agitation of their Hindu brethren.

The partition of Bengal.

OUDH AKHBAR,
20th November,
1906.

71. The *Oudh Akhbar* (Lucknow) of the 20th November says that Mr. Morley has given out that the difficulties that will be entailed by any attempt at setting aside the partition of Bengal will far exceed the mischief that has been done, if any. It is quite possible that Mr. Morley has been misled by certain Anglo-Indian papers, and has formed a wrong opinion on the subject, but there is at the same time no reason why he should regard the action taken by Lord Curzon and Sir Bampfylde Fuller as meaningless. The Bengali Press has no weight, and it is difficult to say if the representations made therein ever reach Government; but it is a matter for rejoicing that the Bengalis are as assiduous as they were in demanding the cancellation of the partition, This devotion leads one to hope that they will one day succeed in their efforts.

Union between Hindus and Muhammadans.

MUSAFIR,
15th November,
1906.

72. The *Musafir* (Agra) of the 15th November eulogizes the Bengalis for the political life they have infused in India, but deprecates their persistent efforts at effecting union between Hindus and Muhammadans, in spite of the clear expression of opinion on the part of the latter, that they wish to hold themselves aloof from the Hindus. He also refers to the conduct of the Bengali Head-Master of Budaun, who behaved in a most reprehensible manner in closing the students club attached to the High school, which has been in existence for the last sixteen years, on the ground that certain Muhammadan students have during the last year or two treated it as a sectarian institution as its anniversary is celebrated on the occasion of the Devali festival. The editor remarks that the District Magistrate gave every possible encouragement to the students, and consented to preside at the meeting, but the Head-Master stood in the way of this annual celebration, merely because certain Muhammadan students had adopted a hostile attitude. In conclusion he expresses a hope that the District Magistrate will enquire into the matter.

The present relations between Hindus and Muhammadans.

RIYAZ-UL AKHBAR,
16th November,
1906.

73. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th November, reproduces a letter from Major Saiyid Husain of Bilgram, published in the London *Times*, wherein he reiterates the views of Sir Saiyid Ahmad, that Government by representation will prove injurious to the Muhammadans, so long as it is based on the opinion of a combined majority of Hindus and Muhammadans. The Major then says that Sir Saiyid knew that the Hindus made professions of friendship then (as they do now) with a view

to secure the co-operation of Muhammadans in promoting their political interests; and concludes with expressing his regret at the folly of certain Muhammadans, who are making common cause with the Hindus, and seem to be impressed with the sincerity of their professions.

SHAHNA-I-HIND,
16th November,
1906.

Hindus and Muhammadans.

74. The *Shahna-i Hind* (Meerut), of the 16th November, while criticising the views expressed by a Hindu correspondent in the *Pioneer* of the 25th October, says that, if the Hindus had even a spark of sense in them, they would urge that the Muhammadans should have their rights just the same as they have theirs; instead of pointing out that they ask for exceptional distinction and favours on the ground of their "political importance and the value of the contribution which they make to the defence of the Empire." The editor assures the Hindus that Government does not wish to show any exceptional favours to the Muhammadans, and that it does not disapprove of the *swadeshi* movement. He deplores the attempt each community is making to disparage the other, and says that the mutual attacks must be a source of gratification to the selfish Anglo-Indians who are benefited by the existing strained relations between the Hindus and the Muhammadans.

AGRA AKHBAR,
21st November,
1906.

Hindus and Muhammadans.

75. A correspondent in the *Agra Akhbar* of the 21st November, while reviewing the various Muhammadan Powers in the world, says that numerically the Muhammadans exceed every other nation in the world, that the various Muhammadan powers are beginning to awaken and improve their social and political status in the scale of nations, and that the Muhammadans of India, though they hold no political position, are a power to be reckoned with. He then points out that if low class Hindus, who have no political significance are left out of consideration the numerical strength of Hindus and Muhammadans will be found to be equal; that it is true that the rights of Muhammadans are being trampled over in the interests of the Hindus, but it is not a fact that Government is quite unmindful of Muhammadans. He concludes with the remark that the Muhammadans of India have the privilege of living close to Persia, Afghanistan, Jedda, Aden &c., and that the one bond of *kalma* is quite enough to unite them with one another, if occasion should arise; the Hindus therefore should not be proud of their political significance as compared with that of Muhammadans. The Muhammadans of India are no doubt steeped in poverty yet they are a warlike nation, their co-religionists are spread far and wide, and other Muhammadans will no doubt intercede in their behalf with Government if they persevere in demanding their rights and privileges.

OUDH AKHBAR,
22nd November,
1906.

Hindus and Muhammadans.

76. The *Oudh Akhbar* (Lucknow), of the 22nd November while referring to an assault made by certain Muhammadans of Sirajganj on a Maulvi, who tried to promote the *swadeshi* movement, and to the institution of proceedings against a Bengali in Mymensingh under section 295, I. P. C., on a charge of demolishing a Muhammadan shrine and building a temple of Kali in its place, says that illwill is being fomented between Hindus and Muhammadans in Bengal. The Press in Bengal likewise is loud in denouncing Government officials for trying to widen the gulf between the two communities. The editor quotes instances from history during the Moghul period, and points out that the extinction of the dynasty was brought about ultimately by disunion, and exhorts both Hindus and Muhammadans to lay aside all racial differences, and to unite in promoting the interests of the country.

AL BASHIR,
20th November,
1906.

Hindus and Aryas.

77. The editor of *Al Bashir* (Etawah) while referring in its issue of the 20th November to the views of the *Prakash*, an Arya paper, which announced that the Aryas and Hindus are two different nations, remarks that if the two communities can agree in accepting the views propounded in the *Prakash*, all ill-feeling between the Hindus and the Muhammadans will come to an end, since it is the Aryas who have done all in their power to strike at the root of the Muhammadan religion, to injure Muhammadan interests and to create an impassable gulf between the Hindus and the Muhammadans, by reminding the former of the religious oppression of the Muhammadans. He then points out that the relations between

Hindus and Muhammadans were very friendly before the Dayanand mission began to influence the public mind, and reminds the Hindus of the attacks of the Aryas on their form of worship and their religion, and concludes with the remark that though some political differences will exist, all the same between the Hindus and the Muhammadans even after it has been settled that the former are a distinct entity from the Aryas, yet the differences will be inconsiderable.

JASUS,
14th November, 1906.

Proposal to start a Muhammadan religious organ.

78. The editor of the *Jásus* (Agra) of the 14th November, points out the urgency of starting a religious organ to meet the attacks of the Aryas on Islam, and expresses his willingness to undertake to issue a paper to be called the *Sarkob* from the 1st of January next, if he can secure two hundred subscribers to begin with. He concludes with the hope that those having even a spark of love for Islam will subscribe to this paper at their earliest possible convenience.

MUSAFIR,
15th November, 1906.

The morals of Muhammadans.

79. The *Musafir* (Agra) of the 15th November, quotes figures from *Al Islam* (Aligarh) taken from the last Annual Report of the administration of Jails in India which points out that the Jail population in India consists of 641 Muhammadans out of every one thousand criminals undergoing sentences in jails. The editor remarks that this is a clear indication of the moral turpitude of the Muhammadans. He points out that the bulk of prostitutes, of pimps, dancing-boys and men employed to play in the bands are Muhammadans; that *Al-Islam* invites the attention of leading and learned Muhammadans to the facts noted and exhorts them to raise the moral tone of the community as a whole. He attributes the existing state of affairs to the Muhammadan religion itself, which preaches a very low standard of morality, and concludes with exhorting the Muhammadans to improve their moral status so as to escape the attacks of their opponents.

ARYA MITRA,
16th November, 1906.

The prosperity of India.

80. The *Arya Mitra* (Agra) of the 16th November, says that Indians are advancing money to Government at low interest instead of laying it out in the organization of factories and promoting commerce, like Englishmen. The editor points out that the material prosperity of the country depends entirely on the commercial instincts of a nation, and it is highly desirable that Indians should take to trade as far as possible.

JASUS,
14th November, 1906.

Pandit Jwala Prasad, District Magistrate of Etah, and Diwan Tekchand, Deputy Commissioner of Ludhiana.

81. The *Jásus* (Agra) of 14th November, says that the prejudicial attitude evinced by Pandit Jwala Prasad, District Magistrate of Etah, and Diwan Tekchand of Ludhiana, is calculated to widen the gulf between Hindus and Muhammadans.

NIZAM-UL-MULK,
16th November, 1906.

Indian rule in Ludhiana and Etah.

82. The *Nizam-ul-Mulk* (Moradabad) of the 16th November, says that the Muhammadans of Ludhiana who are tired of Diwan Tek Chand's administration of the district owing to his racial likes and dislikes, went the length of posting up a placard written in bold letters, at a prominent place on the way taken by His Honour Sir Charles Rivaz, on the occasion of his recent visit to Ludhiana. The placard contained a request to save the Muhammadans from Native Government, and they had mustered strong at the place where it had been posted up, indicating thereby that they were extremely aggrieved, and protested in silence against the prejudicial administion of Diwan Tek Chand with which they could not put up any longer. The editor asks if the memorial referred to in the *Pioneer* was presented to His Honour, and if so, with what result. He then says that Pandit Jwala Prasad, the District Magistrate of Etah, likewise is charged with being influenced by racial feelings in the discharge of his public duties, and that nothing has been done to rebut the complaints made against him so far in Muhammadan newspapers, beyond an attempt on the part of certain Congress organs to dilate on his educational qualifications and goodness generally, as they have done in the case of Diwan Tek Chand, the Deputy Commissioner of Ludhiana. He concludes with the remark that a political union between Hindus and Muhammadans can in no way be calculated to do any good to the latter, who find themselves compelled to prefer European officers to their Hindu brethren, as the latter cannot overcome their racial feelings in administering public justice between Hindus and Muhammadans.

RISALA-I-ZAMINDAR-WA-KASHTKAR,
October, 1906.

Rasad arrangements during the touring season.

83. The *Risala-i-Zamindár-wa-Káshtkár* (Bijnor), for October, invites the attention of Government to the hardships to which zamindars, tenants and banias are subjected during the camping season, and suggests the desirability of strenuous measures being taken with a view to redress their grievances in connection with supplies, and to abolish the *begar* system completely.

ALMORA AKHBAR,
31st October, 1906.

Forest rules and regulations in the United Provinces.

84. The *Almora Akhbár* of the 31st October, invites the attention of the Local Government to the existing forest rules and regulations, which cause much public inconvenience and give forest officers many opportunities of oppressing the public on very trifling grounds. The editor expresses a hope that His Honour will relax the rules after due consideration before he leaves these Provinces.

CAWNPORE GAZETTE,
15th November, 1906.

Bribery.

85. The *Cawnpore Gazette* of the 15th November, says that as the chief cause of corruption amongst Indians lies in the low salaries they receive, and the permanent prevalence of famine prices throughout the country. The editor remarks that living has become very expensive, and the earnings of its several members can hardly suffice to sustain a family which could formerly live on the earnings of one man.

MUSAFIR,
15th November, 1906.

Rubber cultivation.

86. The *Musáfir* (Agra), of the 15th November remarks that a correspondent in the London *Daily News*, says that at least ten black men are sacrificed in the manufacture of every ton of rubber. The editor says that if such is the case it is very horrible and distressing.

MUFID-I-AM,
16th November, 1906.

Local Press Conference.

87. The *Mufid-i-Ám* (Agra), of the 16th November, approves of the suggestion made by the editor of the *Jásus* (Agra) for organizing a local Press Conference since a Central Press Conference is quite out of the question at present. The editor expresses a hope that, if his local contemporaries take sufficient interest in the matter, their efforts will be crowned with success, and productive of beneficial results.

ADVOCATE,
18th November, 1906.

Race distinction in the public service.

88. The *Advocate* (Lucknow), of the 18th November, says that it has more than once given expression in its editorial columns to the widespread complaint that undue favour is shown to Eurasians and domiciled Europeans in the matter of appointments and promotions in the public service.

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It is an open secret that clerical appointments in some large offices, transfers from unhealthy to healthy places, are actually purchased by candidates and for substantial prices, and that the recipients of these ill-gotten gains live in a style which costs far more than their legitimate incomes.

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The corruption complained of can be stopped to a great extent if Government will pass stringent orders that no one but a Gazetted Officer of tried probity is allowed to formulate or suggest proposals for making appointments, promotions, and transfers in any office or service. It will be a great advance in the direction of administrative purity if Collectors, Commissioners, Heads of Departments, Secretaries of Government in large public offices, Superintending Engineers, and all other officers who have the control of large establishments are required by standing orders not to allow their Personal Assistants, Head Clerks, Head Assistants, Superintendents or Registrars to have any hand in proposals concerning appointments and promotions.

HINDOSTHAN,
21st November, 1906.

Sir James Digges LaTouche and the *Rajput Maha Sabha* deputation.

89. A correspondent in the English *Hindosthán* (Kalakankar), of the 21st November, remarks as follows with reference to His Honour's reply to the *Rajput Maha Sabha* deputation:—We fight against ignorance, but His Honour has confused the real fact. He should have said "fight against the ignorance of the masses," but His Honour should not have made such a sweeping remark which seems to mean that all Rajputs are ignorant. Or, at least, it is a sweeping remark inasmuch as that it does not define the limit. It should have shown the extent of ignorance. Are all the three millions ignorant, or is there any

honourable exception too? In the same manner, our social customs should have been explained and the nature of injury defined. We should have also liked to know how we have become idle and extravagant.

The Arbuthnot failure.

ADVOCATE,
22nd November,
1906.

90. The *Advocate* (Lucknow), of the 22nd November, says that it is as well that the Arbuthnot failure should open the eyes of Indian depositors to deal with such private or public banks only as have their dealings confined to India. The Government of Madras at the last meeting of the Legislative Council did not choose to reply to many interpolations put by anxious members. We have, however, a right to know what the Government are going to do with Sir George Arbuthnot and his agents. Will the gentleman be allowed to enjoy his knighthood as a magnet in the suburbs of London, and not be made to share the miseries of the unfortunate men who confided everything that they had in his firm and whom he so cruelly betrayed?

V.—LEGISLATION.

Amendment of the Civil Procedure Code.

CAWNPORE GAZETTE,
15th November,
1906.

91. The *Cawnpore Gazette* of the 15th November, says that the position of the plaintiff in civil cases is at present most unenviable, and the procedure for his guidance is almost ruinous. There is nothing to guarantee payment even if he can secure a decree after protracted litigation. The editor suggests that now that a fresh bill of the code is before the public, it is extremely desirable that steps should be taken to improve the existing state of affairs which is highly discreditable to the administration of justice in civil courts.

Counterfeiting coins.

CAWNPORE GAZETTE,
15th November,
1906.

92. The *Cawnpore Gazette* of the 15th November, upholds the views expressed by certain of its contemporaries regarding the equalization of the coins to their value in silver so as to enable Government to exercise an effective check over the offence of counterfeiting.

Protection of ancestral estates in the Province of Agra.

RIYAZ-UL AKHBAR,
16th November,
1906.

93. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th November, says that the memorial presented to His Honour the Lieutenant-Governor of the United Provinces by the zamindars of the Province of Agra with a view to secure hereditary estates in that province, against transfer and partition on the same lines as in Oudh, had not been prepared with due care and attention. It was manifest from certain errors that had crept into the memorial that the scheme had not been duly circulated beyond certain local limits, nor had it been sufficiently discussed before taking the form of a memorial. The ruin of certain prosperous families was ascribed to partitions, and inter-partitions, and to their extravagance, but these by themselves cannot be regarded as sufficiently strong motives to warrant legislation. Western education does not support the view that the position of a family leader will be strengthened by vesting the entire family property in one man. Experience shows that respect shown on grounds of seniority disappears as the degree of affinity becomes more and more removed, and that attempts at uniting distant members of family on grounds of affinity alone leads to unhappiness. The joint family system again tends to destroy the spirit of self-exertion and ambition. The editor then points out that the Act governing the transfers of property in the Punjab cannot on principle be made applicable to the estates in the Province of Agra, and that the system adopted in Oudh where estates devolve on the eldest-born son can, under no circumstances, be enforced in the sister province, as succession there is governed on different principles, and any legislation on the subject will give rise to endless litigation. He then concludes with suggesting that the memorialists would have done well to read Sir Henry Bolton's New India before going up to His Honour with the memorial.

Summary powers of Magistrates.

NASIM-I-AGRA,
19th November,
1906.

94. The *Nasim-i-Agra* of the 19th November, says that summary powers should not as a rule be conferred except on the recommendation of the High Court: and then only on such Magistrates as have very heavy files, and cannot get through their work without trying certain cases summarily. The editor is of opinion that accused persons should invariably be served with a notice before they are summoned to stand on their trial, so that they may have an opportunity to meet the charge laid at their door; and also that sentences of three months should be made appealable.

VI.—Railway.

SITARA-I-HIND,
12th November,
1906.

Catering arrangements on the Southern-Mahratta Railway.

95. The *Sitára-i-Hind* (Moradabad), of the 12th November, commends Mr. Wright's scheme of attaching dining cars to certain trains running between Poona and Bangalore, and eulogizes him for the care he has evinced in looking to the comforts of Hindu passengers by providing bath-rooms and making necessary arrangements for the observance of the *pardah* system for respectable females. The catering arrangements will be entirely in the hands of high class Brahmins, and hot food with a variety of dishes will be always available. Other necessary articles of food will be purchased from Brahmin shop-keepers of Poona and Bangalore.

JASUS,
14th November,
1906.

Catering arrangements on the Rohilkhand and Kumaun Railway.

96. A correspondent in the *Jásus* (Agra) of the 14th November, invites the attention of the Railway Board to the unsatisfactory catering arrangements on the Rohilkhand and Kumaun Railway when the rates of articles supplied are exorbitant, and suggests the desirability of early steps being taken to remedy the existing evils as has recently been done on the Oudh and Rohilkhand Railway. He further asks the editors of the *Arya Patra* and the *Rohilkhand Gazette* (Bareilly) to take up the matter.

CAWNPORE
GAZETTE,
15th November,
1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

97. A correspondent in the *Cawnpore Gazette* of the 15th November, says that his calling necessitates constant travelling, and he can therefore assert with confidence that the existing arrangements on the Oudh and Rohilkhand Railway are far superior to those on several other lines, where passengers have to submit very often to privations and hardships. He points out that a reversion to the old order of things will bring the old evils in its train, and asks the Railway authorities to reconsider the matter, and to allow the existing arrangements to continue.

Another correspondent says from personal experience that the charges against the contractor in connection with the catering arrangements and with the levy of unauthorized tolls on bridges on the Oudh and Rohilkhand Railway are false.

OUDH PUNCH,
22nd November,
1906.

Catering arrangements on the Oudh and Rohilkhand Railway.

98. A correspondent in the *Oudh Punch* (Lucknow), of the 22nd November, suggests that a reversion to the old order of things in connection with catering arrangements is quite out of the question, that a dining car if attached to the railway trains will not supply the wants of the bulk of passengers, who cannot overcome their religious prejudices, and points out in conclusion the desirability of the railway authorities allowing the existing arrangements under the contract system to continue with such modifications as may be deemed necessary.

JASUS,
14th November,
1906.

Complaints regarding the conduct of *coolies* on the Oudh and Rohilkhand Railway.

99. The *Jásus* (Agra), of the 14th November, invites the attention of Traffic Superintendents to the exorbitant demands of *coolies* on the Oudh and Rohilkhand Railway, who try to force passengers to pay more than six pies per bundle, and concludes with the hope that steps will be taken to ensure that they do not extort more than the fixed rates already in existence.

SULAIMANI
AKHBAR,
20th November,
1906.

Ticket-Collectors.

100. A correspondent in the *Sulaimani Akhbar* (Benares), of the 20th November, complains bitterly against ticket-collectors in general, and remarks that their conduct is extremely over-bearing towards the travelling public irrespective of the position in life that passengers occupy. He complains of their extortion, inequable temper and inattention to passengers.

VII.—Post Office.

RAFIQ PUNCH,
7th November,
1906.

The Postal Department.

101. The *Rafiq Punch* (Moradabad), of the 7th November, while expressing its gratification at the promotions given to employés in the various grades of the Postal department, remarks that considering the work they do and the responsibilities placed on them they are deserving of further promotions, which if given will be a source of much satisfaction.

CITIZEN,
12th November,
1906.

The Postal Department in India.

102. The editor of the *Citizen* (Allahabad), says in its issue of the 12th November, that the public are no doubt thankful to the Postal authorities for the concessions made by them, but we think it is time that the latter turned their attention towards making their post cards of the same size as those of private manufacture, as well as turning out more decent envelopes priced half anna each, besides raising the limit of the weight in the case of a letter carried for ½ an anna to a full tola. These improvements would no doubt necessitate a little extra expenditure, but while it would be a mere bagatelle in the case of a Department that makes large profits from year to year, it would unquestionably afford further facilities to the people at large.

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The Postal authorities have, he says, lately enhanced the limit from four to six tolas of a registered newspaper carried for quarter of an anna, while the limit has been fixed at twenty tolas for half an anna. It is a well-known fact that the proprietors of the majority of the native newspapers in consequence of this restriction are seriously hampered in making them more useful by increasing the size.

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In conclusion he urges upon the authorities concerned to at least raise the limit of weight for newspapers carried by post from one place to another for one pice from 6 to 10 tolas.

AL ISLAM,
16th November,
1906.

The Postal Guide.

103. A correspondent in *Al Islám* (Aligarh), of the 16th November, says that it is highly desirable that a translation of the Postal Guide should invariably be published in Urdu for public information and guidance. The editor says that the Postal authorities will in due time find it a source of profit, though it may not be so for some time to come.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

OUDH AKHBAR,
22nd November,
1906.

The celebration of the reign of Akhbar.

104. The *Oudh Akhbar* (Lucknow), of the 22nd November, while referring to the proposed celebration of the reign of Akhbar with a view to cement the relations between Hindus and Muhammadans, says that the very proposal that the Hindus should have a separate circle of their own though seated alongside of members of other communities, is injurious to the idea of promoting social union, that the Indians will take at least another fifty years before they can eat and drink freely with one another, and that any attempt at annihilating racial and religious distinction is an attempt to break the laws of nature. The Indians should aim at union in temporal matters only, as free eating and drinking cannot by itself efface all racial distinctions, as is proved by the differences between *shias* and *sunnis*. In fact observance of differences is in the very nature of man.

OUDH PUNCH,
22nd November,
1906.

The influence of (Naturalism) Sir Saiyid Ahmad and his followers.

105. A correspondent in the *Oudh Punch* (Lucknow), of the 22nd November, says that the influence of (Nature) Sir Saiyid Ahmad has led to the abolition of the *pardah* system, has given a death-blow to the Muhammadan religion, and has introduced quite a new fashion of dress amongst Muhammadans, who are adopting Western ways and manners and are beginning to despise their fathers.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 26th November, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—Foreign.

The European Press and the Sultan of Turkey.

AL ISLAM,
23rd November,
1906.

1. THE *Al Islam* (Aligarh) of the 23rd November, says that the European Press is ever forward in detracting from the merits of the Sultan of Turkey and in circulating stories about him, that would tend to lower him in the public estimation. The articles regarding his illness if collected and published in pamphlet form will furnish various amusing versions, and will prove beyond all doubt that Europeans excel the Indians in inventing lies, though Lord Curzon said that this was a characteristic of Indians alone. The editor concludes with noting the story put in circulation by a French paper, wherein it is made out that the Sultan's ailment is due to his having been shot by one of his jealous wives, who felt that His Majesty's regard for her was not as loving as it was in the past.

The Egyptian University.

NAIYAR-I-AZAM,
26th November,
1906.

2. The *Naiyar-i-Azam* (Moradabad), of the 26th November, expresses its regret at finding that the *Times* thinks that the Egyptian University if established, will tend to weaken the influence of the British Government.

New era in Persia.

EXPRESS,
29th November,
1906.

3. The *Express* (Lucknow) of the 29th November, says that a new political era has dawned in Persia with the opening of the National Assembly. It clearly shows that the Persian people really and earnestly desire to advance in the way of modern European culture, and, conscious of the threatening danger of political annihilation, are earnestly seeking means whereby to avert the impending disaster. Possessing men of the highest intellectual attainments, Persia with a working capital which will no doubt be soon extended, will be soon able to change those deeply rooted evils which have considerably hindered her hitherto, and will enable her to emerge from difficulties which to-day encompass her on all sides. His Imperial Majesty the Shah of Persia, while congratulating the people at the opening of the National Assembly, pointed out that the new form of Government was calculated to place the friendly relations between the people and the state on a firm basis. He exhorted Government officials in various grades to try their utmost to carry out necessary reforms for the safety and peace of the country. He asked the representatives of the people to do all that is good and beneficial to the state, and inculcated prudence and unselfishness in the performance of their duties. He exhorted them to serve the people and the state with perfect sincerity and good faith, and to keep aloof from such actions as would lead to disturbance. The editor remarks that the Shah himself feels very keenly the importance of the co-operation which his subjects might offer to him as menbers of the National Council, and it is a very hopeful sign of the future prosperity of Persia. He points out that the regeneration of Persia requires time, money and labour, that retrenchment carried out vigorously in all the departments ofthe state might do away with the necessity of raising small foreign loans, and suggests that at the present moment a foreign loan might retard the progress of reform and bind Government hand and foot.

(b).—Home.

The Indian National Congress.

BARANASI,
20th November,
1906.

4. The *Baranasi* (Benares) of the 20th November, points out that the questions of National education and the development of the economic and industrial life of the people should form the all absorbing topics of discussion at the ensuing session of the National Congress.

The Muhammadans and the Indian National Congress.

RAHBAR,
21st November,
1906.

5. The *Rahbar* (Moradabad), of the 21st November, points out the desirability of friendly relations being established between Hindus and Muhammadans. The editor points out that the bulk of Muhammadans are not opposed to the Indian National Congress, and that the ultimate effect of the Muhammadan deputation will be to favour the cause of the National Congress.

The Indian National Congress.

CAWNPORE GAZETTE,
23rd November,
1906.

6. The *Cawnpore Gazette* of the 23rd November, approves of the views expressed by the *Bengalee*, regarding the need for a reform in the existing programme of the Indian National Congress. The editor is of opinion that the Indians should take education

entirely into their own hands, that technical education should be attended to duly, and that district political associations should be formed throughout the country, with a view to control the progress of education and of indigenous industries, which are essential to the political development of a nation. The editor says that every attempt is being made at present to injure the cause of the country; it is therefore highly desirable that the Indians should lay aside all racial prejudices, and co-operate in promoting Indian interests.

CITIZEN,
26th November,
1906.

The Barisal Conference assault case.

7. The editor of the *Citizen* (Allahabad), while referring to the Barisal Conference assault case in its issue of the 26th November, offers the following comment:—We feel it our duty to enlighten the responsible authorities that the people of the new Province, or for the matter of that of all India, have lost all faith in the administration of justice when the case is between an Indian and a European or a Government servant, and that the feeling that it is mere dissipation of energy to go to the Law Court for a mock trial is a general one. There are of course individual exceptions; and generalities are always dangerous. But we represent, we fear, the present attitude of the Indian mind, when we make the above statement.

ANAND,
20th November,
1906.

The formation of a separate Council for Irishmen.

8. The *Anand* (Lucknow) of the 20th November, says that Irishmen have eventually succeeded in having a separate Council of their own through their strenuous and persistent efforts, but the Indians remain where they were. This the editor says is due to the fact that they vary their programme from year to year.

JASUS,
21st November,
1906.

Self-Government in India and Transvaal.

9. The *Jasus* (Agra) of the 21st November, while referring to the turbulence of the Boers, asks what guarantee Government has of their living peacefully after self-government has been conferred on them. The editor remarks that Government would do well to confer the boon on the Indians, whose conduct in the past has given ample proofs of their loyalty, and who will no doubt remain equally loyal in the future.

NAIYAR-I-AZAM,
26th November,
1906.

Representative form of Government in India.

10. The *Naiyar-i-Azam* (Moradabad), of the 26th November, while referring to the institution of a representative form of Government in various Asiatic countries, says that India should not expect to have this boon conferred, so long as the various communities inhabiting the country are not welded into one homogeneous whole. The editor points out that Indians must cease to be a nation of sycophants, and abject slaves to officialdom before they can expect to command any respect. They should act disinterestedly in the interests of the country without being in the least influenced by racial likes and dislikes, and both Hindus and Muhammadans should co-operate in bringing about the regeneration of India, without which no amount of platform oratory will do any good to the country.

ZAMANA,
October, 1906.

The Muhammadan deputation.

11. A correspondent in the *Zamana* (Cawnpore) for October, says that the members of the Muhammadan deputation belonged mostly to what may aptly be called the Aligarh school. It is very much to be regretted that the deputation as a body should endeavour to keep the Muhammadan community quite aloof from the Hindus in political matters, and it is to be feared that such a course might lead the Hindus to think that even the leaders of Muhammadan thought and opinion are opposed to union and co-operation. The deputation aims at certain appointments and seats in the councils, and considering that its aims are selfish and limited to the wellbeing of the Muhammadan community only it dwindles into insignificance when compared with the National Congress, which has universal philanthropic objects wherein is involved the common good of Hindus and Muhammadans. There is no doubt that Government gives credit for ability and personal merit and the Muhammadans should be ashamed of asking for recognition on racial considerations.

INSTITUTE
GAZETTE,
28th November,
1906.

The Muhammadan deputation.

12. The *Institute Gazette* (Aligarh), publishes in its issue of the 28th November, a note by the Hon'ble Sardar Muhammad Yakub Khan wherein he explains how Muhammadans might obtain due representation in its true sense in the Legislative Councils. The Hon'ble Sardar points out that the Muhammadan deputation principally asked

for two things :—First, that in Legislative bodies, as well as in local bodies in which representation is obtained by means of election, the number of Muhammadan representatives should be first fixed by the Government, not only in consideration of their numerical proportion, but of their political importance also. Secondly, that with a view to render election of Muhammadans possible Muhammadan voters should be allowed to elect their own representatives separately.

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It may be added that the Memorial has further made clear that appointment by nomination is neither representation in its true sense, nor satisfactory and fair to the interests of the community.

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The *Taluka* Board is formed of the representatives of the different groups situated in the *Taluka*, as well as of nominated members whose number is generally equal to the elected members. Then this combined body, namely the *Taluka* Board consisting of elected as well as nominated members, sits to elect one representative for the District Local Board. This latter Board consists of as many elected representatives as there are *Taluka* Boards in the district, and so many nominated members besides. It need hardly be repeated that from a general list of electorate consisting of a majority of others, it is impossible for Muhammadans to obtain due representation whether in Municipalities or *Taluka* or District Boards. I may further casually remark here, that the election by *Taluka* Boards for a seat in the District Board, is not a typically popular election because half the members in the *Taluka* Boards are not representative of the people, being nominees of the Government. I mention this point here because it appears to me to be certain that the present local laws prescribing the methods of election will be altered, so this fact which is obviously inconsistent with true representation may attract notice when the acts are amended.

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In Municipalities and Taluka Boards, where the Muhammadan population is more than 10 per cent, the Muhammadan electors should be allowed to elect their own representatives, and they should be divided (territorially or otherwise) into as many groups as the number of representatives are allotted to the community, in consideration of their numerical proportion and political importance etc. In like manner the Muhammadan members of the Taluka Local Boards should be allowed to elect as many representatives for the District Board as may be allotted to the community. The Muhammadan voters of the district should for this purpose be divided (territorially or otherwise) into a number of groups equal to the number of representatives allotted to the community on the District Board. In the same manner the Muhammadan members of the District Local Boards and large Municipalities should be allowed to elect as many representatives for the Provincial Legislative Council as will be allotted to the community, and they should be divided into as many groups (by districts and municipalities) as will be equal to the number of representatives allotted to the community for the Provincial Council. In the same manner the elected Muhammadan members of the Provincial Council should be allowed to elect as many Muhammadan members for the Viceregal Council as will be allotted to the community, and for this purpose more provinces than one may be grouped together when necessary.

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He is strongly of opinion, that in India, in order to guard the interests of the minority there should be a special provision in every enactment embodying the principle of self-government. The special provision should be that in any Municipality or Local Board if two-thirds of the members belonging to one community or such number of the people of that community as may appear to be sufficient, represent in writing that, on account of the numerical preponderance of votes of the stronger community, their interests have been prejudiced by any decision affecting their religious sentiments or vital interests, the Government or the Commissioner of the division should have power to stay the operation of the decision, and to pass such orders as may appear fit and just.

This is supported by a Resolution of the Indian National Conference held under the presidentship of Mr. Budruddin Tayabjai, in which the Congress have held the principle that in cases when all Muhammadans jointly oppose any decision, that decision will not be operative, or will be cancelled.

In Municipalities and Local Boards where the population of Muhammadans is less than a tenth, Government may, if it considers that the trouble in altering the system of electing will not be commensurable with the object, direct that no change be made, and that the interests of the minority be safeguarded by nomination and by the provision mentioned in the foregoing paragraph.

The privileges which are desired to be obtained for the Muhammadan community, may certainly be granted to any other community such as Parsis or Native Christians or Sikhs, in localities where their numerical strength is not less than one-tenth, provided they choose to profit by this provision.

JASUS,
21st November,
1906.

The deputation from Indian colonists to Lord Elgin.

13. The *Jasus* (Agra) of the 21st November, while referring to the deputation from Indian colonists that waited on Lord Elgin, says that his Lordship's lip sympathy will not stand the Indians in good stead, and points out that the British Government is not prepared to interfere on behalf of the Indians, as it is afraid of the turbulence of the people of Transvaal. The editor expresses his deep sympathy with Indians who are maltreated in a foreign land where they have been compelled to go to seek a precarious livelihood.

MURAQQA-I-TASAUAR,
7th November,
1906.

Colonists and Indians.

14. The *Muraqqa-i-Tasauar* (Fatehpur), of the 7th November, received on 26th November, regrets to find that the Indians are looked upon with contempt by the colonists in Vancouver, Canada and Australia, and as unfit for anything but employment as labourers in Mauritius and Trinidad. The editor is of opinion that Englishmen must learn to sympathize with Indians, if they wish the latter to love and respect them.

BHARAT JIWAN,
26th November
1906.

Indians and colonists.

15. The *Bharat Jiwan* (Benares) of the 26th November, feels much aggrieved at the exclusion of Indians from English colonies, while Englishmen themselves do not hesitate to make profit from India by selling their manufactures at exorbitant prices.

NASIM-I-AGRA,
27th November,
1906.

Colonies and the Indians.

16. The *Nasim-i-Agra* of the 27th November, regrets to find that English colonists seem to have a universal hatred against Indians. The editor says that love alone can beget love, and that Englishmen cannot expect Indians to love them or to have any sympathy for them, unless their feelngs are reciprocated by the ruling race. Genuine sympathy is a quality that the British cannot and should not expect from the Indians if they make a wrong use of power to keep possession of the country that chance put into their hands. He instances that a number of Indians who had gone to Vancouver in search of employment had to return without landing there. Indians are not allowed to enter Canada and Australia and they are treated no better than dogs in South Africa.

The *Cawnpore Gazette* of the 23rd November, likewise deplores the unfriendly attitude of European colonists towards Indians.

UNION GAZETTE,
21st November,
1906.

The prosecution of the *Punjabi*.

17. The *Union Gazette* (Bareilly) of the 21st November, while referring to the prosecution of the *Punjabi*, points out that the Press in India does not exert any appreciable influence on the public mind, and that any attempt to put offending papers to expense with a view to bring their existence to an end is very unworthy of Government. Prosecutions of native papers should therefore be as few as possible.

II.—AFGHANISTAN AND TRANS-FRONTIER.

EXPRESS,
22nd November,
1906.

Increase of pay in the Amir's army.

18. The *Express* (Lucknow), of the 22nd November, says that it is reported that the Amir is considerably reducing his army by discharging many inefficient soldiers, and is thus meeting the monthly increment of four rupees (Kabuli) which is being given to the sepoys. Nasr-ullah Khan, the Amir's brother and Commander-in-Chief of the troops, and General Amir Muhammad Khan are supervising the preparation of lists of the men discharged and retained.

JASUS,
21st November, 1906.

Rise of rates of grain in Agra.

19. The *Jásus* (Agra) of the 21st November, says that the stringent measures taken by the District Magistrate of Agra to prevent the abnormal rise in the prices of grain owing to the ensuing *darbar* have been a source of great public satisfaction.

SHAHNA-I-HIND,
24th November, 1906.

The visit of the Amir of Kabul.

20. The *Shahna-i-Hind* (Meerut), of the 24th November, says that the ensuing visit of the Amir of Kabul will lead to very useful results, and will facilitate the moral and social progress of the Afghans who are at present a savage people.

AWAZA-I-KHALQ,
26th November, 1906.

The visit of the Amir of Kabul.

21. The editor of the *Awaza-i-Khalq*, 26th November, regrets to notice that the expenditure incurred during the ensuing visit of the Amir of Kabul will have to be borne by India.

NAIYAR-I-AZAM,
26th November, 1906.

The Amir's visit to Dehli.

22. The *Naiyar-i-Azam* (Moradabad), of the 26th November, invites the attention of Government to the great hardships to the Delhi public, due to dearness of grain and other articles, owing to the impending visit of the Amir of Kabul, and suggests the desirability of its taking necessary steps to import provisions from other places. The editor points out that in case Government does not direct its attention to the public distress, the Bengali Press will seize this as an opportunity for hostile and insolent criticism as it did on the occasion of the Coronation Darbar.

NASIM-I-AGRA,
27th November, 1906.

The ensuing *darbar* at Agra.

23. The *Nasim-i-Agra* of the 27th November, says that the public are of opinion that the procession should pass through the *bazar*, so as to enable them to witness it without any inconvenience. The editor approves of the view expressed, and points out that the local press should have every opportunity of keeping themselves well informed of the events of the day.

AGRA AKHBAR,
28th November, 1906.

Kabul.

24. The *Agra Akhbar* of the 28th November, says that the late Amir of Kabul, Amir Abdul Rahman Khan, was of opinion that he could be happy between the English Lion on the one side and the Russian Bear on the other, only by keeping his force in a high state of efficiency. The editor says that Kabul is not a power that may be viewed with contempt.

OUDH AKHBAR,
1st December, 1906.

The Amir of Kabul.

25. A correspondent of the *Oudh Akhbar* (Lucknow), of the 1st December is surprised that Amir Habib-ullah Khan is still referred to as an Amir even in official speeches delivered by His Excellency the Viceroy of India and in the announcements in the Gazette of India, in spite of the fact that the British Government has acknowledged the Amir's title to kingship.

HINDUSTANI,
21st November, 1906.

The Kabulis and the Police in Calcutta.

26. The *Hindustáni* (Lucknow), of the 21st November, says that the recent trouble that the Calcutta police had with the Kabulis will give Government some idea of the high-handedness of the Kabuli tradesmen in their dealings with the rural public in Bengal and elsewhere.

RAHBAR,
21st November, 1906.

The police and the Kabulis in Calcutta.

27. The *Rahbar* (Moradabad), of the 21st November, while referring to the fight between the police and the Kabulis in Calcutta, says that the police, who originally behaved with high-handedness in the matter have contented themselves with taking no steps against the Kabulis, and the only accused under arrest has been released. The editor thinks that processions are stopped from passing through the bazar, not because there is any apprehension of a breach of the peace, but because the police and the officers mistrust their powers of interference, which tends to make the police more inefficient.

III.—NATIVE STATES.

JASUS,
21st November, 1906.

Baroda.

28. The *Jasus* (Agra), of the 21st November, is highly gratified to learn that the Maharaja of Baroda has issued orders to found libraries throughout his dominions, and invites other ruling chiefs of India to follow his noble example in the matter.

ADVOCATE
29th November,
1906.

Adoption in the Kashmir State.

29. The *Advocate* (Lucknow), of the 29th November, while discussing the remarks of the *Civil and Military Gazette* pointing out the fact that the adoption by the Maharaja of Kashmir is strictly defined and limited, so as to be personal and for religious purposes, and will in no way affect the succession to the state, offers the following remarks:—An adopted son *for religious purposes* is a new definition, and we do not know who is responsible for it. Is not the present Maharaja owner of his State? Has he no free will in choosing his successor? Is a successor to be thrust on him against his will? These are questions which might be answered by the Foreign Office, which must have had a hand in making these queer arrangements for adoption.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

AWAZA-I-KHALQ,
24th November,
1906.

Europeans and Indians.

30. The *Awaza-i-Khalq* (Benares), of the 24th November, regrets to find that Europeans treat Indians with the utmost contempt, and quotes the case of Lala Gobind Ram, signaller, from the *Punjabi* of the 12th November, which paper details the manner in which the signaller was chased by some dogs belonging to two Europeans, who incited the hounds instead of calling them off. The case is now in court.

NAIYAR-I-AZAM,
26th November,
1906.

Justice between Europeans and Indians.

31. The *Naiyar-i-Azam* (Moradabad), of the 26th November, says that Mr. Stead is surprised to learn from his nephew, who is a military officer in India, that no European is punished with death for murder in this country. The information was furnished in reply to certain enquiries regarding the strained relations between the rulers and the ruled. The editor says that the information is certainly only too true, and no European has ever been sentenced to death even for the perpetration of murders of a most atrocious character, though many natives have been sentenced to long terms of imprisonment and even to transportation merely for having defamed a European.

AL BASHIR,
27th November,
1906.

Muhammadan Judges in Indian High Courts.

32. *Al Bashir* (Etawah), of the 27th November, gives a list of barristers and judges whom the editor considers fit for occupying a seat on the High Court Bench, and suggests that at least one Muhammadan Judge should be appointed in each of the Indian High Courts. The editor while referring to the vacancy arising on the retirement of Justice Chander Madhab Chander Ghosh of the Calcutta High Court, expresses a hope that the vacancy will be filled up by the appointment of a Muhammadan Judge. He remarks that the names suggested by the Bengali Press are of congressmen, and some of them have not the necessary qualifications for the appointment.

INDIAN PEOPLE,
22nd November,
1906.

Advocates of the Allahabad High Court.

33. A correspondent makes the following remarks in the *Indian People* (Allahabad) of the 22nd November, regarding the enrolment of vakils as advocates:—Barristers who had taken umbrage at the enrolment of vakils as advocates in 1895, recommended that an attorney should be enrolled as an advocate in 1906, and the Judges, by unanimous resolution apparently, have accepted the recommendation. They could not pass over the claims of Mr. Durga Charan Banerjee, though his application had, *on dit*, on a previous occasion been shelved, and, since out of evil cometh good, Mr. Banerjee has also been enrolled as an advocate. But the public are curious to know upon what principle Mr. Malcomson has been honoured with this peculiar distinction. Sir John Edge's principle evidently was to honour the best men in the court, men at once able and honourable, who were at the top of the profession. Nobody can claim that Sir John Stanley and his brother judges have acted upon this principle. Have they then acted upon the rule of seniority? Why has Mr. Simeon been then passed over? Had they official position in view? Why has Mr. Ghulam Mujtaba been then ignored? Have they taken professional merit as the test? How was the case of the Hon'ble Mr. Malaviya then overlooked? The conclusion seems to be irresistible that *sifarish* is the only way to success now. But is it not deplorable that the Court should allow its discretion to be guided by the recommendation of a particular section of the bar? And it may be a question

if the same consideration would have been shown to a recommendation by the Vakils' Association.

ALLAHABAD LAW JOURNAL, 1st December, 1906.

New Advocates.

34. A correspondent in the *Allahabad Law Journal* of the 1st December offers the following remarks on the enrolment of two gentlemen as Advocates of the High Court, North-Western Provinces :—In fairness to a large body of Vakils of not less than 10 years' standing, who had to pass an intricate examination, I would request you to enquire into the circumstances which led to the creation of two more Advocates. If I may be permitted to say, it is an open secret that after the enrolment of the two Doctors of Law, the Hon'ble Court was very loth to admit any more vakils to the Rolls of Advocates, nay it had actually declined to entertain the applications of some applicants. But it seems that subsequently, on the recommendation of the Bar Library in favour of Mr. R. Malcomson, a solicitor and judgment writer of the Court, to be enrolled as an Advocate, the Hon'ble Court was pleased to make two more advocates. By the way it is remarkable that no such distinction is made among the Vakils of the Calcutta High Court. The vakils practising in the High Court and Courts subordinate to it throughout the Provinces, expect an impartial and fair treatment of their individual cases, when the Hon'ble Judges sit together in order to make Advocates at an English meeting, where the applicants have no access and where they cannot urge anything on their behalf.

[It is not for us to pry into the secrets of an English meeting. But where the Full Court decides upon any action by unanimous resolution, even if it does so *in camera*, why should not the maxim *Omnia præsumuntur rite et solenniter esse acta* apply ?—Ed.]

ANAND, 20th November, 1906.

Village Panchayats.

35. The *Anand* (Lucknow) of the 20th November says that much time and wealth would be saved if the Indian National Congress could pass a resolution, and induce the Indian public to settle their civil disputes out of court by a reference to *panchayats*.

INDIAN PEOPLE, 22nd November, 1906.

A be-wigged Court.

36. A correspondent contributes the following letter to the *Indian People* of the 22nd November, regarding the use of wigs in the local High Court :—You have noticed the fact that all the barristers in the local High Court, and four out of six Judges have recently gone in for a new head-dress in the shape of wigs, but you do not profess to inquire into the reason. The minds of some loiterers in the Court have been much exercised over the matter, and several malicious explanations have been given. The *Pioneer*, for example has suggested that it is more seemly and decorous to put on wigs, implying thereby that the judges and the barristers were an unseemly and indecorous body previously. The *Allahabad Law Journal*, commenting upon the recrudescence of the wig in India after three quarters of a century, says that new order may sometime change, yielding place to old. Now no doubt fashions run in cycles, but I do not think this is merely a matter of fashion. A disrespectable wag suggests that the cumbrous head-dress has been adopted to keep the wits of the wearer from some wool-gathering, but surely the wits of all our judges are not always in the habit of wandering. A fourth suggestion is that the wig is meant to be the one touch of art which will make the judges and the barristers kins, but the very idea that any of our judges will stoop to touting for the barristers is disreputable, and I for one refuse to entertain it. To my mind, the explanation is clear, and it is to be found in science. Only the other day some scientific journals were discussing the momentous question if the human skull were not growing thinner, and the conclusion of the experts was, that the skull was undergoing a process of degeneration, and before long it might be necessary for brain-workers to put on ironcaps for the protection of their brain. Chief Justice Stanley and his followers have evidently taken time by the forelock, and put on a wig now to avoid an ironcap in the future.

KANAUJ PUNCH, 23rd November, 1906.

Prosecution of a Sub-Inspector in the Moradabad District.

37. The *Kanauj Punch* of the 23rd November, while referring to the conviction of a Sub-Inspector in the Moradabad district on a charge of wrongfully confining a person in order to extort a bribe of one thousand rupees, expresses his regret that not even two per cent. of honest men are to be found in any department, and yet stringent measures are not adopted to stop bribery.

ANAND,
20th November, 1906.

The estate of the late Maharaja of Ajudhya.

38. The *Anand* (Lucknow) of the 20th November, regrets to note that the estate of the late Maharaja of Ajudhya is encumbered with debts amounting to sixty-four lakhs of rupees, and suggests that His Honour Sir James Digges La Touche would do well to place it forthwith under the Court of Wards. The editor suggests that a portion of the estate might be sold off, and certain debts liquidated at once with a view to prevent an accumulation of interest.

HINDUSTANI,
21st November, 1906.

The death of the Maharaja of Ajudhya.

39. The *Hindustáni* (Lucknow), of the 21st November, says that the much lamented death of the Maharaja of Ajudhya has brought the questions of succession and the indebtedness of the estate to the fore; that it is very fortunate that His Honour Sir James Digges LaTouche is yet at the head of Government, and it is to be hoped that, in view of the relations that have existed all along between the Maharaja and His Honour, early steps will be taken to place the estate under the management of the Court of Wards. The editor suggests that the portion of the estate which is situated in the Gonda district should be disposed of forthwith, and the assets spent in payment of such of the loans as have been contracted at high rates of interest. He concludes with pointing out that, since the estate will be under the management of the Board of Revenue, the Local Government will have the opportunity of moving the Government of India to raise a debenture loan at a low rate of interest for the payment of existing debts, and hopes that in case such a course is adopted the estate, if in honest hands, will be free from all encumbrances in about ten years' time.

BHARAT JIWAN,
26th November, 1906.

The future of Ajudhya.

40. The editor of the *Bharat Jiwan* (Benares) of the 26th November, expresses his approval of the proposal to place the estate, left by the late Maharaja of Ajudhya under the Court of Wards, and to pay off the existing debts by contracting fresh loans at low interest.

(b).—*Police.*

JASUS,
21st November, 1906.

Neglect of duty on the part of the railway police at Shikohabad.

41. A correspondent in the *Jásus* (Agra), of the 21st November, invites the attention of the Deputy Inspector-General of Police, Railway Branch, to the very unsatisfactory conduct and neglect of duty on the part of a constable, on duty at Shikohabad station on the East Indian Railway. He says that on the 27th October 1906, at 5 A.M. he made a report to the constable on duty of the theft of a leather bag with property to the value of Rs. 100, belonging to his brother being stolen from the waiting-room. The constable instead of taking steps to secure the arrest of the offender and the property, treated the matter with indifference, saying that a theft at the alleged time was impossible, and that the bag must have been stolen sometime during the night, and asked him to come to the thana in the evening when investigation would be taken up according to law. He then goes on to say, that three days after the occurrence, the investigation of the case was taken up by the Sub-Inspector, who, after making the preliminary enquiry, fixed his suspicions on the railway coolies, who might have removed the bag in the confusion that prevailed owing to the Batesar fair. He expresses a hope that due notice will be taken of the conduct of the police in the matter, and that an experienced officer will be deputed to enquire into the case.

CAWNPORE GAZETTE,
23rd November, 1906.

The police and bad characters.

42. The *Cawnpore Gazette* of the 23rd November, says that a police-officer alone can imagine the difficulties he has to experience in detecting crime. Men of bad character are act with every license as they know that the police will get into trouble if they interfere unnecessarily with their liberty, and it is therefore highly desirable that the executive authorities should render every possible assistance to the police in dealing with crime generally, and the working of the bad livelihood sections in particular. The police on their part must be careful that they do not molest innocent persons.

NASIM-I-AGRA,
23rd November 1906.

The transfer of Police Officers.

43. The *Nasim-i-Agra* of the 23rd November, disapproves of frequent transfers of police officers, and remarks that the practice is injurious to public interests. There is no doubt, that police officers are all much of the same worth as is apparent from the fact

that these transfers do not in any way result in keeping down crime in the circles concerned.

AWAZA-I-KHALQ,
24th November, 1906.

Corruption in the Police Department.

44. The editor of the *Awaza-i-Khalq*, while referring to an article in the *Bengalee* in its issue of the 24th November, says that no amount of promotion will check the corruption of the police, and it is desirable that proper steps should be taken to restrict the excessive powers that they wield at present.

BHARAT JIWAN,
26th November, 1906.

Police oppression.

45. A correspondent from Gaya, while referring in the *Bharat Jiwan* (Benares) of the 26th November, to police oppression in general mentions a case in which two police constables beat a fruit-seller for refusing to supply them with fruit without payment. The fruit-sellers closed their shops in a body, and opened them, only on receiving assurances of immunity against police oppression from the Collector. The case is now pending in court, and it is to be hoped that the offenders will receive their deserved punishment.

CAWNPORE GAZETTE,
23rd November 1906.

Dakaitis in Lucknow.

46. The *Cawnpore Gazette* of the 23rd November, remarks that only recently a *dakaiti* was committed on certain women, while on their way to the railway station; it now transpires that another has been perpetrated on the famous temple at Aliganj (Lucknow), and that the *dakaits* have taken all that could be found. The editor characterises the state of affairs as disgraceful and thinks that *dakaiti* has become a means of livelihood in Lucknow.

AWAZA-I-KHALQ,
24th November, 1906.

Thefts in Benares.

47. The *Awaza-i-Khalq* (Benares), of the 24th November, notices with regret that the local police cannot cope with thefts in Benares, which are on the increase.

(c).—*Finance and Taxation.*

NASIM-I-AGRA,
23rd November, 1906.

Assessment of income-tax.

48. The *Nasim-i-Agra* of the 23rd November, regrets to notice that those entrusted with the duty of assessing income-tax do not discharge their duties conscientiously, and that there is a tendency in them to raise these taxes from time to time, as they are under the impression that such conduct is calculated to help them in securing the good-will of Government.

(d).—*Municipal and Cantonment Affairs.*

UNION GAZETTE,
21st November, 1906.

Hackney carriages in Moradabad.

49. The *Union Gazette* (Bareilly), of the 21st November, is amazed at the apathy of the Moradabad Municipality towards any reform in the hackney carriages of Moradabad, and points out that the roofs of these carriages are so low as to inconvenience even persons of average height while driving in them. The editor says that the practice of compelling passengers to vacate a carriage in the case of a higher offer, or when the carriage is required by the police is very reprehensible, and points out that a Babu is the chief offender in this matter.

NASIM-I-AGRA,
23rd November, 1906

Increase of expenditure in municipalities.

50. The *Nasim-i-Agra* of the 23rd November, views with disapprobation the growing tendency of municipalities generally to undertake reforms though they have no funds in hand. The editor thinks that such a course will sooner or later prove ruinous to the general public, and it is desirable that the matter should receive due consideration from Government.

TUHFA-I-HIND,
25th November, 1906.

Roads in Bijnor.

51. The *Tuhfa-i-Hind* (Bijnor) of the 25th November, says that the roads in Bijnor, with the exception of two, are unmetalled ones and stand much in need of repairs; that all that the contractors do is to fill up cavities caused during the rains, and that some of the roads are now in a level with the ground. The matter deserves the serious attention of the local district board, and it is to be hoped that Sahibzada Abdul Hamid Khan, who spares himself no pains to secure public welfare will be able to see that necessary repairs are undertaken. The editor invites his particular attention to the Paoli road which has the heaviest traffic, and is used by persons taking *gur* and grain to Muzaffarnagar.

BHARAT JIWAN,
26th November,
1906.

Fire at Benares.

52. The *Bharat Jiwan* (Benares) of the 26th November, while referring to the terrible fire that broke out at Bisheshargan j (Benares) points out that much of the loss was due to the inadequate water supply, for which the municipality are to blame. The editor hopes that they will take necessary measures to be prepared for future emergencies.

(*e*).—*Education*.

HINDUSTANI,
21st November,
1906.

The Convocation meeting of the Allahabad University.

53. The *Hindustáni* (Lucknow), of the 21st November, says that Pandit Sundar Lal, the Vice-Chancellor, made an eloquent appeal in behalf of technical education towards the close of his address at the last Convocation meeting of the Allahabad University. He urged high education in arts and manufactures on scientific principles; and pointed out that the failure of Indian arts and industries was due to the fact that, being dependent on manual labour, they could not compete with European enterprise, where machinery is employed in every branch of industry. Beetroot sugar and artificial indigo are replacing Indian products manufactured from the sugarcane and the indigo plant. He was of opinion that steps should be taken to spread technical education throughout India; he dwelt on the existing system of education in America, and expressed satisfaction at learning that the surplus money of the Victoria Memorial Fund in the Province of Agra will be spent on founding one or more scholarships to be given to such students as, after passing the M.A. examination in science, undertake to spend their time in making scientific research, and in writing original works on science, or in making translations of scientific works.

HINDUSTANI,
21st November,
1906.

The Rajput deputation.

54. The *Hindustáni* (Lucknow), of the 21st November, while referring to the Rajput deputation, expresses a hope that the public will join His Honour in wishing every success to the *Maha Sabha* in educating the thirty lakhs of Rajputs inhabiting India, but is afraid that its efforts to establish a separate Rajput College may not at present bear fruitful results.

TUHFA-I-HIND,
25th November,
1906.

The Rajput deputation.

55. The *Tuhfa-i-Hind* (Bijnor), of the 25th November, while referring to the Rajput deputation, says that there is no doubt that the *Rajput Maha Sabha* is doing very good work, but considering that a sum of only a lac and a half rupees has so far been collected out of twenty lacs of rupees that will be required for starting a Rajput College, it seems desirable that the interest of the sum realized may be spent in founding scholarships for promoting higher education.

CHHATRA
HITESHI,
November, 1906.

Pay of teachers in *Tahsili* schools.

56. The *Chhátra Hiteshi* (Aligarh), for November, while expressing its satisfaction at the increase of pay given to teachers of *tahsili* schools in the United Provinces, points out that the assistant teachers likewise should get at least Rs. 20 per mensem.

UNION GAZETTE,
21st November,
1906.

Female education.

57. A correspondent in the *Union Gazette* (Bareilly), of the 21st November, condemns female education and points out that it leads to many serious evil consequences. He refers to the opinion of Mr. Badr-ud-din Tyabji in support of his contention, and remarks that the objectionable influence of families belonging to the Aligarh school is affecting the lower classes likewise. He concludes with referring to the existence of a girl teacher in Lahore whose bad example is likely to lead to great results.

INDIAN PEOPLE,
22nd November,
1906.

Schools under District Boards.

58. The *Indian People* (Allahabad) of the 22nd November, says that the new rules which have had the effect of placing district and *mufassil* schools under district and local boards are doing just the mischief that was anticipated when they were about to be passed. The real control has passed from Inspectors and educational officers to the members of the boards. As a consequence, head-masters and other teachers dare not keep back the sons and wards of the members from promotion, even if they happen to be unfit. In the case of more advanced students the answer papers are carefully preserved so that, whenever there is any complaint that the son or ward of any member has not been promoted, the papers are produced for the inspection of the Collector or the chairman of the board. In the lower forms in which

only oral examinations take place no evidence can be kept, and all boys belonging to the families of the members of boards have to be promoted, the teachers having no option. Is the new system likely to have beneficial or pernicious results, and is the cause of education likely to be promoted by this state of things.

SHAHNA-I-HIND, 24th November, 1906.

The Aligarh College.

59. The *Shahna-i-Hind* (Meerut) of the 24th November, says that it is useless making any complaints against the boarding arrangements in the Aligarh College, as they are far better than what one finds in Arabic schools elsewhere. The editor remarks somewhat sarcastically that the Aligarh authorities are compelled to effect a saving in every possible direction, because the students cannot otherwise find means to adopt a European style of dress, which is looked upon as essential and is expensive to keep up.

AWAZA-I-KHALQ, 24th November, 1906.

The Kayasth Pathshala.

60. The *Awaza-i-Khalq* (Benares), of the 24th November, says that the existing state of affairs in the Kayasth Pathshala is very deplorable. Munshi Ishwar Saran, a vakil of Gorakhpur, paid a flying visit to the Pathshala, and took the teachers unawares. While examining the classes he asked one of the teachers, Babu Parmeshri Dayal, B.A., LL.B., to explain a particular passage to the students, his intention being to test the ability of the teacher himself. This attitude of the Inspector was resented by Babu Gobind Prasad Nigam, M.A. Both these teachers have since resigned their appointments. The editor regrets very much that this sort of conduct should be met with amongst Kayasths who belong to the most educated community of Hindus.

ADVOCATE, 25th November, 1906.

Deva Nagri papers in Hindi.

61. The *Advocate* (Lucknow) of the 25th November, contains a letter from one D. P. Shukla, wherein he reiterates his request published in the Hindi monthly magazine *Saraswati* with a view to show the need for the publication of the Government Gazette in the Dev Nagri characters. He points out that the argument applies not only to the Government Gazette, but to all the Government publications which have to appear in vernacular for the information of the public, concludes with citing the instance of the Urdu Agricultural Journal *Mufid-ul Mazarain*, published by the Agricultural Department of these provinces, and reminds Government of the wise suggestion made by the Director of the Department in his last report.

AL BASHIR, 27th November, 1906.

Education among Muhammadans.

62. *Al Bashir* (Etawah) of the 27th November, while reproducing an article contributed by Professor Ziya-ud-din Ahmad on secondary education in France, recounts certain innovations introduced in the Muhammadan boarding-house at Etawah, and regrets that the Muhammadans in India do not pay the least attention to education, which is the chief cause of their distress.

ALIGARH INSTITUTE GAZETTE, 28th November, 1906.

The All-Indian Muhammadan Education Conference.

63. The *Aligarh Institute Gazette* of the 28th November exhorts the Muhammadan public to muster strong at the ensuing All-India Muhammadan Educational Conference to be held at Dacca, and announces that the conference will have nothing whatever to do with politics. The editor says that the conference was originated by Sir Saiyid Ahmad Khan, and affords every facility for interchange of thought and visits to Muhammadans all over India, who have the opportunity of meeting and discussing at least once a year questions relating to the well-being of the community. The Nawab of Dacca is making all possible arrangements that can conduce to the comfort of the visitors.

(*f*).—*Agriculture and questions affecting the land.*

NASIM-I-AGRA, 23rd November, 1906.

Famine in Ajmer.

64. The *Nasim-i-Agra* of the 23rd November, says that grain in Ajmer is selling at famine prices in spite of the good harvest, and that the police there seem to be quite unmindful of their duties in checking the sale of adulterated *ghi* and other articles of food in spite of repeated complaints to that effect.

(g).—General.

SANADH OPKARAK,
September and October, 1906.
The *swadeshi* movement.

65. The *Sanadh Opkarak* (Meerut), points out in its combined issue for September and October, that the Indians are entirely dependent on foreign countries for the supply of their daily wants, and suggests that both Hindus and Muhammadans should be able to merge their racial differences and work for the common good of the country, which depends materially on the promotion of the *swadeshi* movement.

KALWAR MITRA,
October and November, 1906.
The *swadeshi* movement.

66. The *Kalwar Mitra* (Allahabad), says in its combined issue for October and November, that India affords a wide field for foreign enterprise, that it is sadly wanting in commercial instinct, and that her poverty is due to her lack of energy in promoting Indian arts and manufactures. The export of Indian grain and other agricultural products is another great factor which contributes to her poverty. The editor points out that some of the products of India undergo a process of manufacture in European countries, after which they are brought back to India and sold at marvellously high prices. He asks if the Indians cannot prepare their own products in the same way as Europeans do. He deplores that Indian arts and industries and agriculture have undergone considerable deterioration, and are not yet sufficiently attended to by Indians.

CHHATRA HITESHI,
November, 1906.
The *swadeshi* movement.

67. The *Chhátra Hiteshi* (Aligarh) for November, while referring to the progress of the *swadeshi* movement all over India, expresses its regret at finding that Aligarh is lagging behind. The editor says that use of foreign sugar at Aligarh should be discouraged as soon as possible.

BANIJYA SUKHDAYAK,
November, 1906.
The *swadeshi* movement.

68. The *Banijya Sukhdayak* (Benares) for November, expresses its gratification at the interest evinced by the Benares public in promoting the *swadeshi* movement, by boycotting foreign sugar and promoting indigenous arts and industries. The editor exhorts Municipal Commissioners in particular, and the Indian public in general, to promote the *swadeshi* movement if they have the welfare of the country at heart.

CHHATRA HITESHI,
November, 1906.
The *swadeshi* movement.

69. The *Chhátra Hiteshi* (Aligarh) for November, is highly gratified to learn that vows have been made at Amthan in the Etah district to abstain from using, and exposing foreign sugar for sale. The editor suggests the desirability of similar measures being taken all over the country.

BRAHMIN SAMACHAR,
November, 1906.
The *swadeshi* movement.

70. The *Brahmin Samachar* (Meerut), for November, says that much interest was evinced at the *swadeshi* meetings held at Meerut on the 16th, 17th and 19th October last, when Mr. Ahmad Raza of Delhi, Rae Murlidhar of Umballa and other Hindu and Muhammadan speakers dwelt on the advantages conferred by the *swadeshi* movement, and exhorted the public to have the promotion of its interests at heart.

BRAHMIN SAMACHAR,
November, 1906.
The *swadeshi* movement.

71. The *Brahmin Samachar* (Meerut) for November, says that a number of stirring speeches were delivered at a meeting of the Kayasth debating club exhorting the Hindus and Muhammadans to co-operate in promoting the *swadeshi* movement, which is purely a social movement and has nothing to do with politics.

BARANASI,
6th November, 1906.
The *swadeshi* movement.

72. The *Baranasi* (Benares) of the 6th November, received on 26th November, says that the attempt of Lord Curzon to strike at the very root of Indian progress has, in spite of him, proved a boon to India, in that it has given an impetus to the *swadeshi* movement, on which depends the future regeneration of the country.

ANAND,
20th November, 1906.
The *swadeshi* movement.

73. The *Anand* (Lucknow), of the 20th November, while pointing out that a decrease of 20 per cent. in the import of foreign goods shows decided progress of the *swadeshi* movement, says that it has to be borne in mind that a large proportion of this decrease is to be credited to the efforts of Bengal.

BARANASI,
20th November, 1906.
The *swadeshi* movement.

74. The *Baranasi* (Benares) of the 20th November, publishes a list of purely *swadeshi* institutions, firms and factories which amply testifies to the progress that the *swadeshi* movement is making in Bengal.

OUDH AKHBAR,
26th November,
1906.

The *swadeshi* movement.

75. A correspondent in the *Oudh Akhbar* (Lucknow) of the 26th November, says that the Hindu leaders of religion have pronounced their verdict against the use of foreign sugar, which is refined by means of bovine blood and bone-ash, but the leaders of Shia and Sunni communities alike have so far expressed no definite opinion on the subject. The editor points out that the Hindus and Muhammadans have lived on terms of friendship for centuries, as the latter have adopted India as their domicile. The Europeans on the other hand, have all along tried to supersede indigenous manufactures by importing English products, which has drained crores of rupees from India. It is therefore desirable that religious leaders should give every support to the *swadeshi* movement so as to facilitate its progress, and thereby check the ever-increasing poverty of India. He hopes that the *swadeshi* movement will contribute materially to the reunion between Hindus and Muhammadans, and concludes with exhorting the Indians to persevere in promoting its cause.

UNION GAZETTE,
21st November,
1906.

The *swadeshi* movement.

76. The *Union Gazette* (Bareilly), of the 21st November, reproduces certain verses from the *Hitkari* (Amritsar) wherein the public are exhorted to encourage *swadeshi* manufactures and to boycott foreign products at whatever cost. The editor suggests that the quality of indigenous products will increase with the demand, and that such a course if adopted will stop the drain of Indian wealth into foreign countries.

RAHBAR,
21st November,
1906.

The *swadeshi* movement.

77. The *Rahbar* (Moradabad), of the 21st November, while referring to a complaint made against certain students for shaving the beard of a Muhammadan at Rangpur, because he wanted to purchase some foreign piece-goods from the shop of a *Marwari*, says that the students were doubtless to blame, and asks why the Muhammadans are opposed to the *swadeshi* movement. The editor exhorts them to make common cause with the Hindus in promoting the movement, and remarks that this case should not have gone to court as mere boys were concerned.

RAHBAR,
21st November,
1906.

The *swadeshi* movement.

78. The *Rahbar* (Moradabad) of the 21st November, says that the failure of certain English firms will, it is to be hoped, open the eyes of the sceptical Anglo-Indian who would not believe that the *swadeshi* movement has proved a real success. The editor is of opinion that the Indians will continue to boycott English manufactures until they receive due consideration at the hands of their rulers.

HINDOSTHAN,
22nd November,
1906.

The *swadeshi* movement.

79. The Hindi *Hindosthan* (Kalakankar) of the 22nd November, says that the promotion of indigenous arts and manufactures is essential to the prosperity of the country, and suggests that the formation of committees like that in Benares, for employing orphans and encouraging *swadeshi* industries will be very beneficial all over the country. The editor points out that perfection and excellence can be attained only by practice and public support, therefore the encouragement of even such articles as for the time being are in a crude form is very necessary.

MOHINI,
23rd November,
1906.

The *swadeshi* movement.

80. The *Mohini* (Kanauj), of the 23rd November, feels extremely gratified at the progress made by the *swadeshi* movement, of which the large number of factories that have come into existence during the last two years gives ample testimony. The editor asks the public to beware of investments in banks, and advises them to lay out their money in promoting indigenous manufactures by opening more factories and starting other trading associations.

KANAUJ PANCH,
23rd November,
1906.

The *swadeshi* movement.

81. The *Kanauj Punch* of the 23rd November, while admitting the usefulness of the *swadeshi* movement, says that it is a serious mistake on the part of the promoters of the *swadeshi* movement to think that they can make any progress in this direction by compelling people to give up the use of articles of foreign manufacture, and points out that such a course cannot but be looked upon with disfavour by Government.

AWAZA-I-KHALQ,
24th November,
1906.

The *swadeshi* movement.

82. The *Awaza-i-Khalq* (Benares), of the 24th November, reproduces an article from the *Rast Guftar* wherein the editor has expressed his gratification at the practical work that the Lucknow public is doing in promoting *swadeshi* interests. The editor says that weekly meetings are held in one quarter or another throughout the city, and hopes

that such a course will do immense good to Lucknow in particular and to the country in general. He extols the self-sacrifice that Lala Banarsi Lal is making and eulogizes him for the interest he evinces in the *swadeshi* cause. He concludes with exhorting people in other cities and towns to take up the *swadeshi* cause with the same zeal as is evinced by the Lucknow public.

HINDOSTHAN,
25th November,
1906.

The *swadeshi* movement.

83. The Hindi *Hindosthan* (Kalakankar), of the 25th November, while referring to the constant increase in the number of factories during the last two years, points out that the prosperity of India will be commensurate with the increase in indigenous trade, and exhorts the Indians therefore to continue their efforts towards opening new factories and starting other trading associations.

BHARAT JIWAN,
26th November,
1906.

The *swadeshi* movement.

84. The *Bharat Jiwan* (Benares) of the 26th November, says that the boycott of foreign goods will improve the resources of the country and save the Indians from the indignities to which they have to submit at the hands of foreign owners of mills and factories.

BHARAT JIWAN,
26th November,
1906.

The *swadeshi* movement.

85. The *Bharat Jiwan* (Benares) of the 26th November, says that every attempt should be made to spread the *swadeshi* movement in villages and towns alike. The editor advises the Indian public to lose no time in making reforms and concludes with exhorting the people to refrain from the use of foreign sugar as its refinement involves the use of bovine blood and bone-ash.

OUDH AKHBAR,
29th November,
1906.

The *swadeshi* movement.

86. A correspondent in the *Oudh Akhbar* (Lucknow), of the 29th November, says that the zeal of the *Punjabis* in promoting the *swadeshi* movement is second to that of the Bengalis only. The hand-looms of the Punjab are now being worked on a much more extended scale than they were heretofore, and the *Punjabis* are everywhere busy adopting new industries. He says that it has been pointed out with the utmost clearness that the *swadeshi* movement is quite distinct from politics, and is based on patriotism, and concludes with exhorting the Indians to lay aside all racial prejudices in co-operating in the regeneration of India.

MOHINI,
27th November,
1906.

The *swadeshi* movement.

87. The *Mohini* (Kanauj), of the 27th November, says that the Indians are now sufficiently impressed with the usefulness of the *swadeshi* movement, as is indicated by the fact that a large number of new factories and trading associations have come into existence during the last two years. The editor points out that a new spinning and weaving factory has been opened recently at Broach.

AL BASHIR,
27th November,
1906.

The *swadeshi* movement.

88. *Al Bashir* (Etawah), of the 27th November, says that the *swadeshi* movement has now attained an irresistible force. Factories, firms, banks and co-operative associations are coming into existence all over the country. The public are making a sustained effort towards the organization of technical education. Students are being sent constantly to Japan and America to receive technical education, and there are clear indications of the impetus that the movement has assumed. The boycott movement however is only ephemeral in its existence, and is sure to die a natural death after the craze over the partition of Bengal is over. There can be no doubt that cheap labour will be a great factor in the success of Indian enterprise in this direction. The editor regrets very much that Muhammadans have so far lagged behind in taking to *swadeshi* manufactures.

OUDH PUNCH,
29th November,
1906.

The *swadeshi* movement.

89. The *Oudh Punch* (Lucknow), of the 29th November, says that there can be no doubt that the *swadeshi* movement has caused considerable loss to foreign trade, as admitted by a Manchester paper. This success of the *swadeshi* movement, however, has led certain Anglo-Indian officers to behave peculiarly, with a view to express their resentment. The conduct of a certain District Magistrate is instanced who on finding the word *swadeshi* on a signboard in the district under his administration went to the length of erasing the word with his own hands. The result however was not what he desired, and shopkeepers generally have since been incited to deal in indigenous products exclusively.

NASIM-I-AGRA,
23rd November,
1906.

The *Nasim-i-Agra* of the 23rd November, says that the District Magistrate of Jullundur erased the word *swadeshi* from a signboard which happened to attract his attention while passing through the *bazar*, that the public mind thereon was considerably agitated, and the result has been that his action has given a fresh impetus to the *swadeshi* movement.

The *swadeshi* movement.

OUDH PUNCH,
29th November,
1906.

90. The *Oudh Punch* (Lucknow), of the 29th November, contains a cartoon, wherein patriotism leads the race, *swadeshi* manufactures and cheapness follow in its train and *bedeshi* (foreign products) lags behind.

The *swadeshi* movement.

OUDH AKHBAR,
1st December,
1906.

91. The *Oudh Akhbár* (Lucknow), of the 1st December, says that the *swadeshi* movement is making steady progress in Lucknow, where weekly meetings are held to promote its cause, and to devise means with a view to foster indigenous arts and manufactures.

Anglo-Indian *swadeshism*.

HINDUSTANI,
21st November,
1906.

92. The *Hindustáni* (Lucknow), of the 21st November, agrees with the *Pioneer* in regarding Anglo-Indian factories in India as instances of *swadeshi* enterprise, but expresses its disapprobation of the hostile attitude taken up by the *Pioneer* towards the agitation of the Bengalis in supporting the *swadeshi* movement, considering that Indian firms and manufactories will shortly co-operate with those established by Anglo-Indians in removing the wants of the Indians.

Foreign sugar.

SANADH, OPKARAK,
September and
October, 1906.

93. The *Sanádhopkárak* (Meerut), exhorts Hindus and Muhammadans alike in its combined issue for September and October to give up the use of foreign sugar which is refined by means of bovine blood and bone-ash.

Foreign sugar.

SANADH. OPKARAK,
September and
October, 1906.

94. The *Sanádhopkárak* (Meerut) while referring in its combined issue for September and October to a telegram appearing in the *Empire*, quotes references from the encyclopædia Britannica and other works of authority, to show that the blood of cows, pigs and other animals and bone-ash are employed in the process of refining foreign sugar. The editor points out that the use of foreign sugar is not only against the dictates of religion, but is also deleterious to health, and that Indians should not be deterred from decrying the process of its refinement by idle threats of suits for damages held out by Anglo-Indian merchants, as there can be no doubt that the refinement of English salt, foreign sugar and the sizing of foreign piece-goods involves the use of such articles as are forbidden by religion, as shown by extracts from works of indisputable authority.

Cultivation of sugar-cane.

BANJIYA SUKH-DAYAK,
November,
1906

95. The *Banjiya Sukhdayak* (Benares) for November, while dwelling on the impropriety of using foreign sugar both from a religious and hygienic point of view, exhorts the Indian public to refrain from its use, and to cultivate the Indian sugarcane on a much wider scale, so as to be able to meet the requirements of the country, and to advance the interests of the *swadeshi* movement.

Rakhi ceremony.

RAHBAR,
21st November,
1906.

96. The *Rahbar* (Moradabad) of the 21st November, considers the dismissal of a chaukidar by the District Magistrate of Murshidabad for having a *rakhi* (thread) tied round his wrist, as a serious blot on British administration, and asks if Government servants are not to give vent to their feelings. The editor asks why Government tolerates this sort of conduct on the part of its subordinate officials.

The Barisal case.

OUDH AKHBAR,
24th November,
1906.

97. The *Oudh Akhbar* (Lucknow) of the 24th November, says that the acquittal of Mr. Kemp and the other police officers who were placed on their trial for their undue interference with the Barisal Conference has caused much dissatisfaction in the Bengali Press. Much is made of the contradictory statements made by Mr. Kemp on certain points. The editor says that it is however satisfactory to note that the case was tried by a Bengali Deputy Magistrate and not by a European. He then says that if the information about Mr. Kemp's reduction is true the Bengalis have no reason to grumble at the decision arrived at.

Sir Bampfylde Fuller.

RAHBAR,
21st November,
1906.

98. The *Rahbar* (Moradabad) of the 21st November, while referring to the correspondence relating to the resignation of Sir Bampfylde Fuller, congratulates Lord Minto on the tact and foresight he displayed in accepting Sir Bampfylde's resignation, and remarks

that, though the English Press supports Sir Fuller merely on racial grounds, such a course cannot give what is improper the colour of propriety.

ZUL QARNAIN,
21st November,
1906.

Sir Bampfylde Fuller's resignation.

99. The *Zul Qarnain* (Budaun), of the 21st November, while referring to the correspondence between His Excellency the Viceroy and Sir Bampfylde Fuller regarding the disaffiliation of two schools at Sirajganj from the University, and his subsequent resignation, says that on a perusal of the correspondence which had now been laid before the public, a prudent man cannot but come to the conclusion that Sir Fuller acted rightly, that it was a serious mistake on the part of the managers of the schools to disobey the orders of the highest authority in the province, inviting their attention to the due discharge of their duties by preventing students from dabbling in politics, which was calculated to interfere with their studies. The editor thinks that it is not a matter for surprise that the *Pioneer* supports Lord Minto who is at the head of Government at present, but says that no intelligent man will attach any blame to Sir Fuller for what he did under the circumstances, and that Lord Minto showed unparalleled weakness in accepting his resignation.

NASIM-I-AGRA,
27th November,
1906.

Sir Bampfylde Fuller.

100. The *Nasim-i-Agra* of the 27th November, says on the authority of the *Amrita Bazar Patrika*, that Sir Bampfylde Fuller wrote to the Government of India, that he had made a mistake in resigning his appointment, when two months' privilege leave was due to him, and that in consequence he was withdrawing his resignation. The Government of India, however, has declined to accede to his request, as the public feeling against him has not yet subsided, and the grounds set forth by him were not sufficient to warrant the cancellation of his resignation.

AL BASHIR.
27th November,
1906.

The resignation of Sir Bampfylde Fuller.

101. *Al Bashir* (Etawah), of the 27th November, says that there can be no doubt that Sir Bampfylde Fuller has sacrificed himself with a view to maintain peace and order in the country. The papers relating to his resignation have now been published, and the only charge brought against him by his opponents is that he did not consult the Imperial Government before taking any official action in reporting two of the schools for disaffiliation from the University.

OUDH AKHBAR.
28th November,
1906.

The resignation of Sir Bampfylde Fuller.

102. The *Oudh Akhbar* (Lucknow), of the 28th November, while referring to the publication of papers relating to the resignation of Sir Bampfylde Fuller, points out that His Honour was very much mistaken in holding out threats of resignation to Lord Minto, and concludes with the remark that his case teaches a moral lesson, that no one should attach undue importance to himself.

PUBLIC NEWS,
October, 1906.

Hindus and Muhammadans.

103. The *Public News* (Meerut), for October, regrets to find that the relations between Hindus and Muhammadans are becoming more and more strained every day. The two communities have lived side by side for centuries and have shared each other's joys and sorrows. The Muhammadan rulers in the past never observed any distinctions of creed in the distribution of appointments between Hindus and Muhammadans, and there were no posts of any distinction that were not open to Hindus. It appears almost impossible to remove the tension of feeling that exists at present, and no one can deny that the existing state of affairs is very detrimental to the well-being of the country. It is very much to be regretted that the Muhammadans have celebrated the partition of Bengal with joy and festivity. The editor exhorts the leaders of both communities to take steps to bridge the existing gulf, and trusts that Government will under no circumstances favour one community to the detriment of another.

HINDUSTANI,
21st November,
1906.

Hindus and Muhammadans.

104. The *Hindustani* (Lucknow), of the 21st November, expresses its disapprobation of the attitude taken up by the Hindu and Muhammadan Press in detracting from each other's merit, and in trying to foment ill-will between the two communities; but feels gratified at finding that a certain missionary in Lahore is doing all that he can, to foster friendly relations between Hindus and Muhammadans. The editor makes particular mention of an article contributed by Shamsul-Ulma Maulvi Zakulla in the *Aligarh Institute Gazette*, wherein he says that those who try to bring about union between Hindus and Muhammadans, might as well try to

squeeze blood out of a stone. He points out in conclusion that it is every desirable that both communities should refrain from making such remarks as are calculated to widen the already existing gulf between them.

NASIM I-AGRA, 23rd November, 1906.

Hindus and Muhammadans.

105. The *Nasim-i-Agra* of the 23rd November, regrets to find that the Hindus and Muhammadans who have lived side by side for centuries on friendly terms, should now oppose each other openly. The editor is of opinion that the strained relations between the two communities are due to selfishness, that their well being depends on co-operation, and on the cultivation of friendly relations, and that it is therefore extremely desirable that they should lay aside selfishness and help each other as they have done heretofore, and contribute to mutual happiness.

OUDH AKHBAR, 29th November, 1906.

Friendly relations between the Hindus and Muhammadans at Aligarh.

106. A correspondent in the *Oudh Akhbar* (Lucknow), of the 29th November, says that the existence of friendly relations between the Hindus and Muhammadans at Aligarh is sufficiently proved by the election of Babu Sheo Dayal, vakil, and Haji Muhammad Yusuf Khan, *rais*, as members in spite of the disproportion between the members of each community in the district and municipal boards. He says that the allegation regarding the tension of racial feelings and selfishness at Aligarh is quite unfounded. He concludes with the hope that the combined efforts of these gentlemen, who are no doubt ardent advocates of national reunion, will be productive of many good results.

JASUS, 21st November, 1906.

Europeans and Indians.

107. The *Jásus* (Agra), of the 21st November, says that the Bengalis reply to the expression *native* by calling Englishmen, *firanghis*, which is disliked by the latter. The editor suggests that Englishmen should act on the principle of "Do as you would be done by" and refrain from using the word *native* when speaking of Indians.

UNION GAZETTE, 21st November, 1906.

Muhammadans and Europeans.

108. The editor of the *Union Gazette* (Bareilly), of the 21st November, says that the *Jhang* is actuated by religious prejudices in alleging that the Muhammadans have always tried to detract from the merit and respectability of Hindus, and that British rule has made them shameless and immodest. The editor asks if all Muhammadan rulers are equally responsible for slighting and disparaging the Hindus. As regards the responsibility of Englishmen for making Hindus immodest he warns the editor of the *Jhang*, and draws his attention to the provisions of section 153, Indian Penal Code.

UNION GAZETTE, 21st Novembe 1906.

High-handedness of Europeans.

109. The editor of the *Union Gazette* of the 21st November, while referring to the approbation with which the *Jhang* views the conduct of an educated young Indian who refused to deny himself the use of his umbrella when asked to do so by a European, says that it would have been really very amusing if the parties had closed in a hand-to-hand contest; and considers that a humiliating apology made by the European for his conduct did not sufficiently meet the requirements of the case.

AL ISLAM, 23rd November, 1906.

Pandit Jwala Parshad, District Magistrate of Etah.

110. *Al Islam* (Aligarh) of the 23rd November, while reiterating the remarks of *Al Bashir* (Etawah) suggests, that since Pandit Jwala Prasad, District Magistrate of Etah does not take steps to exonerate himself of the specific charges of racial animosity brought against him by *Al-Bashir*, it is high time that Government should move in the matter, and take steps to secure the Muhammadan public of Etah from the racial prejudices of their Hindu District Magistrate. The editor is of opinion that the general statement of the *Hindustani* in his defence is of no avail, and that the specific charges made by *Al Bashir* should be met by specific arguments.

NAIYAR-I AZAM, 21st November, 1906.

Pandit Jwala Prasad, District Magistrate of Etah.

111. The *Naiyar-i-Azam* (Moradabad), of the 21st November, while referring to the prejudiced conduct of Pandit Jwala Prasad, District Magistrate of Etah, and Rai Tekchand, Deputy Commissioner of Ludhiana, hopes that a day will come when the Muhammadans will have the opportunity of favouring their own community and of seeing through the tricks of the Hindus. The editor considers the remarks of certain congress papers to carry no weight, as being only general, and suggests that Pandit Jwala Prasad should prosecute the editor of *Al Bashir* (Etawah), for

defamation if he can show the charges brought against him to be really untrue. He further points out that Pandit Jwala Prasad can maintain his prestige only if he exonerates himself of the charges in the course of a sifting judicial enquiry, and not otherwise.

HINDUSTANI,
21st November,
1906.

The Nagri edition of the Government Gazette and the *Mufid-ul Mazarain.*

112 The *Hindustani* (Lucknow), of the 21st November, says that Mr. D. P. Shukla reiterates his views regarding the publication of a Nagri edition of the Provincial Government Gazette, and suggests that a Nagri edition of the *Mufid-ul Mazarain* likewise should be issued along with the Urdu edition now in existence.

JASUS
21st November,
1906.

Swindling by means of false and deceitful advertisements.

113. A correspondent in the *Jásus* (Agra) of the 21st November, points out the desirability of editors and proprietors of newspapers refraining from publishing advertisements calculated to swindle the public, which are frequently couched in high flown language.

SHAHNA-I-HIND,
24th November,
1906.

The Native Press and its relations with Government.

114. The *Shahna-i-Hind* (Meerut), of the 24th November, says that Government is making a great mistake in thinking that the strong language employed by the Native Press is calculated to injure its stability. The Native Press is the true vehicle of public opinion in India, and should be viewed most favourably by Government. It renders inestimable service both to the public and to Government, and is more useful as a source of information than the Criminal Investigation Department. Any attempt to suppress public opinion will tend to produce evil results.

INDIAN PUNCH,
27th November,
1906.

Urdu newspapers.

115. The *Indian Punch* (Budaun) of the 27th November, says that Urdu newspapers generally prove to be a failure because they are published most irregularly, with few honourable exceptions they are not in the hands of honest and straightforward men, the editors and proprietors are not sufficiently courteous and obliging in their dealings with their correspondents, and because the majority of editors are incompetent, and far from well-informed.

UNION GAZETTE,
21st November,
1906.

Cantonment Magistrate, Jullundhur.

116. The *Union Gazette* (Bareilly), of the 21st November, views with disapprobation the order of the cantonment magistrate of Julundur, directing that no one should play upon the harmonium without obtaining his permission to do so. The editor asks if everything is alright (with him), and suggests that the order might as well be extended to whistling.

INDIAN PEOPLE.
22nd November,
1906.

The *Pioneer* and the *Indian People.*

117. The editor of the *Indian People* (Allahabad), offers the following remarks in its issue of the 22nd November, regarding the hostile criticism of some of its allegations by the *Pioneer* :—We stated that the Hindu College had been opposed by the Local Government. According to the *Pioneer* "so far from the College being opposed, it has in fact every reason to be grateful for Government favour." The point in dispute is very simple. We are not concerned with the merits or demerits of the Hindu College, nor with the question whether the treatment the College received from the Government was justified or not, but simply with the question whether that treatment is properly described as "opposition" or as "favour."

* * * * * * * *

The application of the Central Hindu College for affiliation came before the Syndicate on August 6th, 1898. "It was resolved that, subject to the sanction of the Chancellor, the affiliation sought be granted"—(see minutes for the year 1898-99). The sanction of the Chancellor was necessary according to the Act, but we believe it had never previously been withheld.

* * * * * * * *

On March 16th, 1899, the Local Government sent a letter to the Registrar refusing sanction to affiliation. It is difficult to be sure of a negative, but we cannot find in the minutes a single other instance in which the recommendation of the Syndicate was rejected. This, however, is not all. In their letter, which we would quote in full, if it were not so long, the Government said with reference to the Hindu College :—"Founded ostensibly with the object of inculcating religious sentiment, obedience and reverence for authority, as well as of imparting secular learning, this institution begins its career by undermining authority and discipline in the Government Schools in its vicinity, and when called to account makes insufficient atonement." That is to say, not merely is the management of the school attacked, but the authorities controlling it are accused, by implication, of insincerity and hypocrisy. What was the source of the information of the Local Government? According to the *Pioneer*, the authorities of the college had "every reason to be grateful for Government favour." We believe, however, as a matter of fact they were not grateful for this letter. The Honorary Secretary of the college wrote a letter to the Government in answer and sent a copy to the Syndicate with the request that it should be included in the minutes as the letter of the Government had been. The Syndicate had the meanness—seven of the eleven members were Government officials—to refuse to comply with this request. The accusations of the Government were sent to every Fellow of the University, while the reply was suppressed. The elementary rule of justice, that both sides should be heard, was disregarded. We think this evidence will be enough for our readers, and we merely note in passing that the *Pioneer* politely states that Indian editors never "think of verifying the facts on which their indictment rests." We sum up the question so that there may be no possibility of shuffling or evasion: the Local Government refuses affiliation in spite of the recommendation of the Syndicate, and accuses the college of undermining discipline and authority. Does the Government oppose or favour the college? And now we call on the *Pioneer* to apologise in accordance with the traditions of decent journalism.

The Indian Christians.

NASIM-I-AGRA,
23rd November,
1906.

118. The *Nasim-i-Agra* of the 23rd November, feels highly gratified to learn that the editor of the *Indian Christians* (Calcutta) has exhorted his fellow brethren to throw themselves heart and soul into the *swadeshi* movement. The editor points out that this is no doubt true Christian virtue, and expresses that the Indian Christains will keep up their support with unflagging zeal.

The Muhammadans of India.

OUDH AKHBAR,
27th November,
1906.

119. The *Oudh Akhbar* (Lucknow) of the 27th November, says that the Muhammadans of India are torn by internal dissensions of their own, and can hardly be expected therefore to lead the community as a whole. The deputation itself, that waited on His Excellency the Viceroy on the 1st of October did not consist of men who could be said to have common views and objects. It is extremely necessary at present that Muhammadan leaders should preach union alongside of religion. As things stand at present the Muhammadans are at a loss to find out whom they should follow in matters of religion. Amongst the Sunnis, the *sufi* sect is evidently making rapid progress and attracting a large following, but the Shias are so split up that it seems very difficult to get them to co-operate. Take the Aligarh College for example. The death of Sir Saiyid was followed by a hot controversy amongst the trustees, and but for the influence of the European element the College would have ceased to exist long ago. He concludes with the remark that the Muhammadans are not only loth to exert themselves, but try also to detract from the merits of their Hindu brethren, who are doing all they can to bring about a social and political regeneration in India.

Reduction of Mr. Kemp, Superintendent of Police, Barisal.

RAHBAR,
21st November,
1906.

120. The *Rahbar* (Moradabad) of the 21st November, feels highly gratified at finding that Mr. Kemp, Superintendent of Police, has been reduced to the grade of an Inspector in says connection with his uncalled for interference at the Barisal Conference. The editor that this is the first instance when a native has received some satisfaction for the wrongs done to him by a European.

The prosecution of Mr. Kemp and other Police officers.

SHAHNA-I-HIND,
24th November,
1906.

121. The *Shahna-i-Hind* (Meerut), of the 24th November, while referring to the prosecution of Mr. Kemp, Superintendent of Police and certain other police-officers in connection with the disturbances at the Barisal Conference, remarks that Government had to acquit the accused on administrative grounds, and points out that every Bengali is actuated by a sense of patriotism and feels that he can be crushed only if Government can crush the Bengali nation as a whole.

OUDH AKHBAR,
29th November,
1906.

The reduction of Mr. Kemp of the Barisal Conference fame.

122. A correspondent in the *Oudh Akhbar* (Lucknow), of the 29th November, says that the Bengali Press is highly gratified at the spirit of justice that has led the new Lieutenant Governor of Eastern Bengal to direct the reduction of Mr. Kemp for his undue interference with the Barisal Conference. His Honour has considered Mr. Emerson quite unfit for the charge he holds, and has moved the High Court to direct his transfer elsewhere. He concludes with remarking that if these rumours are confirmed by an official announcement, there will be no room to doubt the integrity of British justice.

AL ISLAM,
23rd November,
1906.

The failure of the Arbuthnot company.

123. The editor of *Al Islam* (Aligarh) of the 23rd November, is much aggrieved at learning that the failure of the Arbuthnot company has been a source of much distress to the Muhammadan public generally, as the whole capital of the *Anjuman Islam* was in this bank at the time of its failure. He regrets to notice that the public seem to repose undue confidence in banks, and points out that the *Madrasat-ul Ulum* has sustained a heavy loss through the dishonesty of one individual, and yet experience does not seem to have taught its managers to refrain from making fresh deposits in banks. He suggests that the best way of securing endowments is to invest money in landed property, that if the trustees prove unworthy, those controlling the endowment have the opportunity of changing them, and that it is even preferable that a Muhammadan should divert the funds of an endowment to his private purposes than that they should fill the pockets of men who are the enemies of Muhammadans from a religious, national and political point of view.

MOHINI,
27th November,
1906.

The Arbuthnot failure.

124. The *Mohini* (Kanauj), of the 27th November, says that an appeal is said to have been made in London where an unsuccessful attempt was made to move the Lord Mayor to open a relief fund to aid the Arbuthnot company. The editor says that it is no wonder that the attempt was unsuccessful because it is the Indians that have suffered by the failure of the Arbuthnots, and because it is the money they earned that has been lost and not that of Englishmen.

ADVOCATE,
29th November,
1906.

The Arbuthnot failure.

125. The *Advocate* (Lucknow), of the 29th November, says that Mr. Natesar has collected certain facts which reveal a considerable want of business knowledge in the manager of the Arbuthnots. The allegation that the failure has been due to withdrawals is groundless. The firm sadly failed to keep enough cash to meet payments of fixed deposits, the mismanagement has been colossal, and the neglect of the firm to audit their accounts, and to prepare the usual balance sheets is little short of criminal. The announcement of the enormous liabilities of the London firm, and the statement published by the solicitors, much remove the last ray of hope regarding even a small dividend from the minds of the creditors. Mr. Subramaniya, another correspondent in the *Indian Review*, says that European banks established in India sustain the foreign trade of India, which is entirely in the hands of Europeans. These banks have comparatively a small capital of their own, but depend mainly on the deposits of the Indian people and of the Government; which latter too are of course the money of the people.

The need of an Indian bank has not only been admitted, but the prospectus for opening a bank with fifty lakhs of rupees as capital has already been published, the value of each share being put at Rs. 500. The chief factor in all banking concerns is the manager, the control upon whom, of the directorate must be very tangible. Mr. Iyar quotes on this point the opinions expressed by Mr. Bagehot in his " Lombard Street " and points out that only those who are acquainted with the forms of business, and can devote sufficient time to the bank, should be formed into a real working committee. The other elements of success are the accumulation of reserve fund in Government paper, and the periodical publication of a statement of affairs with accounts and audit sheets. A third correspondent " An European, " enumerates amongst different forms of investment land, Government paper, loans to Native States, Port Trusts, stocks in Japan and other foreign countries; debentures and preference shares. He is of opinion that knowledge is necessary above everything.

126. The *Rahbar* (Moradabad) of the 21st November, says that the District Magistrate of Mymensingh served Shoshi Kumar with a notice on very insufficient grounds, and called on him to show cause why he should not be prosecuted for wounding the religious feelings of Muhammadans, only with a view to widen the gulf between the Hindus and the Muhammadans. The editor thinks that conduct of this sort is calculated to bring the Anglo-Indian community into disrepute.

Anglo-Indian officers, and Indians.

RAHBAR
21st November, 1906.

127. The editor of the *Tuhfa-i-Hind* (Bijnor) in its issue of the 25th November, notes with gratification that the general tendency in India seems to awaken people to a sense of self-help, that the Indians all through the country are beginning to promote indigenous products and to boycott articles of foreign manufacture. Factories worked by Indians are coming into existence, and it is to be hoped that the day is not far distant, when it will become possible to manufacture all necessaries of life in India, instead of depending for them on foreign countries. There has been a marked decrease in foreign imports ever since the public have turned their attention to the subject. Co-operative trading companies and banks are coming into existence every day, and official figures point distinctly to the fact that foreign trade is at a discount.

Self-help in India.

TUHFA-I-HIND,
25th November, 1906.

128. *Al Bashir* (Etawah), of the 27th November, says that the Muhammadans should be careful of imbibing Western thoughts and ideas which are exercising considerable influence on the public mind. It is highly desirable that the characteristics of the nation should be preserved instead of being allowed to lose their prominence from day to day. The editor fears that if English modes of life are allowed to influence the Muhammadans, national life will become extinct sooner or later. He regrets to find that certain Muhammadans prefer to be addressed as Mister instead of as Munshi or Maulvi.

The life and death of nations.

AL BASHIR,
27th November, 1906.

129. The *Oudh Akhbar* (Lucknow) of the 27th November, contains a letter from Raja Partab Bahadur Singh, C.I.E., Talukdar of Partabgarh, wherein he deplores the sad loss that the British Indian Association of the Talukdars has sustained in the death of the Maharaja of Ajudhya, and exhorts his brother Talukdars to exercise proper discretion in the election of their new president as a good deal of their importance depends upon the choice they make in the matter. He himself proposes that the Maharaja of Balrampur should be requested to be their next president, and expresses a hope that he will be willing to take up the office if desired.

The late Maharaja of Ajudhya.

OUDH AKHBAR,
27th November, 1906.

The *Oudh Akhbar* (Lucknow) of the 28th November contains another letter from a correspondent who impresses on the Talukdars of Oudh the necessity of making the choice of a really deserving successor to the late Maharaja of Ajudhya as president of the British Indian Association.

130. The *Sulaiman-i-Akhbar* (Benares) of the 27th November, expresses the desirability of the local *raises* taking such steps as would protect youths from the fascinations of prostitutes, and suggests that owners of house property in the city should refuse to let out houses to them, and that if necessary Government should be moved to see that they leave *Dalmandi* and other respectable quarters in the city.

Prostitutes in Benares.

SULAIMAN-I-AKHBAR,
27th November, 1906.

131. The *Advocate* (Lucknow) of the 29th November, points out the desirability of closing the Treasuries on Somvati Amawas and eclipse days in view of the fact that treasuries get few holidays and if kept open on these days much inconvenience is caused to the Hindu employés of the Treasury and other banks who have to keep their offices open owing to their transactions with the Treasury.

Holidays in Treasuries.

ADVOCATE,
29th November, 1906.

132. The *Advocate* (Lucknow), of the 29th November, makes the following extract from the *Evening Herald* (New York) regarding Amar Singh and Gopal Singh who have gone to America with a view to develop Indian industries :—"To get an idea of the cost of American manufacturing materials, the Singhs have already visited Portland, Ore, Minneapolis, Minn, Boston, Mass., and Full River, Mass. Their investigations have covered a period of three months, and upon their return

Punjabis in America.

ADVOCATE,
29th November, 1906.

home they will recommend the purchase of America made materials to a Syndicate of Indian merchants, which has been formed in Amritsar, a city in the province of Punjab."

V.—LEGISLATION.

HINDUSTANI,
21st November,
1906.

Transfer of cases.

133. The *Hindustáni* (Lucknow), of the 21st November, says that the transfer of cases from one court to another should be left entirely at the discretion of the parties, as it is calculated to put a stop to corruption, on the part of the presiding officers, which prevails more or less everywhere. The question of the separation of the judicial and executive functions of courts has agitated the public mind for a considerable length of time, but no definite decision has yet been arrived at, since Government is of opinion that it will entail considerable extra expenditure; but the object aimed at by such separation will be greatly facilitated if the transfer of cases is made discretionary with the parties litigating, as it will exercise a strong check on officers in whom the judicial and executive functions are combined. The editor concludes with expressing a hope that the interests of justice will induce Government to give the question its due consideration.

NASIM-I-AGRA,
27th November,
1906.

Transfer of cases.

134. The *Nasim-i- Agra* of the 27th November, says that the transfer of cases from one court to another should be left entirely at the discretion of the parties. The fact of such transfers being left at the option of higher judicial authorities is detrimental to the interests of justice, as litigants cannot safely give out what their real difficulties are, nor have the authorities the opportunities of keeping themselves informed of the real state of affairs, or of knowing the motives that actually are at the bottom of such applications. On the other hand it often happens that in case the application is refused, the presiding officer of the court has the opportunity of showing his displeasure with the party which mistrusted his justice. Should the course suggested be adopted it will exercise a proper check on corrupt presiding officers of courts and bribery will be practically brought to an end.

NASIM-I-AGRA,
27th November,
1906.

Proposal to send a copy of the complaint with the summons or warrant sent to accused persons.

135. The *Nasim-i Agra* of the 27th November, says that a copy of the complaint lodged against an accused person should be sent invariably with the summons or warrant issued against him with a view to give him due notice of the charge or charges against him, and to render him every facility in meeting them efficiently when he comes into court. The editor points out the desirability of amending the law on the subject, and suggests that until this can be done, the several High Courts should enforce the suggestion within their jurisdiction, by issuing necessary orders on the subject.

VI.—RAILWAY.

RAFIQ PUNCH,
21st November,
1906.

Thefts in a Railway train.

136. The *Rafiq Punch* (Moradabad), of the 21st November, describes how a woman was robbed of all her property while travelling with her two daughters in a train from Gauhati to Agra, and suggests the desirability of a searching enquiry being made in the case by the Railway Police.

JASUS,
21st November,
1906.

Appointments on the North-western Railway.

137. The *Jásus* (Agra) of the 21st November, says that the authorities on the North-Western Railway are guilty of glaring injustice in entertaining outsiders and superseding the claims of registered candidates. Another order which is highly discreditable to the administration of the line relates to the production of death certificates before employés can get leave to attend the funeral of their relatives. The editor expresses a hope that the railway authorities will see that these highly objectionable practices are discontinued as soon as possible.

RAHBAR,
21st November,
1906.

The Jamalpur strike.

138. The *Rahbar* (Moradabad) of the 21st November, while referring to the recent strike in the Jamalpur workshops, says that things will not go on smoothly until the demands of the *coolies* are satisfied, and a little extra cost incurred to ensure future harmonious working.

Europeans and Indians.

CAWNPORE GAZETTE,
23rd November, 1906.

139. The *Cawnpore Gazette* of the 23rd November, says that much annoyance and inconvenience is experienced by both Indians and Europeans in travelling together by rail, and it is highly desirable that the railway authorities should take steps to make such arrangements as would obviate these difficulties.

VII.—Post Office.

The Postal department and the Europeans.

RAFIQ PUNCH,
21st November, 1906.

140. The *Rafiq Punch* (Moradabad), of the 21st November, agrees with the *Jasus* (Agra) in charging the Postal Department with showing undue favour to Europeans, and supports this allegation by referring to the appointment of a blind European as Manager of the Dead Letter office, whose chief duty is to have valuable packets and parcels opened before his own eyes.

VIII.—Native Societies and Religious and Social Matters.

The Vedic religion.

ARYA SAMACHAR,
October, 1906.

141. A correspondent in the *Arya Samachar* (Cawnpore) for October, suggests the desirability of Arya missions being sent out for the promulgation of the Vedic teachings in America and Japan, and points out that, if impressed favourably, the Japanese and the Americans will come forward to co-operate with the Aryas in the propagation of the Vedic religion. As regards the Englishmen he says that, being the conquering nation, they cannot fail to look down upon everything that is Indian.

Professor Parmanand's views on English Society.

ZUL-QARNAIN,
21st November, 1906.

142. The *Zul-Qarnain* (Budaun) of the 21st November, says that the strictures of the *Pioneer* on Professor Parmanand regarding the views expressed by him on English Society in Hyde Park are highly improper. The editor says that every sensible man will admit that undue liberty in English society is a source of ever-increasing evil.

The Prayag Railway Station.

INDIAN PEOPLE,
22nd November, 1906.

143. The editor of the *Indian People* (Allahabad) points out in its issue of the 22nd November, that the pilgrims from Benares and Ajudhya etc., are very often misled and alight at the Allenganj station which has recently been named Prayag thinking that it is the Allahabad main Station. These strangers have nobody to guide them to a safe place of rest and naturally fall an easy prey to the inducements offered by the servants of the *pragwals* and their subsidised servants the *ekkawalas* and *ghariwalas*. He suggests that some effort should be made to organize a committee to look after the interests of these helpless pilgrims, and to erect a suitable building close to the station which might serve the purposes of a pilgrims' home where such pilgrims as have no guides or friends with them, specially females and children can find a safe place of retreat. In conclusion he asks the Railway authorities to build a comfortable and commodious shed or waiting room for pilgrims, with separate accommodation for females at this station, which is destined to be one of their principal stations on account of the large pilgrim traffic from the north and the east.

Extra prayers during the Ramzan.

SHAHNA-I-HIND,
24th November, 1906.

144. The *Shahna-i-Hind* (Meerut), of the 24th November condemns the conduct of persons who read the Koran for profit, and suggests that extra prayers during the Ramzan should be performed only by well-to-do people and not by hired readers who hurry through the prayers, without feeling at all devout about what they mumble. The editor is of opinion that the one thing that they think of is money and personal gain, and not a desire to confer any spiritual benefit on those who employ them.

Indians in England.

ADVOCATE,
25th November, 1906.

145. The *Advocate* (Lucknow) of the 25th November, says that at irregular intervals we hear of appeals to Englishmen on behalf of Indians sometimes for funds to help indigent Indians, at others for families to provide a home for them during their sojourn in that land. At present, as we know, a cheerless boarding-house in Bloomsbury or Bayswater or the dingy menage of a family in the suburbs is the only introduction to English domesticity that the average Indian student is enabled to get. The discipline, the peace and pleasures of an average English family are really splendid, and the importation of part of it to India will do us immense good.

INDIAN PEOPLE,
25th November,
1906.

The Pragwals.

146. The *Indian People* (Allahabad) of the 25th November, publishes a letter from a correspondent in its editorial columns which throws a flood of light on some of the shady and underhand methods usually adopted by *pragwals* for securing pilgrims, and generally supports the theory of the editor regarding the existence of an extensive conspiracy between the *pragwals*, their servants, *ekkawalas* and *ghariwalas* and the police. The correspondent ascribes the influence of Luchmi Narain, the *jamadar* of the *pandas* of Rameshwar, with all the officials of the Railway and the District Police and the jamadar in charge of the plague quarantine force to the fact that he himself was formerly a head constable in the police. He says from personal experience that the police officials concerned would not give preferential consideration to the offers of Jaggu, a rival *pragwal*, in spite of the fact that he had paid them Rs. 500 already; and remarks that the *darega* and the quarantine *jamadar* sent for Luchmi Narain on Jaggu making a further offer, and assured him that they would see that all that Luchmi Narain desired would be fulfilled.

AL BASHIR,
27th November,
1906.

Deposit of endowments in banks.

147. The editor of *Al Bashir* (Etawah), says in it issue of the 27th November that the trustees of the endowments made for the support of mosques in Agra and Delhi, should be careful of reposing undue confidence in banks, and suggests that the safest course for them is to invest the money in Government promissory notes, and that the interest therefrom should be employed in helping some poor students in the prosecution of their studies, if the trustees consider it objectionable to spend it on mosques.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 3rd December, 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, **United Provinces.**

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SELECTIONS

FROM THE

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Received up to 8th December, 1906.

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IX—MISCELLANEOUS.

Nil.

I.—POLITICS.

(a).—*Foreign.*

MUFID-I-AM,
24th November, 1906.

The Caliphate of the Sultan of Turkey.

1. A correspondent in the *Mufid-i-Am* (Agra), of the 24th November, says that the Sultan of Turkey is the Caliph of the Muhammadans and not of the Prophet; and points out that he is entitled to this distinction only so long as he is the protector of Mecca and Medina, the sacred cities of the Muhammadans.

NIZAM-UL-MULK,
24th November, 1906.

Friendly relations between Turkey and Germany.

2. The *Nizam-ul-Mulk* (Moradabad), of the 24th November, says that the expedition in the construction of the Hedjaz Railway is attributed to a desire on the part of the Sultan of Turkey to facilitate a German invasion of India, through purely unfriendly motives towards Muhammadans, though the latter are contributing largely to meet the expenses incurred in its construction.

KANAUJ PUNCH,
1st December, 1906.

Unpleasant relations between Turkey and Persia.

3. The *Kanauj Punch*, of the 1st December, says that the Muhammadans of India are extremely sorry at the misunderstanding between Turkey and Persia in connection with the demarcation question.

ROHILKHAND GAZETTE,
24th November, 1906.

Anglo-Russian loan to Persia.

4. The *Rohilkhand Gazette* (Bareilly), of the 24th November, regrets to find that Persia has been compelled to ask England and Russia for a small loan, in spite of its vast riches and natural resources. The editor fails to understand why any provision has been made in the treaty about the non-interference of the two great European powers with the freedom of Persia.

KANAUJ PUNCH,
1st December, 1906.

Persia.

5. The *Kanauj Punch*, of the 1st December, says that the introduction of the representative form of Government in Persia is not calculated to lead to any appreciable good to the country, as matters there have gone too far to admit of improvement.

ROHILKHAND GAZETTE,
24th November, 1906.

Shia views regarding the rule at Mecca and Medina.

6. The *Rohilkhand Gazette* (Bareilly), of the 24th November, denounces the views expressed by the *Imamia Akhbar* wherein it is suggested that British rule in Mecca and Medina will be more welcome than that of the Sultan. The editor says that the views are only personal, and expresses his gratification that the idea of a *Shia* deputation to the Viceroy is not countenanced by the influential Shias of Lucknow.

JASUS,
28th November, 1906.

The Hedjaz Railway.

7. The *Jásus* (Agra), of the 28th November, says that the Sultan of Turkey is doing all that he can to complete the Hedjaz railway as far as Medina before next September.

HINDOSTHAN,
6th December, 1906.

The Khedive of Egypt.

8. The Hindi *Hindosthan* (Kalakankar), of the 6th December, expresses its regret at learning from the *Indian Mirror* that the *Khedive* is adopting a hostile attitude towards the British Government and is giving secret aid to its enemies. The editor suggests the desirability of Government taking early measures to check his action in this direction, and warns it to be on its guard against such insincere and dangerous friends.

(b).—*Home.*

RAHBAR,
28th November, 1906.

The present situation of India.

9. The editor of the *Rahbar* (Moradabad), while pointing out in its issue of the 28th November, that the self-sacrifice made by Mr. Dadabhai Naoroji, in serving his country during the last seventy-five years has made him an object of worship with his countrymen. He thinks that Mr. Naoroji's presence will infuse a new life in the country. Referring to the encomiums bestowed on Mr. Naoroji by the several speakers at the dinner given to him on the 20th of November last, which was attended by twenty members of Parliament and about two hundred Indians, he expresses his inability to understand what Sir W. Wedderburn meant by alluding to the present situation in India as critical, since the differences between Babu Surendra Nath Banerji and Mr. Pal over the election of Mr. Tilak, were settled amicably sometime back. The present situation in India is as good as it was after

peace had been proclaimed all over the country in 1858, though things in England are very different, as, though the Liberal Government in England has never before commanded such an overwhelming majority in the annals of the British Parliament, the policy of Government has undergone no appreciable change in favour of India. He concludes with the remark that Mr. Naoroji is coming out to India as the President-elect of the forthcoming Congress, and not to settle any internal disputes relating to the politics of India.

MUKHBIR-I-ALAM,
30th November, 1906.

The future of India.

10. The *Mukhbir-i-Alam* (Moradabad), of the 30th November, say that the interest taken by His Highness the Prince of Wales in his Indian subjects manifests itself in the speech that he delivered on his return from India, and in his recent letters to the Government of Madras. His Highness feels the necessity of more cordial relations between the rulers and the ruled, considers that the Indians are deserving of more sympathetic treatment than what they receive, and wishes to receive fuller and more frequent information about his loving subjects here. The editor thinks that these are signs of a brighter future for India.

RAHBAR,
28th November, 1906.

The London *Times* and the Indian National Congress.

11. The *Rahbar* (Moradabad), of the 28th November, says that the action of the extremists, who wish to control the proceedings of the Congress with Mr. Tilak as its president, have changed the attitude of the London *Times* with the result that it commends the former leaders, whose conduct was characterized by moderation. He concludes with the remark that the existence of the extremists is necessary to infuse a new life into the country, and trusts that this view will be quite in harmony with public opinion on the subject.

NIZAM-UL-MULK,
30th November, 1906.

The Indian National Congress.

12. The editor of the *Nizam-ul-Mulk* (Moradabad), while expressing his gratification in its issue of the 30th November, at the offer of tents by Lord Minto for the use of delegates at the forthcoming Congress, says that the step is unprecedented in the annals of the Congress.

CAWNPORE GAZETTE,
1st December, 1906.

The forthcoming Indian National Congress.

13. A correspondent in the *Cawnpore Gazette* of the 1st December exhorts every Indian who can afford to do so to attend the forthcoming Congress, and see for themselves what the leaders of the country are doing for the welfare of India.

RIYAZ-I-FAIZ,
4th December, 1906.

The Indian National Congress.

14. The *Riyaz-i-Faiz* (Pilibhit), of the 4th December, says that Congressmen have every reason to rejoice at the offer ot tents made by Lord Minto, as this is the first favour shown by Government to the Indian National Congress. The editor thinks that His Excellency may have been actuated to show this favour by the remarks made by the Secretary of State in his Budget speech, and hopes that those who vilify the Congress as disloyal, will have every reason to be ashamed of their views on learning how Government has countenanced this national movement.

HINDOSTHAN,
7th December, 1906.

The Indian National Congress.

15. The Hindi *Hindosthan* (Kalakankar), of the 7th December, says that 36 delegates have been elected for the ensuing Congress at a meeting held at Benares on the 2nd instant. Babu Nil Madhab, a retired Judge, was in the chair.

ROHILKHAND GAZETTE,
24th November, 1906.

The Muhammadans and politics.

16. The *Rohilkhand Gazette* (Bareilly), of the 24th November, disapproves of Haji Muhammad Ismail's views inculcating that Muhammadans should hold themselves aloof from politics. The editor remarks that the experience gained during the past twenty-five years clearly indicates that any further delay in making a representation to Government of the political needs of the Muhammadans will be suicidal.

SAHIFA,
5th and 19th November, 1906.

The Muhammadan deputation.

17. The *Sahifa* (Bijnor), says in its combined issue of the 5th and 19th November, received on the 28th November, that the reply of the Viceroy, the comments of the English press, and the hostile criticism it has elicited from certain Congress organs, are in themselves sufficient to establish the importance of the Muhammadan deputation, and regrets to notice that its detractors have not the sense to understand that they are injuring the cause of the country by their hostile criticism.

ROHILKHAND GAZETTE,
24th November, 1906.

The Muhammadan deputation.

18. The *Rohilkhand Gazette* (Bareilly), of the 24th November, says that the views of the Hindu Press condemning the Muhammadan deputation and decrying it as a failure are uncalled for and the outcome of racial animosity. The editor remarks that the Muhammadans so far have no reason to doubt the genuineness of sympathy expressed by Lord Minto in his reply to the deputation, and that the agitation which it has caused amongst Hindus is in itself a guarantee of the success and important results it is calculated to achieve.

HINDUSTANI,
28th November, 1906.

The Muhammadan deputation.

19. The *Hindustani* (Lucknow,) of the 28th November, while referring to the remarks of the *Pioneer* on an article contributed by Mr. Amir Ali in a recent number of the *Nineteenth Century*, says that the Anglo-Indian Press will approve of the views of the Muhammadans so long as they limit their hostile criticism to the Hindus, but no sooner than they charge the British Government with partiality, they are sure to meet with opposition. Adverting to the scheme proposed by Mr. Amir Ali, the editor remarks that it is much wider in its scope than that proposed by the Congress, that it will, with certain modifications, answer the purposes of the Congress and the deputation alike, and will practically be only another version of a proposal for the representative form of Government. He concludes with pointing out that the Muhammadans will have to co-operate with the Hindus as soon as they make a start in politics, though for the present they are labouring under the misapprehensions that the Hindus are grudging them their rights and privileges.

ALIGARH INSTITUTE GAZETE,
5th December, 1906.

The Muhammadan deputation.

20. The *Aligarh Institute Gazette* of the 5th December, says that, considering that the Muhammadan deputation aimed solely at protecting the rights and privileges of Muhammadans, there seems no reason why it should form the subject of the hostile comments that it has drawn from the Hindu Press. It is true that the deputation exhorts the Muhammadans as a whole to hold themselves aloof from the Congress, deprecates agitation, and prefers to secure the rights of the Muhammadans by having recourse to cringing and dishumiliating tasteful methods; but had they recourse to the ways adopted by their Hindu brethren, they would surely have sacrificed the little honour, and other property that has been left to them after the Mutiny.

The greatest achievement of Sir Saiyid's life was his success in dissuading the Muhammadans from joining the Congress. Taking a just view of things, the Hindus and Muhammadans differ only on political matters, and, but for the strong and intemperate language adopted by the leaders of the Congress, the Muhammadans would have met them half way and worked side by side with them for the regeneration of India. The subterfuges adopted to detract from the merits of the deputation and their address are by no means an indication of the fraternal love that the Hindus profess to have for the Muhammadans.

MUSAFIR,
23rd November, 1906.

The loyalty and faithfulness of the Muhammadans.

21. The *Musafir* (Agra), of the 23rd November, says that the Muhammadans are constantly harping on their loyalty and faithfulness to Government, either with the view of insinuating that the Hindus are disloyal, or to impress Government with their sincerity by constant professions, knowing that they are not really loyal and faithful.

MUSAFIR,
23rd November, 1906.

The Muhammadans of Egypt and India.

22. The *Musafir* (Agra), of the 23rd November, while referring to the agitation of the Egyptian Muhammadans, which has led to the formation of the Egyptian Parliamentary committee in London, exhorts the Muhammadans of India to take a lesson from their Egyptian brethren, and to lay aside all racial differences and prejudices in promoting the interests of the country.

ANAND,
4th December, 1906.

The Indian colonists in South Africa.

23. The *Anand* (Lucknow), of the 4th December, questions the proprietary of Government tolerating the oppression of the Indian colonists at the hands of their Boer fellow-subjects in South Africa, and points out that the non-interference of the Liberal Government in the matter is extremely deplorable.

SAHIFA,
5th December, 1906.

Maltreatment of Indians in Southern Africa.

24. The *Sahifa* (Bijnor), of the 5th December, says that the treatment accorded to Indians in South Africa by the Boers, their refusal to treat them as citizens and to allow them to receive high education, is a blot on British administration. The Indians there

have to submit to various indignities and acts of oppression at the hands of Englishmen who depend for the comforts they enjoy on their black fellow-subjects of His Majesty. It is very much to be regretted that their deputation, far from receiving any encouragement, was given to understand that Government considered any interference undesirable, as it contemplated shortly conferring self-government on the people of Transvaal. The editor considers that the action of Government in allowing one community to override the rights and interests of another is opposed to British justice, and a source of annoyance to thirty crores of Indians.

MUFID-I-AM,
24th November, 1906.

Simultaneous Civil Service Examination in England and India.

25. The *Mufid-i-Am* (Agra), of the 24th November, regrets to notice that certain Englishmen have been deluded into believing that India will be benefited if the Civil Service Examination is held simultaneously in England and India. The editor points out that such a course will be as injurious to Indian interests as the introduction of the representative form of Government. He points out that a proper distribution of appointments and the selection of a better class of Englishmen is essential to the proper administration of the country, and suggests that the Bengalis can never make good administrators.

RIYAZ-I-FAIZ,
28th November, 1906.

Self-Government.

26. The *Riyaz-i-Faiz* (Pilibhit), of the 28th November, says that the British Government does not confer self-government on the Indians because they lack co-operation, though the Boers have been favoured with the privilege in spite of their revolutionary spirit which showed itself only recently in a disturbance in South Africa.

BHARAT JIWAN,
3rd December, 1906.

The proposed prosecution of the *Civil and Military Gazette*.

27. The *Bharat Jiwan* (Benares), of the 3rd December, says that the Punjab Government, while admitting the impropriety of certain language used by the *Civil and Military Gazette*, has refused to permit the Indian Association, Lahore, to prosecute the paper under section 153A, Indian Penal Code. The editor points out that the Punjab Government has displayed great indiscretion in refusing the permission at a time when the *Punjabi* is undergoing prosecution for a like offence.

INDIAN PEOPLE,
29th November, 1906

The Claims of Minorities.

28. The *Indian People* (Allahabad), of the 29th November, says that the direct result of the all-India Muhammadan deputation to the Viceroy, so far, is the presentation of two similar prayers from two different sources, to the Government of India. The first is that of a Muhammadan Association in East Bengal, of which Nawab Salimullah is President, for the appointment of a Muhammadan Judge in the Calcutta High Court.

* * * * * * * * *

The second prayer emanates from our own neighbourhood. Maulvi Mehdi Ali, Nawab Mohsin-ul-Mulk, in his capacity as Secretary to the all-India Muhammadan Deputation Committee, has addressed a letter to the Private Secretary to the Viceroy suggesting the name of a particular gentleman for appointment as a Judge of the Punjab Chief Court.

* * * * * * * * *

It is a matter of great surprise that there should have been a radical misconception at the very root of the recommendation addressed to the Viceroy. Of all appointments Judgeships of High Courts are the last that should go by patronage, and it is because they have never been treated as such that the high reputation and prestige of High Courts in India have so long been maintained unimpaired. . . . When recommendations from outside will be permitted to have any weight in these appointments the decadence of the High Courts will be certain to follow.

RIYAZ-I-FAIZ,
4th December, 1906.

The downfall of the British Empire.

29. The *Riyaz-i-Faiz* (Pilibhit), of the 4th December, reproduces an article from the *Hindustan* (Punjab) apprehending the downfall of the British Empire owing to the physical, moral and intellectual degeneration of the British nation, its flagging interest in maritime enterprise, and its growing dislike to rural life. The editor of the *Hindustan* also notes that the want of sympathy with Indians is another cause leading to its downfall, and points out that the stability of the British Empire in India will depend to a great extent on the sympathy of Englishmen for the Indians.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Amir's visit to India.

**MUFID-I-AM,
24th November,
1906.**

30. The *Mufid-i-Am* (Agra), of the 24th November, says that the Government of India has ordered that a sum of twenty lakhs of rupees be paid to the Amir of Kabul out of the sum due to him, so as to enable him to meet the expenses that he will have to incur in conection with his visit to India.

The visit of the Amir of Kabul to India.

**AWAZA-I-KHALQ,
1st December, 1906.**

31. The *Awaza-i-Khalq* (Benares), of the 1st December, says that of the forty chiefs invited to attend the Agra Durbar from the United Provinces, Rajputana and Central India, twenty-five only will likely be able to attend.

The visit of the Amir of Kabul to Bombay.

**CAWNPORE
GAZETTE,
1st December, 1906.**

32. The editor of the *Cawnpore Gazette* says in its issue of the 1st December, that a review of modern warships, cruisers, torpedo boats and guns will be very interesting to the Amir of Kabul during his stay at Bombay.

The visit of the Amir of Kabul to Delhi.

**KANAUJ
PUCNH,
1st December, 1906.**

33. The *Kanauj Punch*, of the 1st December, says that the Muhammadans of Delhi are anxiously waiting for the day when the Amir of Kabul will offer his *Id* prayers in their midst.

High prices of provisions in Delhi.

**ZUL QARNAIN,
28th November,
1906.**

34. The *Zul Qarnain* (Budaun), of the 28th November, says that prices of articles of food are rising in Delhi owing to their being stored for the ensuing visit of the Amir of Kabul, and quotes an extract from the *Vakil* asking if Government finds itself helpless to protect the unfortunate poor against this artificial famine.

Improvements in Afghanistan.

**NIZAM-UL-
MULK,
30th November,
1906.**

35. The editor of the *Nizam-ul-Mulk* (Moradabad), while referring in its issue of the 30th November to the improvements effected in Kabul, particularly in the Military Department, quotes extracts from the autobiography of the late Amir Abdul Rahman Khan to illustrate his wisdom, foresight and statesmanship.

The Amir of Kabul.

**KANAUJ PUNCH,
1st December, 1906.**

36. The *Kanauj Punch*, of the 1st December, says that the Amir of Kabul has taken twenty lakhs of rupees from the British Government, and will send for such further sums as he requires from time to time in connection with his visit to India. The editor says that the money was counted down by the Peshawar Treasury without the least delay, and expresses a hope that the Amir of Kabul will spend it with the greatest lavishness.

Afghanistan.

**SHAHNA-I-
HIND,
1st December, 1906.**

37. The *Shahna-i-Hind* (Meerut), of the 1st December, says that the late Amir Abdul Rahman Khan was of opinion that Afghanistan has to meet the Russians on the one side and the English on the other. He compares them to two millstones and remarks that his successor must always be prepared to resist their force if necessary. He exhorted him not to allow any foreign company to take root in his country, and considered that it was highly desirable that the army should be kept constantly in a high state of efficiency.

Trade between Kabul and India.

**NIZAM-UL MULK,
30th November,
1906.**

38. The editor of the *Nizam-ul-Mulk* (Moradabad), says in its issue of the 30th November, that the Amir of Kabul has recently passed strict orders directing that all consignments for India should in future be sent from Fort Abdullah and not from New Chaman. The editor thinks that this order has frustrated the bright hopes entertained by the directors of commerce at Karachi.

Trade between the Punjab and Afghanistan.

**BHARAT,
JIWAN,
3rd December, 1906.**

39. The *Bharat Jiwan* (Benares), of the 3rd December, says that the merchants of the Punjab intend memorializing the Amir of Kabul with a view to open railway and telegraphic communications between Jamrud and Kabul. They will also ask for a removal of the difficulties in the way of trade, and a reduction of duties. The editor thinks that the Amir will not accede to the proposals, as they are directly in contravention of the policy of his father who was a great statesman.

III.—Native States.

NIZAM-UL-MULK,
24th November, 1906.

Hyderabad.

40. The *Nizam-ul-Mulk* (Moradabad), of the 24th November, deprecates the attitude of certain newspapers in making improper comments on the administration of Hyderabad, and points out that His Highness the Nizam and his ministers are doing all that can conduce to the happiness of his subjects, and that the administration of the state is in a high state of efficiency.

KAYASTH HITKARI,
1st December, 1906.

Arabs in Hyderabad.

41. The *Kayasth Hitkari* (Agra), of the 1st December, says that the Arabs in the Nizam's forces at Hyderabad besieged the office of Nawab Vazir Jang demanding payment of arrears of pay, and dispersed only after Sultan Nawaz Jang had assured them of payment. The editor remarks that any delay in satisfying the demand of the Arabs will, it is to be feared, be fraught with danger.

OUDH AKHBAR,
6th December, 1906.

The Arabs in Hyderabad.

42. The *Oudh Akhbar* (Lucknow), of the 6th December, says that the Arabs who have been ordered to be dismissed by the Nizam contend that, having left their country for good and devoted themselves to Military service for several generations that they have been in Hyderabad, they feel a return to Arabia to be quite out of the question, and that they are quite unfit for other pursuits. The editor referring to the views of a contemporary, who makes out that the Arabs are a dangerous element whether they are retained in service or dismissed, suggests that the problem is not at all a difficult one, and, even if a reference is made to the Suzerain power as to their future, it is to be hoped they will not be thrown adrift without sufficient provision. He remarks that such a course will be derogatory to the state, and there can be no doubt about the loyalty and honesty of the Arabs.

NIZAM-UL-MULK,
24th November, 1906.

Rampur.

43. The *Nizam-ul-Mulk* (Moradabad), of the 24th November, invites the attention of His Highness the Nawab of Rampur to the severity of his orders directing the sale of two *ekkas* by auction, merely because they happened to be on the same road on which His Highness was travelling with some ladies in a motor car. The editor points out the vast difference between the ways of His Highness and of the British Government in dealing with traffic or public roads.

MUKHBIR-I-ALAM,
30th November, 1906.

Rampur.

44. The *Mukhbir-i-Alam* (Moradabad), of the 30th November, says that bloodshed is becoming the order of the day at Rampur. The editor sees nothing very surprising in a recent case of nose-cutting where a native woman had her nose slit only a few days after a brutal assault on her father, since a European lady had been treated in a similar manner only a few day's prior to this occurrence.

JASUS,
28th November, 1906.

Jaipur.

45. A correspondent in the *Jásus* (Agra), of the 28th November, while joining issue with the editor on the maladministration of the state referred to in its previous issues, points out that the Maharaja of Jaipur takes an active share in state administration, and exercises effective control over the several departments of the state, so that his previous sanction has to be obtained where an innovation is needed or a departure made from the routine of business. He says that the Maharaja does not allow Indian or European officials to mix with him, or to see him except on business, that Balji and Thakur Zorawar Singh are officers of approved merit and integrity, and their advice on matters of state is always calculated to lead to public well-being and happiness. There is therefore no ground for interference on the part of the Suzerain Power, and the administration of the state though conducted on native lines, is not a whit inferior to that of Baroda, Mysore and Gwalior.

JASUS,
28th November, 1906.

Jaipur.

46. The *Jásus* (Agra), of the 28th November, says that the coalition of Pandit Jaideva Jai Dayal, Munshi Gobind Saran and Munshi Nand Kishore, who hold eminent offices in the Judicial department at Jaipur, is looked upon with deep concern, and the formidable aspect it has already assumed leads the public to apprehend serious and far-reaching consequences. The editor concludes with expressing a hope that he will be able to give a detailed account of this triumvirate in some subsequent issue.

ROHILKHAND GAZETTE,
24th November,
1906.

Faridkot.

47. The *Rohilkhand Gazette* (Bareilly), of the 24th November, regrets to notice that the Maharaja of Faridkot has cut down the sums allotted by him for the payment of certain scholarships in the Central Hindu College, by one hundred rupees. The editor remarks that savings of this sort can do the state no good, and foreshadow adversity for the state.

JASUS,
28th November,
1906.

Kapurthala.

48. A correspondent in the *Jásus* (Agra) of the 28th November, invites the attention of the Maharaja of Kapurthala to the malpractices of a kanungo and a certain *patwari* in the Kapurthala *tahsil,* and suggests their transfer to the accounts branch where they can have no opportunity for corruption. He points out also that respectable men with good educational qualifications should be selected to fill the vacancies occasioned by their transfer.

INDIAN PEOPLE,
29th November,
1906.

The Maharaja of Bikanir.

49. The *Indian People* (Allahabad), of the 29th November, says that it is very rarely that we find an Indian Prince like the Maharaja of Bikanir drawing a gloomy picture of his State in the presence of the Viceroy.

* * * * * * * *

The fiction of continued and growing prosperity found no supporter in this truthful and earnest Prince. To a State so conditioned as Bikanir the Viceroy's visit must have entailed very heavy and unwise expenditure.

NIZAM-UL-MULK,
30th November,
1906.

Scholarships in Kashmir.

50. The editor of the *Nizam-ul-Mulk* (Moradabad), expresses his gratification in its issue of the 30th November at the grants of scholarships in Kashmir with a view to enable students to prosecute their studies in foreign countries, and expresses a hope that the course adopted will bear fruitful results in the near future.

NASIM-I-AGRA,
30th November,
1906.

Proposal to bring Native States under the operation of the Arms Act.

51. The *Nasim-i-Agra* of the 30th November, says that Indians are treated no better than the Boer prisoners who were disarmed after the Boer war, to signify that they were captives, though no other restraint was placed on them. The editor points out that endeavours are being made to bring Native States under the operation of the Arms Act, and Government has made a beginning with Mysore which is most under British influence. The editor says that orders have already been issued to ascertain the number of arms now possessed by the people of Mysore, and expresses his apprehension that the little confidence that now exists between Government and its subjects is daily diminishing.

INDIAN PEOPLE,
2nd December,
1906.

Native Princes.

52. The *Indian People* (Allahabad), of the 2nd December, says that many people would doubtless wish for nothing so much as to find themselves in the place of our Native Princes. We expect, however, if such an exchange were possible, the ambitious individual would not take long to abandon his great position for his own humble state in life. What is a ruling Prince in India? He is supposed to rule over millions of subjects, but has he any power independently of the Resident or the Political Agent? He is in a state of constant anxiety and uncertainty. Nor is his position always safe. What had the ex-Maharaja Holkar done that he was compelled to abdicate his throne? He is a very intelligent independent man, but he had to give up his birthright because Lord Curzon was annoyed with him. It is easier to turn out a Native Prince from his throne than a peasant from his holding. And the position of Princes has other penalties. When there is a Darbar or a Levee there is no escape for them. We have seen a Native Prince—an old man, nearly bent double with age and illness, decrepit, feeble, compelled to exhibit his weakness to assembled thousands in a public Darbar. Another Native Prince, suffering from fever, had to travel a great distance to attend a similar function. The man in the street is quite at liberty to stay at home, or to look at the show, but princes have no such immunity.

ADVOCATE,
2nd December,
1906.

Native states in the Empire.

53. The *Advocate* (Lucknow), of the 2nd December, says that where Indians themselves have little or no hand in the administration of the country, it is, perhaps, the height of folly to think that people living in Native States would be given any opportunity to express an opinion on the government of the Indian Empire.

If not their subjects, why not the ruling Chiefs and Princes themselves. These have indeed no place in the scheme of government. Nor are they consulted on vital questions of policy or defence. And yet many big States maintain what are known as the Imperial Service Troops, who are to help in the defence of the British Empire against any foreign aggression. The liberty that the masters of such Troops enjoy lies in the paying for their maintenance, and applying for the privilege of serving the cause of the Empire in any war, leaving the control of the bands both in times of peace and hostilites to the British Officers commanding them.

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Day by day the relation between the paramount power and the protected states is being brought closer and closer, and the subjects of the latter are no less loyal and devoted to the King-Emperor. British justice equity and fairness require under the circumstances that the people of Native States equally with those of British India be given full rights to be largely associated with the administration of the Indian Empire.

IV.—ADMINISTRATION.

(a).—*Judicial and Revenue.*

RAHBAR,
28th November, 1906.

The appointment of Mr. Emerson as a High Court Judge.

54. The *Rahbar* (Moradabad), of the 28th November, asks how Mr. Emerson can be looked upon as fit to be a High Court Judge, when he has failed as a Magistrate, and points out that his anti-*swadeshi* views alone should not turn the balance in his favour, when his poor knowledge of law renders him quite unfit to occupy the bench of the High Court. The editor remarks that Government will not be justified in placing the lives and liberties of His Majesty's subjects in the hands of an incompetent man like Mr. Emerson, whose services could be best utilized in the Opium Department.

NIZAM-UL-MULK,
30th November, 1906.

Appointment of a Muhammadan Judge to the Calcutta High Court.

55. The editor of the *Nizam-ul-Mulk* (Moradabad), while referring in its issue of the 30th November to the vacancy about to occur in the Calcutta High Court, suggests the names of three eminent Muhammadans, who are in every respect qualified for a seat on the bench of the High Court; and remarks that the appointment of a Muhammadan Judge will be a matter of rejoicing not only to the Muhammadans of Bengal, but also to the entire Muhammadan community of India.

NASIM-I-AGRA,
3rd December, 1906.

The appointment of a Muhammadan Judge in the High Court of Bengal.

56. The *Nasim-i-Agra* of the 3rd December feels highly gratified at learning that the Government of India contemplates the appointment of a Muhammadan Judge to the vacancy arising in the Calcutta High Court on the retirement of Mr. Justice Chander Madhab Ghosh. The editor awaits anxiously for the announcement of the name of the new Judge, so as to be able to find out whether the choice falls on one of the men proposed from these provinces or on some barrister from Calcutta.

ANAND,
4th December, 1906.

The appointment of a Muhammadan Judge in the Chief Court of the Punjab.

57. The *Anand* (Lucknow), of the 4th December, while referring to the private letter sent by Nawab Mohsin-ul-Mulk to the Viceroy, requesting him to appoint a Muhammadan Judge in the Chief Court of the Punjab, points out the necessity of entertaining Judges from every community, if the request is granted.

HINDUSTANI,
28th November, 1906.

The *Punjabi* and Nawab Mohsin-ul-mulk.

58. The *Hindustani* (Lucknow), of the 28th November, while referring to a letter published in the *Punjabi* (Lahore), purporting to have been addressed by Nawab Mohsin-ul-Mulk, in his private capacity, to His Excellency the Viceroy of India, agrees with the *Punjabi* in thinking that there seems no reason why Nawab Mohsin-ul-Mulk should have proposed that Mr. Justice Lal Chand should be kept out of a permanent appointment which he richly deserves after having officiated so creditably, only to make room for Mr. Shahdin simply because he is a Muhammadan. There are three permanent District Judges in the Punjab and all of them are Muhammadans, but the Sikhs and the Hindus have never had any occasion for grumbling. The Nawab Mohsin-ul-Mulk may have some special reasons of his own for his conduct in the present matter regarding which he may inform the *Punjabi*. It was quite

possible for him to propose the appointment of Mr. Shahdin in place of some English barrister, and thus the Indians would have secured two seats on the bench of the Chief Court.

AL-ISLAM,
7th December 1906.

The *Punjabi* and Nawab Mohsin-ul-mulk.

59. *Al-Islam* (Aligarh), of the 7th December, while dwelling on the want of etiquette in Congress organs, and expatiating on the merits of Mr. Shahdin, considers that the *Punjabi* has been guilty of gross impropriety in publishing a private letter addressed by Nawab Mohsin-ul-Mulk to His Excellency the Viceroy, suggesting the appointment of Mr. Shahdin to a permanent vacancy about to arise in the Punjab Chief Court, irrespective of the claims of Mr. Lal Chand, who has been officiating for a considerable length of time. The editor thinks that Mr. Shahdin is entitled to precedence over Mr. Justice Lal Chand by virtue of his merit, and points out that the letter of Nawab Mohsin-ul-Mulk viewed in its proper light, is not an attack on Mr. Lal Chand.

OUDH AKHBAR,
6th December, 1906.

Justice in India.

60. A correspondent in the *Oudh Akhbar* (Lucknow), of the 6th December, says that justice in India is far more expensive than it has ever been. He regrets to find that the majority of officers administering justice do not take sufficient pains with their work, and do all that they can to persuade parties to come to an amicable settlement. Some form their opinions beforehand, and no amount of evidence and argument will prevail on them to change their views. Many of the difficulties that the parties have to face are due to the fact that courts of appeal seldom or never make any comments on the conduct of subordinate courts, not to speak of calling upon them for explanations with regard to irregularities. He concludes with the remark that the subordinate courts often have to take a course pleasing to their official superiors, as happened in the Barisal case, and it is highly desirable that public opinion should be trained to exercise effective control over them, as no amount of promotion without control will check dishonesty.

MUSAFIR,
23rd November, 1906.

The Barisal cases.

61. The *Musafir* (Agra), of the 23rd November, while referring to the conclusion of the cases that arose out of the Barisal incident, and the acquittal of Mr. Kemp and other officials concerned, says that the decision given is in utter defiance of the opinion expressed by Lord Curzon, who pointed out that the British rule in India depends upon its justice, and not on the forces at the command of Government.

JASUS,
28th November, 1906.

The Lucknow student's case.

62. The *Jásus* (Agra), of the 28th November, considers that the Cantonment Magistrate of Lucknow was influenced by racial prejudice in convicting a Bengali youth charged with abusing a European magistrate, and that his refusal to admit the boy to bail, though the offence was bailable, shows that he was actuated by vindictiveness in dealing with the case.* The editor then compares the severity with which the accused was dealt in this case with the leniency shown in meting out a very light sentence to a European charged with outraging the modesty of an Indian lady, and points out that far from impressing Indians with the dignity of the ruling race, such official conduct is sure to alienate their feelings from Englishmen and lower them in the estimation of Indians.

AWAZA-I-KHALQ,
1st December, 1906.

A bad livelihood case in Meerut.

63. The *Awaza-i-Khalq* (Benares), of the 1st December, while referring to the conviction of one Pandit Basdeo *alias* Battu Lal of Hapur, a Municipal Commissioner, licensed opium vendor and contractor, expresses its disapprobation of the conduct of the District Magistrate who discredited eighty-four respectable witnesses produced by the defence. The editor remarks that police oppression will know no bounds if the voice of respectable persons can have no weight against the reports made by the police.

ARYA MITRA,
1st December, 1906.

Cultivation of opium in China.

64. The *Arya Mitra* (Agra), of the 1st December, while referring to the stringent measures taken by the Government of China to discourage the cultivation of opium and to the proposed increase of import duty, asks if Government will not abolish its trade in India.

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* (*Vide* paragraph 33, Selections No. 45 of 1906).

ADVOCATE,
2nd December,
1906.

Bogus barons.

65. The *Advocate* (Lucknow), of the 2nd December, says that Lieutenant Baron von Ditten, a young Norwegian, who is alleged to have victimized Messrs. Whiteaway, Laidlaw and Company, Rangoon, to the extent of Rs. 210, was placed before the Magistrate and admitted to bail upon signing a bond for Rs. 200 in his personal recognizance.

In the Straits papers accounts appear of a bogus Baron who is alleged to have executed similar shady transactions while he was in Java, Singapore and Far Eastern ports.

INDIAN PEOPLE,
2nd December,
1906.

Aligarh Notes.

66. *Legal Digestion*, a correspondent in the *Indian People* (Allahabad), of the 2nd December, makes the following comments on the delay that occurs in the Court of the District Judge of Aligarh in delivering judgments after a case has been heard and argued:—It is very difficult to please all, but there are some people who are pleased neither with one thing nor with the other. That is a weakness. And they make a sad show of this weakness, when they have the misfortune of going to a court of justice. If a Magistrate or a Judge wants to expedite the work by ordering a march-past of the witnesses before him, allowing the pleaders to argue the case, and himself writing the judgment simultaneously, sometimes himself winning the race by finishing the judgment before the arguments are over, such a man, say these people, is a hasty man. If, on the other hand, a Magistrate or a Judge hears the witnesses, listens to arguments and takes a long time in thinking over the case, they say he is a lazy man. And to this latter class of officers is our own District Judge said to belong. Because he takes months and sometimes even a year in digesting the facts of a case and thinking over it, the pleaders and litigants complain that he does not do much work. But their opinion is of no value, as they are interested persons. It is the High Court which is the best judge of these methods, and it has laid down that, the more time a Judge takes in delivering his judgment, the more is he considered to have thought over the case. But I see no reason why our Judge should tax his memory so much for the sake of these unappreciative people, who care more for the quantity than the quality of the work. When they are hasty it is better to pay them in their own coin.

ANAND,
4th December, 1906.

Juvenile offenders.

67. The *Anand* (Lucknow), of the 4th December, says that Magistrates generally will do well to follow the noble example set by Sahibzada Wali Muhammad of Alipur in dealing with juvenile offenders, whom necessity compels to commit petty thefts. The Sahibzada, finding that a boy aged fourteen had stolen a warm shirt to protect himself against the inclemency of the weather, paid the fine he imposed, out of his pocket and gave necessary clothing to the boy.

ANAND,
4th December, 1906.

Drunkenness in India.

68. The *Anand* (Lucknow), of the 4th December, regrets to learn from the last report on the Excise Administration in the United Provinces that drunkenness has increased considerably. The editor points out that such increase is fraught with serious danger to the country, asks the Educational Department to take steps to save the people from its evil effects, and exhorts the Government to restrict its use by legislation.

(*b*).—*Police.*

NIZAM-UL-MULK,
24th November,
1906.

Patrol of roads in Moradabad city.

69. The *Nizam-ul-Mulk* (Moradabad), of the 24th November, suggests a reversion to the old system of constables shouting out certain watch-words while patrolling their beats at night, and points out the necessity for building a new outpost near the *Gala Kati-ki-Masjid*, as the locality is well suited for a *rendezvous* for thieves and other bad characters.

ROHILKHAND
GAZETTE,
1st December, 1906.

The Police of the United Provinces.

70. The *Rohilkhand Gazette* (Bareilly), of the 1st December, says that there is nothing peculiar in the conduct of the police as compared with other departments. Bribery and oppression are met with everywhere, and there seems no reason why the public should be exercised regarding the reform of the police who are responsible for the peace and happiness of the country, and have to discharge many onerous duties. Leaving the ignorant masses aside, one finds that backdoor influence plays an

important part in Indian society, where culture and enlightenment are required to yield to personal interest and private recommendations, and it frequently happens that influence is brought to bear upon police officers by men of high position to act dishonestly. The public have got into the habit of serving their ends without having recourse to law, and it thus happens that a police officer who fails to oblige them at the risk of his reputation and appointment, incurs their displeasure and lays himself open to hostile criticism. It is hoped, however, that the progress of education will considerably improve the position of the police. The Police Commission would not have formed the bad opinion it did about the police if it had taken this point into its consideration.

(c).—*Finance and Taxation.*

Pensionable service under Government.

NASIM-I-AGRA,
30th November,
1906.

71. The *Nasim-i-Agra* of the 30th November, says that a reduction in the period of pensionable service is under consideration, and it is to be hoped that, subject to the approval of the Financial Secretary, good service and invalid pensions will hereafter be given after 25 and 20 years service respectively. The editor remarks that these alterations are proposed in the interests of Englishmen in particular, as they stay far away from home for a considerable length of time, and that the Indians profit by the scheme only because Government has to keep up appearances. He remarks that Indians are all the same undergoing physical deterioration, though Government may feel reluctant to accept this statement, and thinks that premature old age is brought on them chiefly owing to the growing poverty of the country.

(d).—*Municipal and Cantonment Affairs.*

Sanitary arrangements in Moradabad.

NIZAM-UL-MULK,
24th November,
1906.

72. The *Nizam-ul-Mulk* (Moradabad), of the 24th November, points out the necessity of better scavenging arrangements, and that the carelessness evinced at present in cleansing dust-bins is calculated to induce plague and other pestilential diseases in the town.

Complaints against the water-rate clerk at Agra.

JASUS,
28th November,
1906.

73. The *Jásus* (Agra), of the 28th November, while inviting the attention of the Local Municipal Secretary to the conduct of one Yawar Husain, a water-rate clerk, points out that his conduct if unchecked will one day involve the Secretary in serious trouble.

Sanitary arrangements in Benares.

AWAZA-I-KHALQ,
1st December, 1906.

74. The *Awaza-i-Khalq* (Benares), of the 1st December, says that the existing drainage system and the objectionable stench emanating from the putrid water in the Suraj Kund at Benares are calculated to make the atmosphere very unhealthy, and considering that plague generally breaks out about this part of the year, it is highly desirable that steps should be taken to improve the existing state of things in the Benares Municipality.

Carcases of animals.

SULAIMANI AKHBAR,
4th December,
1906.

75. The *Sulaimani Akhbár*, of the 4th December, suggests the desirability of carrying carcases of animals dying in streets in closed vans, instead of dragging them along the road. The editor is of opinion that the present system is not only revolting but tends also to contaminate the atmosphere.

(e).—*Education.*

English education.

BHARAT-SU-DASHA PRABARTAK,
November,
1906.

76. The *Bharat-su-dasha Prabartak* (Agra), for November, says that English education has a tendency to lower morals, and refers to the conduct of Lord Clive in signing a document with a view to gain thirty lakhs of rupees, though he knew that he was doing wrong, in support of his assertion.

The Convocation of the University of Allahabad.

RIYAZ-UL-AKHBAR,
24th November,
1906.

77. The editor of the *Riyaz-ul-Akhbar* (Gorakhpur), says in its issue of the 24th November that Pandit Sundar Lal's speech at the last convocation meeting of the Allahabad University cannot fail to win public approbation, and one cannot but feel extremely

gratified at learning that graduates in the United Provinces take sufficient interest in matters relating to education, and are endeavouring to continue their scientific researches after completing their college career. He then says that the Hon'ble Vice-Chancellor has carefully avoided every reference to the existing defects in the University, and concludes with making specific reference to the attitude of the Syndicate towards oriental languages.

ROHILKHAND GAZETTE,
24th November,
1906.

The Muhammadan Anglo-Oriental College, Aligarh.

78. The *Rohilkhand Gazette* (Bareilly), of the 24th November, while referring to the complaints of the students of the Muhammadan Anglo-Oriental College, Aligarh, regarding the very unsatisfactory boarding arrangements all the year round and during the month of *Ramzan* particularly, invites the serious attention of Nawab Mohsin-ul-Mulk to the existing state of affairs, and suggests the desirability of early steps being taken to remedy the evil. The editor further suggests that special care should be taken in this respect during the month of *Ramzan* so as to protect the Managing Committee from the charge of disregard of the religious needs of students within the college compound and of other matters.

JASUS,
28th November,
1906.

Unsatisfactory boarding arrangements at the Muhammadan Anglo-Oriental College, Aligarh.

79. The *Jásus* (Agra), of the 28th November, invites the attention of the Trustees of the College to the unsatisfactory boarding arrangements at the Muhammadan Anglo-Oriental College, Aligarh, and expresses a hope that they will not wreak their vengeance on the students who have come forward manfully, and pointed out the defects in the existing arrangements.

ROHILKHAND GAZETTE,
24th November,
1906.

The Muhammadan Anglo-Oriental College, Aligarh.

80. The *Rohilkhand Gazette* (Bareilly), of the 24th November, regrets to find that the ever-increasing greed of the Muhammadan Anglo-Oriental College, Aligarh, as evinced by the attempt of the Trustees to make collections on the one-rupee-fund system at the celebration of the *Id-ul-Fitr* is becoming a subject for comment. The editor suggests that the college can very well meet its expenses, and deprecates this objectionable way of taxing the pockets of poor and self-denying Muhammadans. He refers also to the proposal made to the Nawab of Bhawalpur to go on his pilgrimage to Mecca only with a limited number of men, and to make over the rest of the money for the benefit of the Muhammadan Anglo-Oriental College.

AL-ISLAM,
30th November,
1906.

The Muhammadan Anglo-Oriental College, Aligarh.

81. The editor of *Al-Islam* (Aligarh), expresses his regret in its issue of the 30th November at the half-heartedness of the members of "The One Rupee Fund Committee" in the discharge of their sacred duty of raising the Muhammadan Anglo-Oriental College, Aligarh, into a Muhammadan University. He concludes with the remark that the degraded position that the Muhammadans hold is the necessary consequence of their incompetence and ignorance.

ROHILKHAND GAZETTE,
24th November,
1906

A graduate of the Bombay University in Manchester.

82. The *Rohilkhand Gazette*, (Bareilly), of the 24th November, applauds the action of the Bombay University in discontinuing the scholarship of one of its Hindu graduates for writing and publishing a seditious article on India and England, while stopping at Manchester, where he had been sent with a view to complete his studies. The defence set up by the student was looked upon as impertinent.

ARYA MITRA,
24th November,
1906.

The visit of English editors to India.

83. The *Árya Mitra* (Agra), of the 24th November, says that Mr. Stead and other editors who proposed to come out with him to India with a view to attend the ensuing National Congress, have been obliged to postpone their visit on account of the dissatisfaction and agitation caused all over England by the Education Bill. The editor remarks that high education is impossible in a country where religion is not an active power, and does not appeal sufficiently to the feelings of the people, and exhorts Englishmen to adopt the Vedic religion and to act up to its dictates, which alone can help them in establishing peace all over Europe.

ZUL-QARNAIN,
28th November,
1906.

A grievance of the Budaun students.

84. The *Zul Qarnain* (Budaun), of the 28th November, says that the Hindu students of Budaun High School are extremely dissatisfied with their Head Master, who prevented them from holding the anniversary of their club on the occasion of the last Diwali festival. The letters published in the *Musáfir* (Agra), and the *Citizen* (Allahabad), show that a variety of charges have been brought against him. Another letter in a recent

issue of the *Citizen* throws considerable light on the real facts, and it is to be hoped that the measures taken will not succeed in intimidating the Head Master into altering the course he has adopted after mature consideration.

JASUS,
28th November,
1906.

Proposed reduction of fees in schools.

85. The *Jásus* (Agra), of the 28th November, while referring to the proposed reduction of fees in the Anglo-Vernacular primary schools in the Punjab, points out that the excessive fees in the High Schools likewise deters the generality of people from educating their children, and expresses a hope that the Local Government of these Provinces will likewise give the matter its earnest consideration.

AL-ISLAM,
30th November,
1906.

Muhammadan Educational Conference.

86. *Al-Islam* (Aligarh) of the 30th November, while announcing the dates of the ensuing Muhammadan Educational Conference and the offer of Nawab Salim-ul-lah Khan to entertain all visitors who attend the Conference as his guests, exhorts the Muhammadans to muster strong at Dacca, which is the centre of anti-partition agitation, and to see for themselves the incalculable good done by the partition of Bengal.

AL-ISLAM,
30th November,
1906.

Urdu.

87. *Al-Islam* (Aligarh), of the 30th November, expresses its gratification at the refusal of the local government to issue a Nagri edition of the Government Gazette, and exhorts the Muhammadans to resuscitate the *Anjumani Taraqqi Urdu,* which has been dormant for several years past.

OUDH AKHBAR,
3rd December,
1906.

Lala Lajpat Rai at Bombay.

88. The *Oudh Akhbár* (Lucknow), of the 3rd December, says that Lala Lajpat Rai addressed about five thousand men at Bombay on the 20th of November last, condemning the existing policy of Government in matters of education, as it tends to discourage independence of opinion and freedom of thought. He pointed out that the existing system is not at all fitted to prepare people to fight the battle of life, and urged the public therefore to open their own schools and colleges, which should be quite independent of Government. He pointed out the necessity of educational missionaries going from village to village and inculcating that national education on the lines indicated, is essential to the regeneration of the country.

AKHBAR-I-SULAIMANI,
4th December,
1906,

The present system of education.

89. The *Akhbar-i-Sulaimani* (Benares), of the 4th December, says that the present system of education in India tends to demoralize the students, who become quite unmindful of the good manners they learn at home. It is therefore highly desirable that Government should give the matter its serious consideration, and invite the attention of the Directors of Education in the several provinces to the matter of the formation of character in the Indian student.

(*f*).—*Agriculture and questions affecting the land.*

TAFRIH,
28th November,
1906.

The poverty of India.

90. The editor of the *Tafrih* (Lucknow), suggests in its issue of the 28th November, the desirability of ascertaining the views of the Indian agriculturists regarding their difficulties and requirements, and hopes that such a course will considerably facilitate any attempts made to improve their situation, and to remove the existing poverty of India.

ARYA MITRA,
1st December, 1906.

Apprehended famine in India.

91. The *Arya Mitra* (Agra), while referring in its issue of the 1st December, to the fact that the good rice crop has alleviated the distress of the people at Barisal to some extent, points out the danger of an impending famine all over India unless steps are taken to prevent the export of grain to foreign countries.

HINDOSTHAN,
1st December, 1906.

Agricultural improvements in Bengal.

92. The Hindi *Hindosthan* (Kalakankar), of the 1st December, while referring to the proposed construction of wells by zamindars and tenants for purposes of irrigation and to the adoption of measures to improve the condition of forests in Bengal, suggests the desirability of taking similar steps in these provinces.

(*g*).—*General.*

ROHILKHAND GAZETTE,
24th November,
1906.

Sir Bampfylde Fuller's resignation.

93. The *Rohilkhand Gazette* (Bareilly), of the 24th November, says that the publication of papers relating to Sir Bampfylde Fuller's resignation show that he was justified in issuing the circulars and orders he did, as the agitation that prevailed all over

Bengal made such a course highly desirable. The very fact that Sir Bampfylde Fuller's successor is walking in his footsteps is a clear indication of the soundness of his policy, and proves beyond all doubt that the Government of India made a great mistake in accepting his resignation.

KANAUJ PUNCH,
1st December, 1906.

The resignation of Sir Bampfylde Fuller.

94. The *Kanauj Punch*, of the 1st December, says that the publication of papers regarding the resignation of Sir Bampfylde Fuller shows that His Honour was fully justified in recommending the disaffiliation of two schools at Sirajganj from the University, and the true picture is very different from that painted by the Bengalis.

ARYA MITRA,
1st December 1906.

Sir Bampfylde Fuller.

95. The *Arya Mitra* (Agra), of the 1st December, while referring to the proposal emanating from the European merchants of Assam and Bengal to build a memorial in honour of Sir Bampfylde Fuller, points out that such a course if carried into effect will be calculated to widen the gulf between Europeans and Bengalis.

VAISHYA HITKARI,
November 1906.

The *swadeshi* movement.

96. A correspondent in the *Vaishya Hitkari* (Meerut), for November, while referring to the progress that the *swadeshi* movement is making in Bengal and the Punjab, regrets to find that the United Provinces are considerably behind them. He points out that Europeans are monopolizing the entire trade of the country, and suggests that sound training in business and technical education are essential to the regeneration of India. He points out the necessity of creating sufficient interest in *swadeshi* manufactures in the artizans and the public alike, and advocates the desirability of selling indigenous products at moderate prices.

MUSAFIR,
23rd November, 1906.

The *swadeshi* movement.

97. The *Musafir* (Agra), of the 23rd November, says that the success of the *swadeshi* movement has so considerably widened the gulf between Englishmen and Indians, that even missionaries find it necessary to devise means for establishing more friendly relations between the rulers and the ruled. The editor concludes with thanking the Anglican Church Mission for devoting so much attention and time to this question at their last conference at Lahore.

TAFRIH,
28th November, 1906.

Swadeshi meeting at Lucknow.

98. The *Tafrih* (Lucknow), of the 28th November, says that a meeting was held at Lucknow on the 11th November, with a view to promote *swadeshi* interests. The audience numbered about one thousand, and vows were taken by the local confectioners to use purely country sugar. Sah Bahbaji, a leading local *rais*, was in the chair.

CAWNPORE GAZETTE,
18th December, 1906.

The *swadeshi* movement.

99. The (*Cawnpore Gazette*) of the 18th December, says that a large *swadeshi* meeting was held at Lahore under the presidency of Mr. Ram Bhaj Datta Chaudhri, who pointed out that this movement has nothing to do with politics and is purely patriotic.

CAWNPORE GAZETTE,
1st December, 1906.

The *swadeshi* movement.

100. The *Cawnpore Gazette* of the 1st December, while expressing its appreciation of the views regarding the *swadeshi* movement, expressed in the *Indian Christians* (Calcutta) hopes that the community to which the organ belongs will do its best to promote indigenous arts and manufactures.

CAWNPORE GAZETTE.

The *swadeshi* movement.

101. The editor of the *Cawnpore Gazette*, while referring to the hostile attitude of the Cantonment Magistrate of Jullundar towards the *swadeshi* movement, and to his conduct in effacing the word *swadeshi* from a sign-board with his own hand, points out that such conduct is calculated to give fresh vigour to the movement as was evinced by the subsequent conduct of the residents of Jullundar.

KANAUJ PUNCH,
1st December, 1906.

The *swadeshi* movement.

102. The *Kanauj Punch*, of the 1st December, says that Pandit Rambhaj Datt, the great *swadeshi* leader had a turban of foreign manufacture on his head, while decrying such manufactures in a recent lecture at Lahore. The editor remarks that example is better than precept, and points out that no amount of exhortation will do any good, unless the promoters of the *swadeshi* movement themselves set a good example to the audience.

ROHILKHAND GAZETTE,
1st December, 1906.

The *swadeshi* movement.

103 The *Rohilkhand Gazette* (Bareilly), of the 1st December, publishes a dialogue between a husband and his wife showing that articles of foreign manufacture are used in private even by some of the greatest promoters of the *swadeshi* movement.

AWAZA-I-KHALQ,
1st December, 1906.

The *swadeshi* movement.

104. The *Awaza-i-Khalq* (Benares), of the 1st December, says that the *swadeshi* movement has wrought a great revolution throughout India, and that it has almost annihilated the American and Russian trade in kerosine oil. The editor also points out that the movement is making considerable progress in Japan, where necessaries of life are manufactured at a much cheaper rate than in Europe. The movement is calculated to do good to Hindus and Muhammadans alike. High education has been made almost impracticable for Indians. It is therefore desirable that Hindus and Muhammadans who have lived side by side like brethren for several centuries should co-operate in promoting the *swadeshi* movement, which affords great possibilities for the Indians. He points out that foreign sugar has practically been boycotted from Indian markets, and expresses a hope that Indians will patronize indigenous products, which are better calculated to suit their requirements than foreign commodities.

HINDOSTHAN,
2nd December, 1906.

The *swadeshi* movement.

105. The Hindi *Hindosthán* (Kalakankar), of the 2nd December, says that Indians should not discard articles of foreign manufacture if they wish to make the *swadeshi* movement a success. Their first object should be to promote technical education and to bring indigenous manufactures to a state of perfection. They should establish technical schools and factories, and when a sufficiently large number of Indians have been trained, and when Indian manufactures can compete with foreign commodities they they can discard the latter altogether.

HINDOSTHAN,
2nd December, 1906.

The *swadeshi* movement.

106. The Hindi *Hindosthán* (Kalakankar), of the 2nd December, expresses its gratification at learning that the Calcutta people have established a factory at the cost of thirteen lakhs of rupees, and expresses a hope that similar steps will be taken in other provinces to stimulate indigenous arts and industries.

BHARAT JIWAN,
3rd December, 1906.

The *swadeshi* movement.

107. A correspondent in the *Bharat Jiwan*, of the 3rd December, regrets to find that certain tradesmen are swindling the public by selling foreign articles as indigenous products.

BHARAT JIWAN,
3rd December, 1906.

The *swadeshi* movement.

108. The *Bharat Jiwan* (Benares), of the 3rd December, says that the Marwaris, Khatris and Saraswat Brahmins have taken vows to refrain from using foreign sugar and *ghi* mixed with fatty substances. A correspondent points out that urine, bone-ash and bones of serpents are employed in purifying foreign sugar which is rendered thereby very deleterious in its effects. Another correspondent says that it is purified by means of blood of cows and swine, and that it is injurious to the public health.

ANAND,
4th December, 1906.

The *swadeshi* movement.

109. The *Anand* (Lucknow), of the 4th December, says that weekly *swadeshi* meetings continue to be held in Lucknow, and that Babu Banarsi Das is promoting the cause of the *swadeshi* movement with unflagging zeal.

RIYAZ-I-FAIZ
4th December 1906.

The *swadeshi* movement in Lucknow.

110. The *Riyaz-i-Faiz* (Pilibhit), of the 4th December, says that a *swadeshi* meeting was held at Makbulganj (Lucknow) on the 25th November last. The audience numbered about two thousand. Babu Bhabhu Nath Banerji, Babu Jaswant Singh, Pandit Kashi Prasad, Pandit Suraj Prasad, and Lala Banarsi Das, who were the chief speakers, exhorted the audience to take practical steps to promote the *swadeshi* movement. The editor points out that the Indians have to thank Lord Curzon for awakening them to their existing situation, and for recruiting them in the cause of the country.

HINDOSTHAN,
6th December 1906.

The *swadeshi* movement.

111. The Hindi *Hindosthan* (Kalakankar), of the 6th December, is gratified to learn that the unmarried young folk in certain villages in Bengal have vowed to marry only such women as know the art of spinning and weaving; and commends the suggestion of the *Dacca Prakash* that the girls should refuse to marry men who use foreign articles.

OUDH AKHBAR,
6th December, 1906.

The *swadeshi* movement.

112. The *Oudh Akhbar* (Lucknow), of the 6th December, says that while addressing a large public meeting at Bombay, Babu Surendra Nath Banerji pointed out that *Bande Matram* is the national by-word for peace, security and good will, that it is a link that unites Indians as a whole, and not a war-cry as suggested by prejudiced persons. Referring to the *swadeshi vastu Pracharni sabha* organized by Doctor Deshmukh, he said he was glad to notice that most of its members were young men, and remarked that on them depends the future of the *swadeshi* movement all over the country. He pointed out that self-sacrifice was essential to its success, that Gujrati Musalmans, Mahrattas, Bhatiyas, and in fact people belonging to all communities inhabiting India, should co-operate to promote *swadeshi* interests, and that Bombay had a very wide field before it in promoting indigenous arts and manufactures. He concluded with exhorting the audience to combine cheapness with efficiency so as to be able to secure the several marts of India for their countrymen, without which success was impossible.

SAHIFA,
19th November,
1906.

Strained relations between Hindus and Muhammadans.

113. The *Sahifa* (Bijnor), says in its combined issue of the 5th and 19th November, received on the 28th November, that the Hindus and Muhammadans alike are to blame for the strained relations between the two communities. Referring to the Bengalis the editor gives them due credit for their superior intelligence and educational qualifications, and points out that, though the members of the deputation look upon them with contempt and regard then as belonging to an inferior race, yet their utterances are read with the greatest attention by certain Englishmen. The absurdity of Babu Surendro Nath's coronation and the hostile criticism of the deputation have been a source of great annoyance to the Muhammadans.

The Bengalis have begun to look upon themselves as a nation, and it is highly desirable that steps should be taken to check further development of this idea. He then dwells on the physical superiority of the Muhammadans, and points out that they hate the Hindus, and do not wish that political and administrative powers should be conferred on them, as they belong to an inferior nation and are altogether wanting in manliness. He thinks that it is impossible to form Indians into one nation and that, were it not for the benign rule of the British Government, the frontier Muhammadans would have held again them in thraldom. Judging by western ideas intellectual superiority deserves great respect, but the Muhammadans of India look upon themselves as conquerors, love war, supply men for the forces in the Native States, and have no sympathy with the good natured and peace-loving Hindu whom centuries of slavery have made so devoid of courage and manliness as to make him an object of derision. The Muhammadans can obey an Englishman but not a Hindu. The Hindus are deceiving such of the Englishmen as are not sufficiently acquainted with the ways of life in India by speaking as if they were the representatives of the country. Lord Minto's reply explains that it is possible that the Government of India may include the ablest men amongst the representatives of the people in the administration of the country, but it goes without saying that western modes of Government are not suited to the Indians.

RIYAZ-UL-AKHBAR,
24th November,
1906.

The strained relations between Hindus and Muhammadans.

114. A correspondent in the *Riyaz-ul-Akhbar* (Gorakhpur), of the 24th November, says that the agitation caused by the Muhammadan deputation has afforded an opportunity to the Anglo-Indian Press for laughing at the Indians. He regrets to find that the Hindus and Muhammadans do not co-operate in the interests of the country, though the disunion between them has been instrumental in bringing them to their present degradation. He suggests that the Muhammadans are making a great mistake in thinking that they will ingratiate themselves in the favour of Government by opposing the Hindus, and asks if the treatment given to Wajid Ali Shah of Lucknow, the Nawab of Murshidabad and the King of Burma was in any way the result of disloyalty on their part. Taking the conduct of the Hindus in its worst light, Government cannot leave them out of consideration, nor can it give any precedence to one community over the other. If the Muhammadans have reason to be dissatisfied with the conduct of their Hindu brethren they should point out their shortcomings and ask them to mend their ways. He thinks that the

Anglo-Indians are mainly responsible for the strained relations between Hindus and Muhammadans, points out that their co-operation is necessary for the regeneration of the country, and concludes with the remark that disunion between Hindus and Muhammadans will tend to create similar feelings between *Shias* and *Sunnis*, and that they will ultimately find themselves too weak to resist their Anglo-Indian friends whose one object seems to be to divide and rule. It is therefore desirable that the two communities should neglect points of difference between them as far as possible, and co-operate with one another in the common cause of the country.

Strained relations between Hindus and Muhammadans.

ROHILKHAND GAZETTE,
24th November,
1906.

115. The *Rohilkhand Gazette* (Bareilly), of the 24th November, while referring to the existing political agitation in India, says that the attitude of the Bengalis is, to all intents and purposes, calculated to promote the interests of the Hindus at the cost of the Muhammadans, and points out that if the Muhammadans act in a like spirit, union between the two communities will become impossible, and the Indian National Congress will become a purely Hindu organization.

Strained relations between Europeans and Indians.

JASUS,
28th November,
1906.

116. The *Jásus* (Agra), of the 28th November, says that the *Pioneer* seems to realize the situation now that it recommends free intercourse betweens Europeans and well educated Indians, and points out that openings in Government service, or a bestowal of representative rights cannot by themselves conduce to genuine sympathy between the rulers and the ruled. The editor suggests that the advice proferred is only an ingenious dodge, to enlist the sympathies of the leading Indians in behalf of Englishmen and to alienate them from the masses. He concludes with pointing out that the Indian leaders have the good sense to see through the trick of the *Pioneer*, to understand that the masses are the bulwark of the country, and that it will not do to lose sight of their interests.

Strained relations between Europeans and Indians.

RIYAZ-I-FAIZ,
28th November,
1906.

117. The *Riyaz-i-Faiz* (Pilibhit), of 28th November, while eulogizing the Revd. C. F. Andrews for his honest confession that the conduct of the Europeans in their dealings with Indians is far from what it should be, suggests that both parties should refrain from publishing articles that are calculated to widen the gulf between them, and should endeavour to cultivate friendly feelings towards one another.

Hindus and Muhammadans.

RIYAZ-I-FAIZ,
28th November,
1906.

118. The *Riyaz-i-Faiz* (Pilibhit), of the 28th November, while referring to an article contributed by Maulvi Zaka-ulla in a recent issue of the *Aligarh Institute Gazette*, wherein an attempt has been made to show that a difference of religion renders union between Hindus and Muhammadans impracticable, deplores that a leader of his experience and intelligence should have fallen into such an egregious error. The editor exhorts both Hindus and Muhammadans to make common cause for the regeneration of India, and trusts that if their actions are characterized with sincerity, their efforts are sure to be crowned with success.

Hindus and Muhammadans.

RAHBAR,
28th November,
1906.

119. The *Rahbar* (Moradabad), of the 28th November, while referring to an application by the Assistant Secretary of the *Anjuman-i-Islamia*, Noakhali, wherein the agent of the R. S. and Co. of Barisal was requested to replace his Hindu sub-agent at Noakhali by appointing a Muhammadan, says that such conduct shows extreme narrow-mindedness, and indicates that tension of feeling between Hindus and Muhammadans is continually on the increase.

Hindus and Muhammadans.

OUDH AKHBAR,
30th November,
1906.

120. A correspondent in the *Oudh Akhbár* (Lucknow), of the 30th November, while referring to the views of the Muhammadan deputation, says that there is not one Hindu who is against co-operation with Muhammadans, or against sharing their rights and privileges with their Muhammadan brethren, provided they are actuated by motives of sincere friendship. The Muhammadans are in a minority and they have to bear in mind that their success depends materially on co-operation with the Hindus, who are progressing steadily while they themselves are going backwards. The Muhammadans themselves are responsible for the difficulties that are constantly cropping up in their way. They conjure up imaginary

fears, and if there is anything that stands in the way of national progress and patriotism it is the attitude of a certain section of Muhammadans who allow themselves to be led by such men as Maulvi Zaka-ulla, Mr. Hasan Nizami and Mr. Muhammad Ismail Khan, *rais* of Dataoli; men who are in constant touch with Anglo-Indian officials, and who cannot for a moment bear the idea that Indians should stand on the same footing with Englishmen. These Muhammadan leaders must bear in mind that no amount of detraction and vilification will destroy the rights of the Hindus, and that as soon as the schism between Hindus and Muhammadans is complete internal dissensions between the various sects of Muhammadans will agitate their minds until they exhaust their force and become reduced to insignificance; and then the Anglo-Indian officials will spurn them, and point out to them that they are not one nation and cannot claim any rights until they have co-operation among themselves. The Muhammadan deputation cannot be said to have been a representative body as the Muhammadans, circumstanced as they are, cannot claim to be a nation. He concludes with exhorting the Muhammadans to co-operate with the Hindus, who are sure to give them their due share and to treat them like brethren.

TAFRIH
28th November, 1906.

Hindus and Muhammadans.

121. The *Tafrih* (Lucknow), of the 28th November, while deploring the loss of Mr. Badr-ud-din Tyabji, who took a deep interest in the Congress movement, warns Haji Muhammad Ismail, of the mistake he is making in exhorting the Muhammadans to hold themselves aloof from its influence. He points out the good that has resulted to the Hindus by advocating its views, and remarks that the consideration that the Congress is receiving at the hands of Government is a clear indication of the fact that those who malign it as disloyal are in the wrong.

ROHILKHAND GAZETTE,
1st December, 1906.

Hindus and Muhammadans.

122. The *Rohilkhand Gazette* (Bareilly), of the 1st December, says that the conduct of Hindus and Muhammadans is simply natural, and it is a mistake to stigmatize it as unfriendly. The Hindus, who are far ahead of the Muhammadans, feel very naturally disinclined to give up the rights and privileges of their Muhammadan brethren, which they have enjoyed for a considerable length of time, and finding that the Muhammadans are endeavouring to qualify themselves equally well, they are afraid that they will one day wrest what belongs to them by right. The editor considers that this ambition and mutual contest will lead to very good results, and should not be regarded as disunion. He concludes with the hope that a day will come when Hindus and Muhammadans will stand on a common platform and co-operate in promoting the interest of the country.

RIYAZ-I-FAIZ,
4th December, 1906

Hindus and Muhammadans.

123. The *Riyaz-i-Faiz* (Pilibhit), of the 4th December, attributes the present degraded condition of the Indians to the split between Hindus and Muhammadans. He exhorts them to co-operate for the regeneration of the country, and points out that mutual recrimination will in no way influence Government against one community or the other.

OUDH AKHBAR,
4th December, 1906.

Hindus and Muhammadans in Eastern Bengal.

124. The *Oudh Akhbar* (Lucknow) of the 4th December, regrets to find that nothing can overcome the prejudices of the Muhammadans of Eastern Bengal. The editor says that Mr. Muhammad Raza of Delhi and Maulvi Shirazi of Mymensingh are living examples of Muhammadans co-operating with Hindus in promoting *swadeshi* interests. The assault on Maulvi Shirazi and on the Hindu boys with him, who were going round as *swadeshi* missionaries, has elicited expressions of deep sympathy from all well meaning Muhammadans of culture and intelligence, and the presiding Magistrate himself advised the parties to become reconciled. Turning to Noakhali, the editor regrets to find that the Assistant Secretary of the local *Anjuman-i-Islamia* went the length of asking the agent of a certain steamship company to replace his Hindu sub-agent by appointing a Muhammadan and is glad to see that he was baffled in his attempt. He concludes with remarking that Dacca has outdone every other place in spreading disunion between Hindus and Muhammadans; and it is to be feared that no stone has been left unturned there to make the ill-feeling between the two communities as marked as possible. The editor concludes with asking if

Muhammadans in Eastern Bengal hope to gain any signal advantages by persisting in these discreditable attempts at disunion.

Hindus and Muhammadans.

OUDH AKHBAR,
5th December,
1906.

125. The *Oudh Akhbar* (Lucknow) of the 5th December, regrets to find that a man of Maulvi Zakaulla's experience and intelligence should exhort the Muhammadans to hold themselves aloof from the Hindus, as difference of religion renders it impossible that they should ever be on friendly terms. The Maulvi's views are in utter defiance of public opinion and of lessons taught by history, and if his theory be accepted for a moment, what reason can Englishmen have to believe that the Muhammadans are loyal to them, if difference of religion alone is to be looked upon as the cause of disunion. A reference to the History of India under the Ghaznavi, Khilji and the Moghul kings and emperors, shows that the feelings between one brother and another, between father and son, and between other near kinsmen were much more strained than they ever have been between Hindus and Muhammadans, and yet one knows that the princes and rulers who aimed at each other's lives were all Muhammadans, that the two communities then were as friendly as they are at the present day, that they have both been equally loyal to Government for a whole century, and that such of the Hindus and Muhammadans as have any pretensions to sense and intelligence still believe that the well-being of the country does not depend on religious unity, that their very existence and happiness depends on the well-being of the country, that if the theory set up by the Maulvi holds good between Hindus and Muhammadans, it will apply with equal force between Muhammadans and Englishmen, and there seems no reason to believe that the Muhammadans are at all sincere and friendly to their British rulers.

Union between Hindus and Muhammadans.

MOHINI,
30th November,
1906.

126. The *Mohini* (Kanauj), of the 30th November, after dilating on the good that can result from union between Hindus and Muhammadans, expresses its gratification at learning that attempts are being made to bridge the gulf between the two communities in Bengal, that meetings have been held under the auspices of the Bengal Muhammadan Association, and Nawab Bahadur Saiyid Amir Husain of Calcutta, and that a Muhammadan Vigilance Association has been formed with a view to establish better relations between Hindus and Muhammadans.

The property of Muhammadans.

ZUL QARNAIN,
28th November,
1906.

127. The *Zul Qarnain* (Budaun), of the 28th November, says that the ever-increasing poverty of the Muhammadans is due to their ignorance of the means of earning money, excesses, extravagance in living and dressing, litigation in courts, extravagance in marriages, and the like. The editor then refers to the ridiculous behaviour of a Nawab who spent a large sum of money recently in celebrating the marriage of a doll, which formed the subject of comment in certain newspapers; and to the similar conduct of another Nawab in Madras who lavished an immense sum in celebrating the fasts of his daughter's dolls.

Muhammadans in India.

HINDUSTANI,
28th November,
1906.

128. The *Hindustani* (Lucknow), of the 28th November, while referring to the Muhammadan deputation that waited recently on His Excellency the Governor of Madras at Madura, says that His Excellency pointed out in his reply to the address that the exigencies of service would not admit of any relaxation of rules in favour of the Muhammadans, and that it was necessary to select the best man available. His Excellency expressed a hope that the Muhammadans will avoid making confessions of their inefficiency in their addresses in future. The editor, while referring to the remarks of the *Pioneer* on the subject, says that it may as well have borne in mind that the Muhammadans can assert that Government appointments are conferred on Eurasians irrespective of merit and character, and solely on racial grounds.

Muhammadans in India.

RIYAZ-I-FAIZ,
4th December, 1906.

129. The *Riyaz-i-Faiz* (Pilibhit), of the 4th December, says that the Muhammadans of Southern India approached His Excellency the Governor of Madras during his recent visit at Madura and memorialized him to give them a larger share of Government appointments. They received the old stereotyped reply wherein His Excellency pointed out that the enlistment of really capable and deserving men was essential in the

interests of British administration, that they should endeavour to qualify themselves before they ask for anything, and that they had a fair field before them and should expect no favour in this respect at the hands of Government. The editor is surprised to find that the Muhammadans though baffled so often do not cease to make persistent requests to be treated with favour.

JASUS,
28th November,
1906.

The Kabulis and the Calcutta police.

130. The *Jásus* (Agra), of the 28th November, while commenting on the attitude of Government towards the Kabulis who assaulted the Calcutta police very recently, says that similar conduct on the part of an Indian would entail serious consequences not only on himself, but also on his family and neighbours. The editor says that Indians have no self-respect, and it is on this account that they have to submit to indignities of all sorts at the hands of their rulers.

KANAUJ PUNCH,
1st December, 1906.

The Police and the Kabulis in Calcutta.

131. The *Kanauj Punch*, of the 1st December, while referring to the affray between the Kabulis and the Police at Calcutta, says that Government treats the Kabulis with leniency, because it looks upon them as practically savages.

JASUS,
28th November,
1906.

Treatment accorded by Europeans to Indians and Afghans.

132. The *Jásus* (Agra), of the 28th November, says that British rule has turned Indians into a nation of cowards, that experience shows that one Englishman will suffice to massacre a whole village of Indians without one of them budging an inch from the place where he stands, as they know that they will be doomed to condign punishment even if they raise a finger at him. The treatment that they are constantly receiving in every sphere of life has crushed their spirit of ambition and manliness, and reduced them to the position of abject slaves. They afford a marked contrast to the trans-frontier Afghan whose self-respect and dignified bearing compel the Englishman to show him every possible courtesy, and to yield to him in case of necessity.

TAFRIH,
28th November,
1906.

Mr. Morley's views on the relation between Anglo-Indians and Indians.

133. The *Tafrih* (Lucknow), of the 28th November, says that the views expressed by Mr. Morley on the relations between Anglo- Indians and Indians are only a reiteration of those entertained by Lord Lytton, and embodied in a letter sent by His Lordship to Mr. Morley 32 years back. The editor suggests that there was thus no occasion for the resentment expressed by one of the Indian Civil Servants, as the views expressed by Mr. Morley at a time when Fullerism had reached its zenith, were not unique.

NASIM-I-AGRA,
30th November,
1906.

Englishmen and Indians.

134. The *Nasim-i-Agra* of the 30th November, is reluctant to accept the assertion that India was won by the sword, and that it will be possible to retain it by sheer force. The Indians have from prehistoric times excelled in the art of war no less than in philosophic research, and it is to be hoped that their latent courage and energies will come into play in case of extreme necessity; though continued suffering and humiliation has made them the most forbearing and passive nation on the earth. As things stand at present they are ever ready to turn their left cheek to their enemies when they smite them on the right. Nature demands that every possible effort should be made by them to surmount the difficulties that are thrown in the way of their freedom and of their other rights and privileges. Englishmen will always find that obedience is ingrained in the nature of Indians, if they try to subdue their hearts by kind treatment instead of making use of the sword.

HINDOSTHAN,
4th December, 1906.

"Native" *versus* "Feringhi."

135. The Hindi *Hindosthan* (Kalakankar), of the 4th December, says that the conduct of the Bengalis is much to be deplored, if they have formed a society to encourage the use of the words *Feringhi* and *Mister* in order to retaliate for their being addressed as *Natives* and *Babus*, as has been announced by the *Hindu* of Madras.

TAFRIH,
7th December, 1906.

The Anglo-Indian Press.

136. The *Tafrih* (Lucknow), of the 7th December, points out that the Anglo-Indian Press has eventually contrived to bring about a schism in the Native Press by painting the imaginary advantages of the partition of Bengal in glowing colours, and holding out hopes of larger openings in the Government service to Muhammadans. The

editor says that differences of opinion exist in every country, but it is much to be regretted that political differences are treated as national and religious questions. The attitude of the Anglo-Indian Press demands the earnest consideration of Government as there is every danger of its causing incalculable harm if allowed to indulge in its rhapsodies without restraint.

The prosecution of the *Punjabi* and the *Tribune*.

MUSAFIR,
23rd November,
1906.

137. The *Musafir* (Agra), of the 23rd November, while referring to the action of Government in instituting proceedings against the *Punjabi*, and the *Tribune*, says that the course followed in starting cases against the Native Press, cannot fail to give rise to uncalled for agitation which will be much against the expectations of Anglo-Indian officials and their countrymen.

The prosecution of the *Panjabi* and the *Tribune*.

HINDUSTANI,
28th November,
1906.

138. The *Hindustani* (Lucknow), of the 28th November, says that the initiation of proceedings against the *Punjabi* and the *Tribune* has agitated the public mind in the Punjab, and far from leading to satisfactory results. It is calculated to lead to considerable misunderstanding between the public and Government.

The prosecution of the *Panjabi* and the *Tribune*.

OUDH AKHBAR,
3rd December,
1906.

139. The *Oudh Akhbar* (Lucknow) of the 3rd December, says that the institution of proceedings against two Lahore papers (the *Panjabi* and the *Tribune*) in quick succession leads the public to think that things have come to this pass owing to their patriotic and independent tone. The editor hopes that the course adopted by Government is intended merely to awaken editors and proprietors to a sense of their responsibility, and suggests that should Government be in the right the *Tribune* should not hesitate to admit its mistake. He concludes with asking his contemporaries to be more careful in the discharge of their duties, and expresses a hope that Government will not take notice of little things, as such a course is beneath its dignity.

The death of the Maharaja of Ajudhya.

ROHILKHAND GAZETTE,
24th November,
1906.

140. The editor of the *Rohilkhand Gazette* (Bareilly), says in its issue of the 24th November, that the public have no reason to mourn the death of the Maharaja of Ajudhya, whose opposition to *Urdu*, and sacrilege in connection with a Muhammadan cemetery made him an object of hatred to Muhammadans. He concluded with the remark that though generous and charitable, he was not free from religious prejudices.

The Maharaja of Ajudhya.

AL BASHIR,
4th December, 1906.

141. *Al Bashir* (Etawah), of the 4th December, while expressing its dissent from the *Aligarh Institute Gazette* in thinking that Hindus and Muhammadans alike have reason to deplore the death of the late Maharaja of Ajudhya says that his opposition to Urdu and the sacrilege of a Muhammadan grave-yard are sure to alienate the sympathies of every Muhammadan from His Highness even after his death.

The Muslim Trading Company, Lahore.

MUFID-I-AM,
24th November,
1906.

142. The *Mufid-i-Am* (Agra), of the 24th November, attributes the poverty of India to the apathy of Indians towards trade, and formation of co-operative societies. The editor feels highly gratified at learning that the Muslim Trading Company of Lahore is making satisfactory progress, and concludes with an appeal to the Muhammadans in its behalf, wherein he exhorts them to purchase the undisposed of shares of the Company.

Banks under European management.

AL-ISLAM,
30th November,
1906.

143. The editor of *Al-Islam* (Aligarh), says in its issue of the 30th November, that the failure in quick succession of three banks under European management should suffice to shake the faith of admirers of western ideas and civilization in their infallibility. He refuses to believe that the conduct of the directors and managers of the banks that have collapsed was above-board and that their failure was due to purely professional inexperience and loss in business. He remarks that the Muhammadans have been the chief sufferers by their failure, and concludes by pointing out to them the security of investments in landed property.

The Muhammadan Steam Navigation Company at Chittagong.

AL-ISLAM,
30th November
1906.

144. The editor of *Al-Islam* (Aligarh), of the 30th November, feels highly gratified at learning that the Muhammadans have formed a Steam Navigation Company at Chittagong with a capital of ten lakhs of rupees, and exhorts them as a community to take to trade instead of hankering after Government appointments.

KANAUJ PUNCH,
1st December, 1906.

The failure of the Arbuthnot Company.

145. The *Kanauj Punch*, of the 1st December, regrets to notice that the failure of the Arbuthnot Company has involved the *Anjunam-i-Islamia*, Madras, in ruin, and fears that it will not be possible to realize any money from the Company.

ADVOCATE,
2nd December, 1906.

The Muhammadan Vigilance Society.

146. The *Advocate* (Lucknow), of the 2nd December, makes the following remarks on the Muhammadan Vigilance Society :—We have read with not a little regret the report of the meeting which has led to the formation of a Muhammadan Vigilance Society, as it cannot but lead to racial animosities in Bengal, from the effects of which owing to the mischievous tendency of a section of the vernacular press, the people in Upper India cannot escape. The best course would have been to appoint a committee to enquire into the allegations made by the promoters of the Vigilance Society. Hindus in East Bengal say that a number of Maulvis have been employed who are going round exciting the Muhammadan tenants against the Hindus and creating the belief that the Government desires to crush the Hindus with their help. The charges and the countercharges might be quite untrue, it may be false that any Government official has any hand in these demonstrations, but all the same, complications are being created by this Partition which require all the sagacity and statesmanship of Lord Minto to solve.

TAFRIH,
7th December, 1906.

The Muhammadan Vigilance Committee in Calcutta.

147. The *Tafrih* (Lucknow), of the 7th December, while referring to the Muhammadan Vigilance Committee recently formed in Calcutta, says that the alleged ill-feeling between Hindus and Muhammadans is only ephemeral and exists only within the limited circle of a few interested persons, that the relations between the generality of Hindus and Muhammadans are not at all strained, and that the committee cannot be countenanced by persons who have the well-being of the country at heart. The editor remarks that the committee is sure to die a natural death after an evanescent existence.

TAFRIH,
7th December, 1906.

Trade in indigenous products in India.

148. The *Tafrih* (Lucknow), of the 7th December, advises Indian capitalists to endeavour to keep the trade in indigenous products in their own hands instead of allowing it to be monopolised by Europeans who already own most of the tea, coffee and indigo plantations in India. The editor points out that the Indians will have to repent their mistake if they do not take time by the forelock.

SAHIFA,
5th and 19th November, 1906.

The influence of Europeans in Deccan.

149. The *Sahifa* (Bijnor), points out in its combined issue of the 5th and 19th November, received on the 28th November, that the influence of the Europeans in the Deccan is assuming alarming dimensions, and may lead to great complications with which Government will have to contend eventually.

RAHBAR,
28th November, 1906.

The Barisal Conference.

150. The *Rahbar* (Moradabad) of the 28th November, after recounting the atrocities perpetrated by the district authorities in dispersing the Barisal conference, and referring to the arrest and subsequent prosecution of Mr. Surendro Nath Banerji, says that the conduct of Mr. Emerson was far more culpable than that of Mr. Kemp, as he was solely responsible for the proper administration of the district. The editor points out that certain interpolations were made in the judgment three days after it had been pronounced, that the Hon'ble High Court noticed this fact in its judgment, and that Mr. Emerson has shown an unpardonable spirit of defiance to standing laws and orders.

RAHBAR,
28th November, 1906.

Babu Surendra Nath Banerji.

151. The *Rahbar* (Moradabad) of the 28th November, says that much enthusiasm prevailed at the Bombay Railway station on the 17th of November last, when Babu Surendra Nath Banerji was received and greeted with cheers of *Bande-Matram* by five thousand of the local residents, who unyoked the horses and dragged his carriage to his destination in spite of his remonstrances. Babu Surendra Nath having attended a Congress meeting, delivered a lecture on the *swadeshi* movement. He explained that *Bande-Matram* was only a patriotic by-word, exhorted the public generally and the students in particular to interest themselves in the politics of the country, and called upon the audience to renew their vows to promote the *swadeshi* movement. The editor in conclusion while referring to the conviction

of two British soldiers on a charge of theft, points out that the poorest peasant of India is decidedly superior to the British soldier, and regrets to notice that selfishness regulates the conduct of Government in discarding the children of the soil to make room for Englishmen.

The partition of Khandesh.

ARYA MITRA,
1st December, 1906.

152. The *Arya Mitra* (Agra), of the 1st December, while referring to the correspondence between Mr. Morley and the Governments of India and Bombay on the subject of the proposed partition of Khandesh, says that feeling runs high in Southern India, and that an agitation similar to that in Bengal is apprehended in the Bombay Presidency.

Strikes in India.

ROHILKHAND GAZETTE,
1st December, 1906.

153. The *Rohilkhand Gazette* (Bareilly), of the 1st December, attributes the railway and postal strikes to the preponderance of Hindus in the two departments, and suggests the desirability of an equalization in the strength of Hindus, Muhammadans and Christians in the various departments.

Charity.

KANAUJ PUNCH,
1st December, 1906.

154. The *Kanauj Punch*, of the 1st December, says that a good deal of charity in India is thrown away on undeserving persons who will not work through sheer laziness. The editor points out that charity in its proper sense should be restricted and bestowed on deserving objects only.

Indians in South Africa.

AWAZA-I-KHALQ,
1st December 1906.

155 The *Awaza-i-Khalq* (Benares), of the 1st December, expresses its regret at finding that Englishmen in South Africa do not allow Indians to go there for purposes of trade, while their countrymen are practically monopolizing the entire trade in India.

Supply of Captain Nesfield's purified water to European soldiers.

HINDOSTHAN,
4th December 1906.

156. The Hindi *Hindosthan* (Kalakankar), of the 4th December, suggests that since water preserved in glass bottles is not against the religious prejudices of the Indians, the supply of Captain Nesfield's purified water may be extended to the Native soldiers instead of being restricted to Europeans.

Zadkiel's prophecy.

SAHIFA,
5th December, 1906.

157. The *Sahifa* (Bijnor), of the 5th December, reproduces certain prophecies of Mr. Zadkiel and notes amongst them that a religious agitation will overspread India on 10th April next, that a great change is anticipated on 13th October for which Government should be prepared, and that the Amir of Kabul will meet his death during the ensuing year. The editor remarks that Mr. Zadkiel's prophecies are always true, and it will not be strange if these likewise come to be fulfilled.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Theft by a railway guard.

RAHBAR,
28th November, 1906.

158. The *Rahbar* (Moradabad), of the 28th November, while referring to the conviction of a railway guard in the Bengal North-Western Railway on a charge of theft by extracting six hundred rupees and a pistol from a trunk in the brakevan, invites the attention of the Railway Board to the increase of crime on running trains, and the lack of public confidence in railway employés, which reflects great discredit on railway administrations.

Misconduct of a railway watchman on the Oudh and Rohilkhand Railway.

JASUS,
28th November 1906.

159. A correspondent in the *Jásus* (Agra), of the 28th November, says that Raj Bahadur, a railway watchman at the Hardoi station on the Oudh and Rohilkhand Railway, abused passengers for remonstrating with him at his conduct in huddling a large number of men into a third class compartment of the Dehra Dun Mail on the 19th of November last. The matter was reported to the station-master who hushed it up on finding that a railway employé was the party charged. The editor points out that the conduct of the watchman was scandalous and extremely discreditable to the administration of the line, and suggests that the Railway authorities and the Railway Board should direct a proper inquiry and give the matter their serious consideration.

MUKHBIR-I-ALAM, 30th November, 1906.

The administration of the Oudh and Rohilkhand Railway line.

160. The *Mukhbir-i-Alam* (Moradabad), of the 30th November, while deprecating the attitude of the *Naiyar-i-Azam* (Moradabad), in persisting in its unfavourable comments on the administration of the Oudh and Rohilkhand Railway, says that the arrangements on the line are as satisfactory as anything can be, that the railway authorities discharge their duties conscientiously and do all that is conducive to public convenience, and that the virulent attacks of the editor of the *Naiyar-i-Azam* on the contractors on the line must be due to interested motives.

KANAUJ PUNCH, 1st December, 1906.

Catering arrangements in moving trains.

161. The *Kanauj Punch*, of the 1st December, while referring to the unsatisfactory nature of the existing catering arrangements on the Railway lines, commends the Southern Mahratta Railway for attaching dining cars to their trains and suggests that similar arrangement should be made on the North-Western Railway.

VII.—POST OFFICE.

ZUL QARNAIN, 28th November, 1906.

Postal stamps on letters.

162. The *Zul Qarnain* (Budaun), of the 28th November, says that the old practice of defacing adhesive stamps affixed to letters should be resorted to as recommended by the *Pioneer*, since no better means can be devised to check their obliteration that has been going on ever since the new rules have come to be enforced.

NASIM-I-AGRA, 3rd December, 1906.

Increase of pay in the Postal Department.

163. The *Nasim-i-Agra* of the 3rd December while expressing its appreciation of the increase of pay in the various grades of the Postal Department, suggests that due regard being had to the hard and onerous duties in the department, much still remains to be desired in this direction.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

VAISHYA HITKARI, November, 1906.

Charity.

164. A correspondent in the *Vaishya Hitkari* (Meerut), for November, regrets to notice that charity in India is misdirected and that lakhs of idle hands consume money that could be employed much better in supporting true religious leaders and helpless persons. Section 173 of Act I of 1900 shows that Government feels the need of taking some measures in this direction. He suggests that the best course would be to establish poor-houses and to limit charities to such persons as are either true religious leaders or are actually helpless.

VAISHYA HITKARI, November, 1906.

Widows in India.

165. The *Vaishya Hitkari* (Meerut), for November, attributes famine, plague, cholera and other pestilential diseases to the hardships to which Indian widows have to submit. The editor says that the chief causes of widowhood are early marriage, and the marriage of young girls with old husbands. He exhorts the leaders of the country to take all possible steps to check such unequal matches, and to move the Government to help them by means of legislation if necessary. He thinks that Government will be only too willing to render every possible assistance in the matter.

ANAND, 4th December, 1906.

Holidays in Government treasuries.

166. The *Anand* (Lucknow), of 4th December, invites the attention of His Honour the Lieutenant-Governor of these provinces to the fact that the non-observance of the Somvati Amawas and eclipse holidays in Government treasuries is calculated to cause considerable inconvenience to the Hindus employed in treasuries and banks.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 10*th December* 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(*a*).—*Foreign*.

NAIYAR-I-AZAM,
5th December, 1906.

Persia.

1. The *Naiyar-i-Azam* (Moradabad), of the 5th December, while approving of the views of a Calcutta contemporary, that Persia should not be guided by the counsels of any foreign powers except the Sultan, who is united to her by the bond of Islam, says that a Muhammadan power will on no account try to bring ruin on a ruler professing Islam, and that experience shows that European powers have invariably tried to gain their own ends, wherever they have gained a footing regardless of the consequence of their action to the country to which they have gone.

HINDOSTHAN,
11th December 1906.

Parliament in Persia.

2. The Hindi *Hindosthán* (Kalakankar), of the 11th December, while expressing its gratification at the new form of Government introduced in Persia, says that Asiatic powers are beginning to realize the usefulness of democratic institutions, and concludes with the hope that the example set by Persia will be followed by Turkey, Afghanistan and other countries in the East at no distant date.

MUSAFIR,
30th November and 8th December, 1906.

The deposition of the Raja of Annam.

3. The *Musáfir* (Agra) says, in its combined issue of the 30th November and 8th December, that the European powers may fitly be called the king-makers of the East, as they depose or suspend eastern potentates at their pleasure. Matters in Annam are becoming very complicated at present, and it is to be feared that France means to altogether appropriate the principality, while for years past the Raja has exercised no practical authority beyond the four walls of his palace. The editor remarks that the deposition of Than Thai will be very painful to those living in the East, as this means the extinction of an old and independent kingdom. He concludes with expressing his deep regret at finding that things are going from bad to worse in the East.

NIZAM-UL-MULK,
8th December, 1906.

The Indian colonists in Transvaal.

4. The *Nizám-ul-Mulk* (Moradabad), of the 8th December, while pointing out that the brilliant success of Japan has won for her a prominent position amongst the civilized nations of the world, says that other Asiatics in Transvaal have to submit to all sorts of indignities, and suggests that steps should be taken to assure their better treatment.

(*b*).—*Home*.

UNION GAZETTE,
7th December, 1906.

Political relation between England and Afghanistan.

5. The *Union Gazette* (Bareilly), of the 7th December, says that the policy which underlies the intercourse between the Afghans and the Englishmen and defines their relations is very intricate and difficult to understand. Each tries to outdo the other in diplomatic strategy, and one cannot for some time yet expect to arrive at a solution of the riddle. As things stand the situation is becoming more and more complicated every day, and neither wishes to be a whit behind the other in making advances of friendship. Adverting to the forthcoming visit of the Amir the editor says that the Viceroy is bound to give him a most hearty welcome, as Afghanistan is the bulwark of India.

AL-AZIZ,
November, 1906.

The Indian National Congress.

6. *Al-Aziz* (Agra), for November, recommends moderation in the Congress camp, as the views of the Extremists are calculated to undo the good brought about by Mr. Gokhale's exertions in England. The editor concludes with pointing out that India is passing through a political crisis, and that it is therefore highly desirable that the speeches and actions of the leaders of the country should be characterized by careful thought and prudence.

AL-AZIZ,
November, 1906

The Indian National Congress.

7. A correspondent in *Al-Aziz* (Agra), for November, while regretting the degeneration of the Muhammadans, points out the desirability of their co-operating with the Hindus in promoting the cause of the National Congress, and exhorts them to make union and progress their guiding principles, as inculcated in the teachings of the Prophet. He points out that community of dress and language is only an idle dream, and advises them to have recourse to racial institutions only if co-operation with Hindus is impossible.

ZIYA-UL-ISLAM,
December, 1906.

The Indian National Congress.

8. The *Ziyá-ul-Islám* (Moradabad), for December, says that certain leading congressmen are infusing a new spirit in the Indian National Congress, and are endeavouring to suppress the social and political rights of the Muhammadans. The younger generation of Muhammadans are no doubt right in thinking that, being in a minority and far less educated, they will have great difficulties in securing a due share of their rights, if they co-operate with the Hindus. They do not besides approve of the methods adopted by the Hindus for demanding their rights from Government. It is, however, highly desirable that the two communities should co-operate in all matters in which they can profit equally by their co-operation. The editor regrets to notice that the Arya and the Congress organs alike have taken up a hostile attitude towards the Muhammadan deputation, and points out that the various sects of Muhammadans should merge all racial differences and combine themselves into one nation, before they think of a union with the Hindus.

RIYAZ-UL-AKHBAR,
4th December, 1906.

The Indian National Congress.

9. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th December, while referring to the rejoicings of certain Congress papers over the offer of tents by the Government of India for the accommodation of Congress delegates, remarks that no such offer has been made, that all that has been done is that Government has agreed to give a plot of ground for pitching tents for the delegates, and has promised its aid to the exhibition. The editor says that no one with any sense of patriotism can be opposed to the exhibition, and that, as he has pointed out repeatedly, had the time, money and energy spent on the Congress been directed to some other useful pursuit, much good would have been done to the country by this time.

RAHBAR,
7th December, 1906.

The Indian National Congress.

10. The *Rahbar* (Moradabad), of the 7th December, while rejoicing at the interest that the London *Times* has evinced in a series of articles appearing in its editorial columns, says that the credit of awakening the English Press to the importance of the Congress movement is due to Babu Bipin Chandar Pal and other extremists, notably Mr. Tilak and Lala Lajpat Rai. The editor then points out that no endeavours have so far been made to educate the masses in politics, and suggests that political tracts should be freely distributed, and that political missionaries should be sent out to deliver lectures throughout the country. He considers therefore that the formation of provincial and district political associations is highly desirable, recommends moderation, and concludes with pointing out that the *swadeshi* movement will unite the masses just the same as the Congress has united the educated classes.

AWAZA-I-KHALQ,
8th December, 1906.

The Indian National Congress and the Muhammadans.

11. The *Awaza-i-Khalq* (Benares), of the 8th December, says that Muhammadan leaders are spending their entire force in opposing the Hindus and the Congress instead of doing anything to benefit their community, that their conduct is sure to lead the Government to infer that the rights asked for by the Congress should go to the Hindus alone, though the latter do not say so in plain words, and treat Muhammadans as their brethren. The editor asks Muhammadans how they can in the face of their opposition have the moral courage to ask for a share in what Congressmen have secured from Government. He exhorts the Muhammadan public to have no faith in their so-called leaders, as all that they care for is their personal fame and aggrandizement, which when accomplished, they are sure to sever their connection with the community, leaving it where it was. He points out that the Congress has worked for them just the same as it has for the Hindus, and that if they cannot profit by it, it is their own fault. The Muhammadans have a very limited number of National schools and colleges which are not at all suited for the poor, who form the bulk of their community. He concludes with exhorting them to leave aside all useless differences, and to work side by side with the Hindus in promoting the social, moral and political interests of the Indian nation as a whole.

ROHILKHAND GAZETTE,
8th December, 1906.

The Indian National Congress.

12. The *Rohilkhand Gazette* (Bareilly), of the 8th December, says that the fact of the proceedings of the Congress meeting held recently at Bombay which was attended by delegates from the various provinces of India having been kept confidential shows that the Hindus are afraid of the Muhammadans, and that the proceedings in question are not calculated to benefit the latter.

BHARAT JIWAN, 10th December, 1906.

The Indian National Congress.

13. The *Bhárat Jiwan* (Benares), of the 10th December, says that the Indian National Congress has so far done nothing beyond affording leading Indians an opportunity for meeting once a year, and suggests the desirability of starting three separate associations with a view to train public opinion and prepare *zamindars*, merchants and cultivators on the lines suggested by the *Amrita Bazar Patrika*, so as to prepare them to join the deliberations of the Congress, which they are at present afraid to do, lest their conduct should be against the wishes of the district authorities. The editor concludes with the hope that the Congress will be able to do something practical during its next sessions, so as to justify the enormous expenditure incurred annually.

HINDOSTHAN, 14th December, 1906.

The Indian National Congress.

14. A correspondent in the Hindi *Hindosthán* (Kalakaukar), of the 14th December says, that the meeting held at Mymensing for electing delegates for the Indian National Congress has sent a letter to Babu Surendra Nath Banerji informing him that a large number of delegates will like to have *swadeshi* chairs and benches for their use in the *pandal*. He suggests that should the arrangement suggested be found to be impracticable carpets of country manufacture may be resorted to for accommodating the delegates in which case a cushion for Mr. Naoroji will be necessary; he concludes with asking how those dressed in English style will be accommodated if delegates sit on carpets spread over the floor.

AL-AZIZ, November, 1906.

The Extremists in Indian politics.

15. The editor of *Al-Aziz* (Agra), for November, says that the views of the Extremists are very injurious to the cause of the country, and points out that the Moderates should take early steps to impress Government with the idea that the Indian public disclaims them as their representatives.

INDIAN PEOPLE, 13th December, 1906.

The Extremists in the Congress.

16. The *Indian People* (Allahabad), of the 13th December, contains the following note about the Extremists in the Indian National Congress:—Among the many speakers who spoke at the breakfast given to Mr. Dadabhai Naoroji not one spoke in condemnation or depreciation of the "Extremist" party. Mr. Hume and Mr. Dadabhai himself spoke words of sympathy, and the view that they take is the only reasonable view of the situation. In the first place, it is hardly right to say that the Extremists are a new party. Mr. Tilak is one of the recognised leaders of this party and he is not certainly a new man. What has really happened is this: all over the country there has been rising a school of political thought which has gradually detached itself from the older methods of thinking. The partition of Bengal and the *swadeshi* movement have brought to a focus the hitherto desultory thinking on the subject of self-reliant political propaganda. . . . . . In this connection it is impossible to overlook *Bande Mataram*, the happily named organ of the new party. In power of expression it is second to no Indian paper, while it has an admirable and firm grasp of the many ticklish questions with which it deals. That is a very great advantage to begin with. It is a great thing to know your own mind and to be able to express it with unmistakable clearness and firmness. The policy of *Bande Mataram*, is the policy of self-reliance, and it is bound to be the future policy of the country. As we gradually grow out of leading-strings we must learn to stand on our own feet. The future therefore lies with the party that is called Extremist to-day, but whose following is bound to increase with the passing of time.

INDIAN PEOPLE, 13th December, 1906.

The Imperialists in the Congress.

17. The *Indian People* (Allahabad), of the 13th December, says that Mr. Manikji Kavasji Patel, who calls himself a Parsi Congressman, has issued a circular letter for publication, in which he declares that the Congress is now divided into three well-defined sections—the Imperialists, the Moderates and the Extremists. We have all heard of the latter two, but the first is a new discovery. Curiosity about this new party is easily satisfied by a glance at Mr. Patel's very frank letter. He writes:—"Imperialist section led by Sir Pherozshah Mehta is content with making petitions to Government for rights and privileges, and with continuing to adopt what is called the Mendicant Policy. . . . It is intolerable to see certain gentlemen in Bombay masquerading as what are called the Moderates. They are Imperialists in the guise of Moderates, whose High Priest is Sir Pherozshah Mehta. He alone

is responsible for the unpatriotic actions of this Imperialist party, as no one is prepared to recognise as responsible agents his political friends and supporters. Unfortunately for India the Government have been able to tear away from the Congress cause, sometimes by titles, sometimes by high posts and offices, sometimes by one influence and sometimes by another, able men who might have served their country zealously and usefully. In the opinion of many, Sir Pherozshah and his supporters have proved themselves a body of politicians little influenced by principle or animated by a patriotic spirit." The insinuation doubtless is that Sir Pherozshah Mehta has been torn away from the Congress by a title. The writer is more generous to Mr. Surendra Nath Banerjee, whom he calls the greatest Indian patriot, next to the Grand Old Man of India. Without in any way detracting from the tribute of praise justly paid to the Bengali patriot, may we be permitted to protest against the attempt to run down the Bombay patriot, on the ground that *swadeshism* is not the faith of his school? Sir Pherozshah Mehta is not lightly to be lowered in the estimation of his countrymen after his brilliant record of public service. What he has done and is still doing for the city of Bombay must be known to Mr. Patel. What he has done in the sphere of national politics is writ large in the history of public life during the last thirty years.

AGRA MAGAZINE,
December, 1906.

The National Flag of India.

18. The *Agra Magazine* for December, contains the following extract from the *Gaelic American* of the 27th October last. The editor thinks that the language used is somewhat harsh :—

" The cry of *Bande Mataram* (Hail Motherland !) has gone forth over the land and has become the watchword of the new life. British Tory tyranny and British Liberal hypocrisy have between them created for the Indian people *a cause*; and the Indian people have for themselves devised a symbol worthy of their cause. This symbol is the National Flag. It is a banner of three broad horizontal bands, the uppermost green, the sacred colour of the Moslems, with a line of eight stars emblematic of the eight provinces of India; the centre band golden hue, the colour of the Sikhs and Buddhists, with the words *Bande Mataram*, in Sanskrit, the ancient language of India; and the lower the red of the Hindus with a radiant orb near the staff and the Muhammadan crescent near the outer edge. The combination typifies the union of the creeds and races of India as a nation, one and indivisible, and is the beginning of the end of the foreign and now intolerable despotism of Great Britain that has reduced a country that once abounded in wealth to a condition of appalling poverty, misery and degradation yet has the colossal effrontery to call itself a civilizing power."

MOHNI,
11th December, 1906.

Muhammadan politics.

19. The editor of the *Mohni* (Kanauj), expresses his inability in its issue of the 11th December, to understand what good can result to the Muhammadans by having a separate political institution of their own, as was advocated by a correspondent in the *Tribune* (Lahore), who thinks that they could not do better than hold their first meeting at Aligarh.

AL-AZIZ,
November, 1906.

The Muhammadan deputation.

20. *Al-Aziz* (Agra), for November, while pointing out that the Muhammadan deputation, which recently waited on the Viceroy, is opposed to the principles of representation and competition, remarks that the younger generation of Muhammadans resent the idea of admitting their intellectual inferiority to the other races inhabiting India.

AL-AZIZ,
November, 1906.

The Muhammadan deputation.

21. The editor of *Al-Aziz* (Agra), for November, says that the Muhammadans should be prepared to spend large sums of money annually both in England and India, in order to make the Muhammadan deputation a success to any appreciable extent, and concludes with the remark that they will do much better to make common cause with the Indian National Congress, which has for sometime past made a large annual outlay.

AKHBAR-I-IMAMIA,
20th November, 1906.

The Muhammadan deputation.

22. The *Akhbár-i-Imamia* (Lucknow,) of the 20th November, says that the conduct of the Muhammadan deputation in neglecting the Shia community and excluding it from their debates at Lucknow shows an utter want of confidence on the part of Sunnis, and leads one to infer that the omission was an intentional insult and not a matter of pure chance. The editor points out that Nawab Nasir Husain Khan, though a Shia, joined the deputation owing to his personal friendship with Nawab Mohsin-ul-Mulk, and was actuated by selfish motives of making a name into duping his Shia brethren. He considers his conduct in obtaining the signatures of certain Shia Muhammadans, without giving them an insight into the contents of the document that they were signing, was very discreditable. He remarks that the editors and proprietors of Shia newspapers are the true representatives of their community, and a consultation with them was imperatively necessary for any body purporting to represent the interests of the entire Muhammadan community. The Nawab owes an explanation for his conduct towards his Shia brethren, if he wishes to maintain his reputation for integrity and respectability. Adverting to Lord Minto's reply he points out that His Excellency said nothing with reference to most of the suggestions and requests made in the address, in spite of the threat that was held out by pointing out that "recent events have stirred up feelings, specially among the younger generation of Muhammadans, which might in certain circumstances and under certain contingencies easily pass beyond the control of temperate counsel and sober guidance." He disapproves of the suggestion made by certain Sunnis, that to begin with the Muhammadans should merge all sectarian differences and make common cause against the Hindus, and settle their private differences after they have achieved success against their common enemy, as such a course will be calculated to defer the claims of the Shias for a whole century, and points out the desirability of the Shias settling their differences with the Sunnis at the very outset.

UNION GAZETTE,
7th December, 1906.

The Muhammadan deputation.

23. The *Union Gazette* (Bareilly), of the 7th December, says that attempts to detract from the representative character of the deputation, because the Shia community was represented somewhat meagrely, are due to interested motives. The very fact that His Highness Sir Agha Khan led the deputation and that it was backed by Nawab Salim-ulla Khan of Dacca should in itself suffice to set all sectarian differences at rest. There can at the same time be no doubt as to its importance; and the opinions of a few detractors who think it has failed to produce the desired effect, should be looked upon as deserving of no weight and consideration. The editor exhorts the Muhammadans to co-operate not only with their own Muhammadan brethren, but also with the Hindus in promoting the *swadeshi* movement and in encouraging indigenous arts and manufactures.

ROHILKHAND GAZETTE,
8th December, 1906.

The Muhammadan deputation.

24. The *Rohilkhand Gazette* (Bareilly), of the 8th December, says that the condemnation of the Muhammadan deputation by His Highness Nawab Akhtar Khan, who does not regard it as a representative body is not entitled to any weight or consideration, because the opinion expressed by His Highness is not only personal, but also the opinion of a man of many interests, who as such cannot be expected to concern himself sufficiently in national matters.

SAHIFA,
12th December, 1906.

The Muhammadan deputation.

25. The *Sahifa* (Bijnor), of the 12th December, feels highly gratified that the attempts of the opponents of the Muhammadan deputation to create ill-feeling between *Shias* and *Sunnis* and to detract from its merits and importance have ended in failure.

NAIYAR-I-AZAM,
5th December, 1906.

Camps of exercise in India.

26. The *Naiyar-i-Azam* (Moradabad), of the 5th December, while referring to the immense loss done to the crops during the camps of exercise in various places, suggests the desirability of Government bestowing their attention to the matter, as it is otherwise calculated to lead to considerable public dissatisfaction.

INDIAN PEOPLE,
6th December, 1906.

Cavalry camps.

27. The *Indian People* (Allahabad), of the 6th December, says that in the winter months cavalry is moved out of lines for exercise. Besides the large camps of exercise that are formed, every regiment and squadron goes into camp at some distance from headquarters.

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It will not strike any one as an original truth that India is an agricultural country. Every inch of ground on which anything can be grown is cultivated. Besides the parade grounds attached to cavalry and artillery lines, there are no *maidans* available for exercise. As soon as men and horses stray from the roadside they trespass upon cultivated land, which is just now green with the *rabi* crops. The cavalry horses trample these under foot and the poor villagers dare not remonstrate, for their reward would be a smart physical chastisement. The grass everywhere is collected by the cavalry grass-cutters by force. The *sowars* sometimes go out shooting and the trembling villagers have to render them such service as is demanded of them. The *sowars*, however, are not to blame at all. It is for the military authorities to apply to the Government for reserve land on which military operations and camps should be held. The Government owns large Reserve Forests. Why does it not set apart land for cavalry and infantry exercise and military training? In a country in which famines are becoming the rule and good years the exception is it morally defensible to allow standing crops to be wantonly destroyed in this manner?

ADVOCATE,
6th December,
1906.

Sir Antony MacDonnell.

28. The *Advocate* (Lucknow), of the 6th December, says that a Sunday paper, which sometimes gets early information mentions a rumour that Sir Antony MacDnonell may be offered an appointment in India.

RAHBAR,
7th December,
1906.

Extension of the Viceroy's Legislative Council.

29. The *Rahbar* (Moradabad), of the 7th December, suggests that the additional Indian member, in the Viceroy's Legislative Council should be a man of unquestionable merit and integrity like Mr. Gokhale, if the extension of the council is intended to be of any real good to the country.

HINDOSTHAN,
12th December,
1906.

Pro-consulship at Allahabad.

30. The English *Hindosthán* (Kalakankar), of the 12th December, says that now that a change is again impending in the Pro-consulship at Allahabad, the old rumours are about once more in all their activity as a matter of course. Gossip in this case appears to be grounding itself on the supposed personal preference of Mr. Hewett for Lucknow. It is curious that even in a country, where public opinion is so largely the opinion of the services, few will allow themselves to credit the rulers with an ordinary degree of detachment and disinterestedness. A man who would not swerve a hair's breadth for private considerations in fixing the site of a staging bungalow or *thana*, will gravely suspect his Lieutenant-Governor of a design to abandon one capital and build another, for no other reason than a frivolous personal prejudice on the subject of some particular climate, house or garden.

Fortunately one need not look far to see that these are not the lines on which our Governors always act. Lord Ripon, it is pretty well known, detested Simla personally: but he it was that anchored the Government of India to the place by the construction of the public offices and a permanent viceregal residence. Sir James LaTouche has shown more liking for Allahabad in his private capacity than almost any of his predecessors: but it was under his auspices that the Government of the Province embarked on the daring scheme for transferring itself, High Court and all, to a new Zion on the far side of the Goomti. What Mr. Hewett's private views may be no one can have any title to say; but we are quite certain that his attitude to the question will not be arrived at by weighing the attractions of the Lucknow race-course, against those of the services at the Allahabad Cathedral, or any such process. It seems much more probable, considering the character that he has displayed in his administration of the Commercial Department, that Mr. Hewett will show himself keenly alive to the injury which is done to both cities by this chronic state of uncertainty, acting as an extinguisher on every scheme of development, and will exert himself to get an end put to it once for all.

TAFRIH,
14th December,
1906.

The Civil Service examinations in India.

31. The *Tafrih* (Lucknow), of the 14th December, regrets to find that Haji Muhammad Ismail has set himself up in opposition to the views expressed by a European gentleman in favour of simultaneous Civil Service examinations in India and England. The chief argument advanced by the Haji is that the Civil Service will become flooded with Indians most of whom will be Bengalis who are far ahead of other nations in point of education.

II.—Afghanistan and Trans-Frontier.

SITARA-I-HIND,
28th November,
1906.

The visit of the Amir of Kabul to Dehli.

32. The *Sitára-i-Hind* (Moradabad', of the 28th November, while referring to the rise of the prices of articles of food in Dehli, owing to the forthcoming visit of the Amir of Kabul, suggests that the local authorities there should import provisions from different parts of the country so as to avoid things being sold at famine prices. The editor points out that the Bengal Press had occasion for much unfavourable comment for similar reasons during the Coronation Durbar at Dehli.

SITARA-I-HIND,
28th November,
1906.

The visit of the Amir of Kabul to India.

33. The *Sitára-i-Hind* (Moradabad), of the 28th November, says that the Amir of Kabul has outdone Englishmen by taking an advance of twenty lakhs of rupees to meet the expenses of his forthcoming visit to India, and there is not the least doubt now that he will not spend anything out of his own pocket. It was a well-known fact that he would receive presents worth several lakhs on coming to India but that would give no occasion for comment. His present conduct however is like that of a guest who on receiving certain presents from his host, asked him what he proposed to bring with him on returning his visit.

ARYA MITRA,
8th December,
1906.

The Agra Durbar.

34. The *Árya Mitra* (Agra), of the 8th December, sees no reason why ladies should be excluded from the Agra durbar and considers that the excuse of insufficiency of accommodation is untenable.

III.—Native States.

ADVOCATE,
6th December, 1906.

State embezzlement at Bharatpur.

35. The *Advocate* (Lucknow), of the 6th December says that in these days a sensational case of fraud to the amount of thirty thousand rupees is being enquired into by the Sessions Judge at Bharatpur. It is said that one Divan Champa Lal had managed to forge certain orders, passed by the late Maharaja, and some old files showing him as entitled to a very large sum of money. Dame rumour says that several responsible officers, some of whom hold a very high position in the State, were concerned in the conspiracy. Divan Champa Lal was lately arrested at Gwalior, and is now being tried by the Sessions Judge of Bharatpur State together with his confederates. The rumour is in the air, as often happens in the world, that the chief offender is still at large and untouched, owing to the high position he holds in the State. It is said that the old official records lying in the most guarded rooms of the Record Department have been secretly ransacked by breaking open the locks with a view to removing all traces of evidence against the real offenders, while a few petty officials are being sacrificed. It is to be hoped that the higher authorities will make a sifting enquiry into the matter to redress the grievances of the oppressed.

EXPRESS,
6th December,
1906.

Death of Maulvi Abdul Ghafur, late Minister of Rampur.

36. The *Express* (Lucknow), of the 6th December, says that news has reached India through the British official of Egypt, of the death of Maulvi Abdul Ghafur, late Minister of Rampur. The Collector of Meerut has informed the heirs of the death which it is believed, has been due to suicide, though the latter portion of the information has not been confirmed.

NIZAM-UL-MULK,
8th November, 1906.

Rampur.

37. The *Nizám-ul-Mulk* (Moradabad), of the 8th November, calls attention to the murderous assault on the old father of a girl, who had her nose slit recently, and to the nose-cutting of a European lady at Rampur, and remarks that a passenger was robbed and brutally assaulted on the night of the 21st November last close to the railway station.

IV.—Administration.

(a).—*Judicial and Revenue.*

RIYAZ-UL-AKHBAR,
28th November,
1906.

Muhammadan Judges in Indian High Courts.

38. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th November, while suggesting the appointment of Mr. Sharfuddin, of Behar, to the ensuing vacancy in the Calcutta High Court, advocates the appointment of one Hindu and one Muhammadan Judge in every one of the Indian High Courts, and remarks that equalization in the numerical strength of Hindus and Muhammadans in government service will set at rest all disputes between the two communities.

INDIAN PEOPLE,
13th December,
1906.

A Muhammadan Judge.

39. The *Indian People* (Allahabad), makes the following remarks in its issue of the 13th December :—We congratulate the Hon. Mian Muhammad Shah Din, barrister-at-law, upon his appointment as an officiating Judge of the Punjab Chief Court. At the same time, we should like to point out that the coincidence between this appointment and the recommendation addressed to the Viceroy by Maulvi Mehdi Ali, is purely accidental, nor is there any attempt to cut out the claims of Mr. Justice Lalchand, as suggested in that letter.

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The first permanent vacancy in the Punjab Chief Court, for which an Indian may be eligible, will now go to Lala Lalchand, and Mr. Shah Din's claim will come next. This is an arrangement which will be viewed with satisfaction. The Punjab Chief Court will now have three Indian Judges for a time—a Bengali, a Punjabi Hindu and a Punjabi Muhammadan, whereas at Allahabad the idea of two Indian Judges in the High Court is still officially rejected as impracticable.

MUSAFIR,
30th November,
and
8th December,
1906.

Death by a motor accident.

40. The *Musafir* (Agra) says in its combined issue of the 30th November, and the 8th December, that one Mr. Barton was sentenced to one year's rigorous imprisonment for causing the death of a poor respectable Bengali by driving his motor car furiously. The Crown was unrepresented on the case being taken up in appeal, and the accused was in consequence acquitted. The editor says that policy of this sort is looked upon with disgust, and tends to lower Government considerably in public estimation.

ARYA MITRA,
8th December, 1906.

Criminal breach of trust in Bombay.

41. The *Árya Mitra* (Agra), of the 8th December, while referring to the arrest of three Europeans on a charge of embezzling one lakh of rupees belonging to a tramway company in Bombay considers such conduct inexcusable in Europeans as they have not to submit to privations like Indians.

SANSAR MITRA,
11th December,
1906.

Hindi summonses and other processes.

42. The *Sansár Mitra* (Allahabad), of the 11th December, points out that a very large number of summonses and other processes are issued without the necessary entries being made on the Hindi portion of the document, which is against standing Government orders and causes great inconvenience to people residing in villages. The editor, while regretting the want of support from the present Government in enforcing the orders of Sir Antony MacDonnell in this respect, expresses a hope that steps will be taken to see that the orders which are calculated to do public good are not treated as a dead letter.

EXPRESS,
6th December,
1906.

Opium cultivation in India.

43. The *Express* (Lucknow), of the 6th December, while referring to Mr. Morley's important statement concerning the contemplated decrease in the area of opium cultivation, says that the opium revenue is a valuable asset to the Government, and in the event of its decline, the Indian revenues will hardly leave any margin for affording relief to the *ryots*.

(b).—*Police.*

ARYA MITRA,
8th December,
1906.

Theft from the Viceroy's camp at Agra.

44. The *Árya Mitra* (Agra) of the 8th December, regrets to learn of the theft of a clock valued at five hundred rupees from the circuit house, where the Viceroy proposes to encamp during the ensuing durbar. The local police has so far failed to detect the thieves who managed to commit the offence in spite of the fact that the place is watched by military men.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

BRAHMAN SARVASWA,
October, 1906.

Roads in Etawah.

45. The *Brahmán Sarvaswa* (Etawah) for October, complains of the bad condition of such of the roads in Etawah as are not frequented by Europeans, and points out that their repairs should always be attended to properly as they are maintained at public

cost. The editor suggests that roads with heavy traffic should be repaired more frequently than they are at present.

SITARA-I-HIND,
28th November,
1906.

Public and private latrines in Moradabad.

46. The *Sitara-i-Hind* (Moradabad), of the 28th November, while pointing out that certain private latrines in Asalatpur have been allowed to remain as they were, though certain others have been ordered to be made of brick and mortar, asks for a thorough enquiry into the matter, which will no doubt lead to the discovery of some ulterior motive on the part of the Municipal Secretary and Superintendent, who did not show the mud latrines in certain houses that have been allowed to stand as they were to the Collector when he visited the locality. The editor says that the Superintendent is unduly severe and at times does things calculated to wound public feeling. The recent orders closing private latrines in certain quarters and directing that women, children and old men should all go out of their houses to a public latrine at some distance from inhabited sites for purposes of answering the calls of nature has been a source of much public dissatisfaction. He concludes with pointing out that the Secretary is actuated by personal motives in oppressing the residents of Asalatpur, and invites the attention of the district authorities to the iniquity of his orders whereby people in one quarters have been directed to build *pucca* latrines, while those in another have been directed to go out to public latrines for answering calls of nature.

NASIM-I-AGRA,
3rd December,
1906.

Octroi duties.

47. The *Nasim-i-Agra* of the 3rd December, regrets to notice that things brought by passengers for exclusively personal use are subjected to octroi duties. The editor says that such a thing was never contemplated when municipal boards first came into existence. He points out that far from contributing to public convenience, the municipal boards are becoming converted into a machinery for extortion engineered by the District Magistrate independently of the voice of the native members who have no alternative but to carry out his behests. He suggests that the example set by the Commissioner of Rawalpindi in exempting things brought in for personal use from octroi duty should be followed in these provinces; and deplores to find that the majority of members in municipal boards are quite unmindful of their public duties. While pointing out the extreme unwillingness of the official element to have men of independent views on the board he refers to the unpopularity of the Agra municipal board, condemns the resolution making temples and mosques liable to water rate, and expresses a hope that the Local Government will take steps to see that they continue to enjoy immunity from taxation as they have done heretofore.

ADVOCATE,
9th December,
1906.

The Ghazipur Municipality.

48. A correspondent from Ghazipur makes the following complaints regarding the Ghazipur municipality in the *Advocate* of the 9th December :—The Ghazipur municipality, bad as it was, is becoming worse every day. One quarter of the city had a few cases of plague and the people vacated the quarter altogether. This ought to have aroused the municipal members from their deep slumber. The western portion of the city is as dirty as possible, especially Muhalla Neazi, and quarters adjoining it. The drains overflow and the streets are filled with filthy water, which produces digusting stench. A dead cat or a dead dog may remain lying for three or four days in a public street, but it will not be removed unless some person living near the place gets it removed at his own cost. The drains crossing the streets are some only partly, and some not at all covered over with stones, so that *ekkas* and carriages which could pass by that way, since the streets are wide enough, have to take a longer route in order to avoid these particular streets. It is also very dangerous for people walking in the dark.

NASIM-I-AGRA,
11th December,
1906.

The Agra Municipality.

49. A correspondent in the *Nasim-i-Agra* of the 11th December, says that the promptitude of the Agra municipality in collecting taxes contrasts remarkably with their dilatory habits in attending to public requirements, and concludes with pointing out that such delays would entail nothing short of dismissal if the responsibility lay with a native, and applications for water supply remained unattended to for months.

NASIM-I-AGRA,
11th December, 1906.

The Agra Municipal Board.

50. The *Nasim-i-Agra* of the 11th December, condemns the recent resolution of the Municipal Board directing payment of certain taxes on account of temporary scaffolding erected for building houses, which has led to much public dissatisfaction. The editor says that the public have a right of easement over the ground in front of their houses, that the municipality are not justified in encroaching on such rights, and concludes with expressing his surprise at the utter disregard to public convenience on the part of those who voted in favour of the resolution.

SULAIMANI AKHBAR,
11th December, 1906.

The Municipal administration in Benares.

51. The *Sulaimani Akhbar* (Benares), of the 11th December, invites the attention of the chairman to the slackness of the local municipal board which leads to considerable public loss and incovenience, and refers to the case of an old woman whose application in connection with certain house property was disposed of after the lapse of a little over eleven months ; though the municipality is only too ready to take legal steps against any of the public if there is the slightest delay on their part in the payment of taxes or in complying with its orders.

HINDOSTHAN,
14th December, 1906.

Footpaths alongside roads.

52. The Hindi *Hindosthán* (Kalakankar), of the 14th December, while referring to the accident of a girl run over by an *ekka* on the road in front of the Canning College in Lucknow, approves of the suggestion of a correspondent in the *Indian Daily Telegraph* suggesting the desirability of having footpaths on both sides of roads in all large cities with a view to prevent similar occurrences.

(*e*).—*Education.*

AL-AZIZ,
November, 1906.

The Muhammadan Educational Conference.

53. A correspondent in *Al-Aziz* (Agra), for November, regrets to find that the Muhammadan Educational Conference takes no practical steps, though it affirms its resolutions year after year, and considers its apathy to public endowments as highly reprehensible.

RIYAZ-UL-AKHBAR,
28th November, 1906.

The All-India Muhammadan Educational Conference.

54. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th November, exhorts the Muhammadan public to muster strong at the forthcoming All-India Muhammadan Educational Conference, so as to help their brethren in Eastern Bengal with their advice in matters of education, and points out the desirability of their following the example of Nawab Mohsin-ul-Mulk, His Highness Sir Agha Khan, and the Nawab of Dacca in promoting national interests.

RIYAZ-UL-AKHBAR,
28th November, 1906.

Boarding arrangements at the Muhammadan Anglo-Oriental College, Aligarh.

55. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th November, says that of the various complaints about the Muhammadan Anglo-Oriental College, that relating to boarding arrangements deserves the attention of the College Committee first and foremost. The editor remarks that there is no doubt that the complaint is well founded, and says that his own correspondent has given the matter much greater prominence than any other complaints. He concludes with the remark that those in charge of the boarding arrangements are chiefly to blame and hopes that early steps will be taken to remedy the existing evils which, if not attended to, are sure to endanger the health of students.

MUSAFIR,
30th December, 1906.

The proposed appointment of a German Arabic Professor in the Aligarh College.

56. The *Musáfir* (Agra) says, in its combined issue of the 30th November and the 8th December, that a European Professor can by no means do justice to Arabic to the same extent as a good Muhammadan Arabic scholar, whose services can be secured on a salary of Rs. 200 or Rs. 300 per mensem. The editor therefore fails to understand the policy of Government in proposing the appointment of a German Arabic Professor in the Aligarh College, on a salary of Rs. 750 rising to Rs. 1,000 per mensem. While referring to the strong protest made by the Hindus of Bengal against the proposal to appoint a European Sanskrit Professor in the Presidency College, Calcutta, on the ground that it was an insult to the entire Hindu community, he is anxious to know whether the loyalty of Muhammadans will override their sense of national pride and lead them to submit tamely to this national humiliation.

Female education.

MUFID-I-AM,
8th December, 1906.

57. The *Mufid-i-Ám* (Agra), of the 8th December, says that female education is extremely necessary, inasmuch as children receive their first lessons from their mothers, who must receive at least a good religious training so as to be able to produce a wholesome influence on their progeny.

Female education.

MUFID-I-AM,
1st December, 1906.

58. A correspondent in the *Mufid-i-Am* (Agra), of the 1st December, points out that far from corrupting morals, female education will prove to be of immense value, in educating posterity, besides alleviating the sorrows of womanhood, and teaching them to share the cares and troubles of their husbands in times of adversity.

Urdu and Hindi.

MUFID-I-AM,
1st December, 1906.

59. The *Mufid-i-Am* (Agra), of the 1st December, while pointing out that the Local Government has refused to consider that the publication of a Hindi edition of the Government Gazette, or of Hindi translations of Government orders and circulars is necessary for public information, suggests that Government has thereby admitted the claims of Urdu as the recognized vernacular of the United Provinces. The editor exhorts the Hindus to co-operate with the Muhammadans in advocating the cause of Urdu, and to lay aside all racial prejudices which may eventually prove fatal to the interests of Urdu and Hindi alike.

The new Syndicate of the Punjab University.

NAIYAR-I-AZAM,
5th December,
1906.

60. The *Naiyar-i-Azam* (Moradabad), of the 5th December, points out that there is only one Muhammadan to four Hindus and twelve Europeans in the syndicate of the Punjab University, and questions the justice of those responsible for this disproportion. when capable Muhammadans are not wanting in the province.

The Jubilee High School.

HINDUSTAN,
5th December,
1906.

61. The *Hindustáni* (Lucknow), of the 5th December, expresses its gratification at learning that the Local Government has acceded to certain proposals made with a view to raise the standard of education in the Local Jubilee High School, and hopes that an increase in the salaries of the staff and an interchange of teachers between this and the zila schools will prove highly beneficial.

The three new Inspectorships in the Educational Department.

ADVOCATE,
6th December,
1906.

62. The *Advocate* (Lucknow), of the 6th December, while referring to the three new Inspectorships in the Educational Department, says that it would be much better if the whole of the Educational Department unites and makes common cause against outsiders, and if all the senior provincial servants represent their case through their new D. P. I., who has been popular throughout and, who will, it is hoped, take up and defend the cause of his subordinates. There should be no question of caste or creed, and Hindus, Muhammadans, Christians, Europeans, Eurasians and Indians serving in the Department should unite together against their common enemy.

The new Inspectorships in the Department of Education.

ROHILKHAND
GAZETTE,
8th December, 1906.

63. The *Rohilkhand Gazette* (Bareilly), of the 8th December, while feeling highly gratified at the consideration Government has given to the claims of Muhammadans in connection with the new Inspectorships created in the provincial department of education, says that the remarks of certain Congress organs that Muhammadans have a distaste for service in the department, is misleading. The editor points out that the Hindus are practically monopolizing the department, and suggests the names of certain Muhammadans who will do remarkably well if appointed to fill the posts under consideration.

National education.

RAHBAR,
7th December,
1906.

64. The *Rahbar* (Moradabad), of the 7th December, while regretting that the masses have not the means to educate their children, on whom the future of India depends, suggests that a fund should be raised, with a view to educate intelligent and promising boys whose parents cannot afford to spend money on them. The editor suggests that if necessary such boys may be called upon to assist the national fund when they enter the world after completing their education.

Gowned professors.

INDIAN PEOPLE
9th December,
1906.

65. The *Indian People* (Allahabad), of the 9th December, says that not to be left behind the High Court, in punctilious etiquette the fiat has gone forth from the Muir Central College that professors must appear in class rooms in their academic

gowns. New men, new manners; but is there any college in India where professors are required to deliver their lectures in their academic gowns? And, if not, why is this innovation considered necessary in the Allahabad Government College? In the High Court some of the Judges have resisted the mandate to wear wigs, which will help to keep judicial heads particularly cool in May and June. In the college we do not know whether any professor will venture to disobey the mandate of the principal. Equal attention is being paid, we are told, to the manners of boys, whether they should sit in class with their caps on or off and so on, while their studies are being incontinently neglected. Is the Muir Central College to be converted into a college of heraldry, or a graduating institution in court and durbar etiquette?

HINDOSTHAN.
9th December,
1906.

Technical education in Bengal.

66. The Hindi *Hindosthán* (Kalakankar), of the 9th December, feels highly gratified to learn that the National Industrial Association of Bengal which has done much good work ever since it has come into existence, proposes to send out one hundred and forty students during the ensuing year with a view to enable them to complete their technical education in foreign countries.

MUSAFIR,
30th November and
8th December,
1906.

Primary education.

67. The *Musafir* (Agra), while referring in its combined issue of the 30th November and the 8th December, to the system of free primary education given to children in England and to the efforts of the socialists to impress upon Government the necessity of providing free boarding and clothing for students receiving such education, expresses a hope that these efforts will be crowned with success, and points out with regret that the Government of India does not feel prepared even to impart free education to the children of its Indian subjects.

SANSAR MITRA,
11th December,
1906.

Primary education in India.

68. The *Sansar Mitra* (Allahabad), of the 11th December, while referring to the inquiries made by the Government of India inviting the opinions of the several local Governments on the subject of free primary education in India, says that the poverty of the Indians should appeal all the more strongly to the feelings of Government in inducing it to introduce this reform in imitation of the civilized nations of the West. The editor points out that free education is in keeping with the traditions of India, and suggests that its introduction from the very beginning will be far more conducive to the spread of education than a gradual remission of fees.

GARHWALI,
November, 1906.

The Ram Tirath memorial in Terhi.

69. The *Garhwali* (Dehra Dun), for November, says that considering that Swami Ram Tirath was an advocate of high education, the Maharaja who had great respect for him during his lifetime could commemorate his death in no better way than by raising the state school to the standard of a college, so as to facilitate the propagation of high education amongst hillmen. The editor points out that the *Garhwal Union* should start a Press, and the residents of Terhi should open a public library, which coupled with the Maharaja's college, will supply the three long felt wants of the neighbourhood.

(*f*).—*Agriculture and questions affecting the land.*

Nil.

(*g*).—*General.*

BRAHMAN SARVASWA,
October, 1906.

The *swadeshi* movement.

70. The *Brahman Sarvaswa* (Etawah), for October, says that the blood and the fat of cows and swine are used in the refinement of foreign sugar, which is contrary to the religious prejudices of Hindus and Muhammadans. It is therefore desirable that they should boycott foreign sugar and do all that they can to promote the *swadeshi* movement, which it is to be hoped will not be discountenanced by Government.

AL-AZIZ,
November, 1906.

The *swadeshi* movement.

71. The editor of *Al-Aziz* (Agra), while referring in its issue for November to the prominent position that the Indians held in the scale of nations in the past, points out the necessity of their keeping up their interest in the *swadeshi* movement, and regrets to

notice that the zeal of the Bengalis is beginning to flag in this direction, as they find that it is practically useless to entertain any hopes to reopen the partition question.

AL-AZIZ,
November, 1906.

The *swadeshi* movement.

72. The editor of *Al-Aziz* (Agra), for November, while referring to the remarks of His Excellency the Governor of Madras, who pointed out in his speech delivered on the occasion of laying the foundation stone of the Agricultural Research Institute, that the *swadeshi* movement had his full sympathy in so far that it promoted indigenous arts and manufactures without boycotting foreign articles, says that the *swadeshi* movement should go hand in hand with boycott, even if it be at some risk and sacrifice to the Indians.

KASHMIR DARPAN,
November, 1906.

The *swadeshi* movement.

73. A correspondent in the *Kashmir Darpan* (Allahabad), for November, who regards the *swadeshi* movement as the panacea for all existing evils, says that the perseverance of the Bengalis in promoting the movement and in boycotting foreign manufactures is highly creditable. He then expresses his gratification at the conduct of a Bengali youth who, while undergoing prosecution on a charge of overstepping the limit of law and propriety in his zeal for the movement, refused to sign the charge sheet with a foreign pen, and concludes with exhorting the public to promote the *swadeshi* cause, and with warning tradesmen against the shameful practice of passing off articles of foreign manufacture as *swadeshi* and exacting exorbitant prices from their countrymen.

INDIAN PUNCH,
4th December,
1906.

Boys' *swadeshi sabha.*

74. The *Indian Punch* (Budaun), of the 4th December, feels highly gratified at learning that a *swadeshi sabha*, consisting of boys below the age of twelve, has been formed at Benares. Boys above the age of twelve and those who use foreign articles will be rigidly excluded from the *sabha*, which has been established with the object of imparting technical education to its members.

HINDOSTHAN,
5th December,
1906.

Babu Surendra Nath Banerji and the *swadeshi* movement.

75. The English *Hindosthān* (Kalakankar), of the 5th December, says that Mr. Surendra Nath Banerji is the great apostle of boycott and resignation. For a time he lost all confidence in agitation and definitely repudiated it, and he believed that the political salvation of the country lay in those two processes which constituted according to him the "new movement." He has now given a proof of his practical adhesion to that movement by allowing himself to be elected Chairman of the North Barrackpur Municipality.

RAHBAR,
7th December,
1906.

The *swadeshi* movement.

76. The *Rahbar* (Moradabad), of the 7th December, says that a *swadeshi* meeting attended by over one thousand Hindus and Muhammadans was held at Maqbulganj (Lucknow) on the 25th November last, and that the necessity of promoting indigenous manufactures and of boycotting foreign goods was impressed on the audience.

Pandit Kashi Prasad, Babu Qismat Rai, Pandit Suraj Prasad and Babu Bānarsi Lal, who were among the chief speakers of the day, exhorted the public to treat with contempt such of the newspapers as oppose the *swadeshi* movement, or as tend to widen the gulf between Hindus and Muhammadans.

ARYA MITRA,
8th December,
1906.

The *swadeshi* movement.

77. The *Arya Mitra* (Agra), of the 8th December, while pointing out that the *mullahs* of Ispahan have gone so far as to refuse aid at the funerals of persons using foreign articles, besides boycotting them in their lifetime, asks if Indian Muhammadans who oppose the *swadeshi* movement merely with a view to humour Anglo-Indian officials will not take a lesson from their co-religionists in Persia.

ARYA MITRA,
8th December,
1906.

The *swadeshi* movement.

78. The *Arya Mitra* (Agra), of the 8th December, says that the *swadeshi* agitation is beginning to lead to practical results, as shown by a note in the last Administration Report for Bengal pointing out that the weavers there have returned to their hereditary avocation, and that it will not be long before their manufactures excel foreign products in quality and exquisiteness of texture.

ARYA MITRA,
8th December,
1906.

The *swadeshi* movement.

79. A correspondent in the *Arya Mitra* (Agra), of the 8th December, says that the poverty of India is due chiefly to the preferential consideration that foreign articles receive at the hands of Indians owing to their better appearance though they are wanting in

durability. He exhorts the Indians to encourage indigenous products, to promote technical education and to boycott foreign articles, so as to check the drain of Indian wealth into foreign countries; and concludes with pointing out that they should not miss the present opportunity of bringing about the regeneration of the country, as time and tide wait for no one.

ROHILKHAND GAZETTE,
8th December, 1906.

The *swadeshi* movement.

80. The *Rohilkhand Gazette* (Bareilly), of the 8th December, while referring to the conduct of certain students at Rangpur, who shaved the beard of a Muhammadan because he was purchasing foreign goods, says that far from promoting, violent measures will considerably impede the progress of the *swadeshi* movement, and will tend to widen the breach between Hindus and Muhammadans who should, however, co-operate in encouraging indigenous arts and manufactures in spite of their political differences.

AWAZA-I-KHALQ.
8th December, 1906.

The *swadeshi* movement.

81. The *Awaza-i-Khalq* (Benares) of the 8th December, says that the reply of His Honour the Lieutenant-Governor of these Provinces to the *Vaishya Mahasabha* deputation should set at rest all apprehensions regarding the hostile attitude of Government towards the *swadeshi* movement, and points out the interest taken by Sir James Digges LaTouche in advising the delegates to make new inventions and to promote indigenous arts and manufactures.

AWAZA-I-KHALQ,
8th December, 1906.

The *swadeshi* movement.

82. The *Awaza-i-Khalq* (Benares) of the 8th December, regrets to find that Munshi Sajjad Husain, the editor of the *Oudh Punch* (Lucknow) showed great lack of moral courage by refusing to take the chair at the fifteenth *swadeshi* meeting held at Ganeshganj in spite of repeated requests from the audience. The editor says that the *pandal* was crowded to suffocation, and of the thousands of persons present many could not find room to stand. Of the speakers who addressed the meeting Munshi Amir Ali made the most effective speech which was both witty and instructive.

HINDOSTHAN.
9th December, 1906.

The *swadeshi* movement.

83. The Daily *Hindosthan* (Kalakankar) of the 9th December, while eulogizing the aims and objects of the Central Association for promoting indigenous arts and industries in India, says that the foundation of industrial schools in important cities and towns, with similar provincial schools all over the country and a central school at Trichinopoly at State cost, will tend to facilitate the regeneration of India. The editor points out that the use of *swadeshi* stationery in Government and public offices, the encouragement of weaving on modern lines, and of other indigenous arts and manufactures by Indian capitalists, and the appointment of a commission by Government as proposed by the Central Association to study Indian Arts and Industries will prove very beneficial to the country. He suggests that every attempt should be made to ensure that *swadeshi* articles are in no way inferior in design and quality to those at present used in Government offices, before any application is made to Government.

OUDH AKHBAR,
10th December, 1906.

The *swadeshi* movement.

84. The *Oudh Akhbar* (Lucknow), of the 10th December, says that Babu Surendra Nath Banerji pointed out in his lecture at Bombay that a union amongst the nations inhabiting India is essential to the regeneration of the country. He pointed out that the *swadeshi* movement is based on a love of the country and not on a hatred for other countries, and that the Indians are in no way to blame for any bitter feelings that may have come into existence owing to the encouragement given to indigenous products, which is essential to the material prosperity of India.

BHARAT JIWAN,
10th December, 1906.

The *swadeshi* movement.

85. The *Bharat Jiwan* (Benares), of the 10th December, contains a dialogue between two persons attributing the poverty of India to the export of grain and to the use of foreign articles by Indians. The refinement of foreign sugar by means of bovine blood and bone-ash, and the process of sizing piece goods by the use of fatty substances forbidden by the religion of Hindus and Muhammadans are treated with considerable prominence. The editor has likewise reproduced certain verses from a correspondent who appeals to the religions susceptibilities of his countrymen and asks them to adhere to their doctrines even if it be at the risk of their life and property, as the trials they had to undergo during the Muhammadan rule and the mutiny were not sufficient to affect their adherence. He concludes with exhorting them to boycott foreign sugar from the country on religious grounds.

BHARAT-JIWAN,
10th December, 1906.

The *swadeshi* movement.

86. The *Bharat Jiwan* (Benares), of the 10th December, expresses its satisfaction at finding that the *swadeshi* movement is gaining ground throughout the country. The editor attributes this success to the sudden wakefulness of the country which has been brought about by the partition of Bengal, and suggests that the movement can become a grand success only if *swadeshi* shops are opened in cities and villages alike, and articles of *swadeshi* manufacture are encouraged by every individual living in India.

HINDOSTHAN,
11th December, 1906.

The *swadeshi* movement.

87. The Hindi *Hindosthan* (Kalakankar), of the 11th December, exhorts Indian capitalists to follow the example of Seth Gobind Das of Bombay, who has started a *swadeshi* association with a sum of fifty thousand rupees and is doing all he can to promote indigenous arts and manufactures.

HINDOSTHAN,
11th December, 1906.

The *swadeshi* movement and the Police in Bakerganj.

88. The Hindi *Hindosthan* (Kalakankar), of the 11th December, disapproves of the conduct of the Bakerganj police in instituting inquiries about persons who advocate the cause of the *swadeshi* movement, and of those who have been ill used for boycotting foreign manufactures. The editor remarks that such undue interference is intended to impede the progress of the movement, and is open to objection as there is nothing unlawful in promoting its cause or in using indigenous products.

HINDOSTHAN,
14th December, 1906.

The *swadeshi* movement.

89. The Hindi *Hindosthan* (Kalakankar), of the 14th December, while eulogising the enterprising spirit of the Marwaris who have started a mill in Calcutta with a capital of five *lacs* of rupees, and deprecates the attitude of great Indian capitalists who bury their wealth underground or invest it at small interest in banks. The editor suggests the desirability of their laying it out in opening mills and factories so as to bring about the regeneration of India in the near future by checking the drain of the wealth of the country.

SANATAN, DHARMA PATAKA,
December, 1906.

Foreign sugar.

90. A correspondent in the *Sanatan Dharma Pataka* (Moradabad), for December, says that the use of foreign sugar has been forbidden by the local association at Parichhatgarh (Meerut) and that a resolution has been passed rendering delinquents liable to a fine of twenty-five rupees, in addition to excommunication. He concludes with the remark that all the foreign sugar available in the local market has been sent away to Meerut to check its further use immediately.

HINDOSTHAN,
8th December, 1906.

Foreign sugar.

91. The Daily *Hindosthan* (Kalakankar) of the 8th December, while eulogizing Swami Shankarsan Ramanuj Dass of Chitrakote for dissuading the public from using foreign sugar, exhorts other *sadhus* to follow his noble example, as such action on their part is sure to bring about the regeneration of India at no distant date.

OUDH AKHBAR,
14th December, 1906.

Country sugar.

92. The *Oudh Akhbar* (Lucknow), of the 14th December, says that a large meeting was held at Sitapur with a view to promote the use of foreign sugar and the cultivation of sugarcane. Maulvi Sulaiman Ahmad, Talukdar, was in the chair. Maulvi Abdul Qadir, retired Deputy Collector, pointed out in an able speech that the use of foreign sugar was against the religious prejudices of the Hindus and was not approved of by the Muhammadans owing to the use of bone-ash and other revolting substances in its preparation and refinement. He pointed out that a co-operation of the public and the confectioners was essential for resuscitating the sugar industry which is fast dying out in this country. Mushi Murlidhar and Babu Chhail Behari Lal, Vakils, and the chairman advocated the necessity of acting on Maulvi Abdul Qadir's suggestion; and exhorted the Hindus and Muhammadans to co-operate in the matter, and the audience was assured that their action in this matter could in no way give any offence to European officers who looked upon the movement with approval.

AL-AZIZ
November, 1906.

Friendly relations between Hindus and Muhammadans in Tibet and South Africa.

93. *Al-Aziz* (Agra), for November, ascribes the existing sympathy between the Hindus and Muhammadans in Tibet (?) and South Africa to the spread of education, and points out that they were quite indifferent to each other's interests only a few years back, when education had not produced its ennobling influence on their minds.

.NAIYAR-I-AZAM.
5th December, 1906.

Strained relations between the Aryas and Muhammadans.

94. The *Naiyar-i-Azam* (Moradabad), of the 5th December, regrets to find that the stirring speeches of the Aryas appeal so strongly to the feelings of the Muhammadans as to dupe them into regarding them as friends and well-wishers, without for a moment realizing the stern fact that the Hindus have from time immemorial regarded the very touch of a Muhammadan to be contaminating. The editor points out how usurious Hindus have dispossessed them of their estates, have done everything in their power to exclude them from Government appointments, and have published insulting attacks on the Prophet and the Qoran, as illustrated by certain publications in the *Musafir* (Agra) of the 30th October. He exhorts the Muhammadans to hold themselves aloof from the Hindus and to have nothing to do with the Congress and the *swadeshi* movement. He concludes with warning the editor (of the *Musafir*) against his conduct.

NIZAM-UL-MULK,
8th December, 1906.

Strained relations beween Hindus and Muhammadans.

95. A correspondent in the *Nizam-ul-Mulk* (Moradabad), of the 8th December, while condemning certain remarks in a previous issue of the paper as the outcome of prejudice, suggests that co-operation between Hindus and Muhammadans is essential to the regeneration of the country, and exhorts the educated classes, correspondents and editors of papers to try their utmost to foster friendly relations between the two communities, and to refrain from publishing matter calculated to produce estrangement.

ROHILKHAND GAZETTE,
th December, 1906.

Strained relations between Bengalis and Muhammadans.

96. The *Rohilkhand Gazette* (Bareilly), of the 8th December, says that the revolutionary views of the Bengalis deserve the serious attention of Government, and points out that there is every danger of a class of Extremists like the Nihilists of Russia coming into existence, who will make things very uncomfortable. The editor points out that the Bengalis are extremely hostile to Muhammadans, as was evinced by the recent disturbance at Barisal, where certain Hindus passed alongside of a mosque and kept on shouting *Bande Matram* in spite of protests made by the Muhammadans who were offering their prayers.

ARYA MITRA,
8th December, 1906.

Strained relations between Europeans and Indians.

97. The *Arya Mitra* (Agra) of the 8th December, referred to an altercation and scuffle between some Indians and four European soldiers on King's Road in Ludhiana and said that it was due to one party claiming racial superiority and consequent immunity from law.

ROHILKHAND GAZETTE,
8th December, 1906.

Hindus and Muhammadans.

98. The *Rohilkhand Gazette* (Bareilly), of the 8th December, says that the Muhammadans are split into parties and factions, and any attempt on their part to promote friendly relations between Hindus and Muhammadans appears therefore ridiculous. The editor deprecates the support given by certain Muhammadans to the Indian National Congress, and views their hostile criticisms of the Muhammadan deputation with extreme regret and disapprobation. He points out that the Hindus bear a natural hatred of the Muhammadans, and co-operation with them cannot lead to beneficial results, and it is therefore highly desirable that the Muhammadans should have a separate political organization of their own, quite distinct from the Indian National Congress, which truly speaking is a Hindu institution.

OUDH AKHBAR,
11th December, 1906.

Union between Hindus and Muhammadans.

99. The *Oudh Akhbar* (Lucknow), of the 11th December, says that the intimate relations between Akbar and Raja Birbar, between Nawab Asfad-Doulah and Raja Jhaoo Lal and those betweeen the Nizam and Bansi Raja show very clearly that union between Hindus and Muhammadans is not impossible.

ALIGARH INSTITUTE GAZETTE,
12th December, 1906.

Hindus and Muhammadans.

100. The *Aligarh Institute Gazette* of the 12th December, while referring to the views of Revd. C. S. F. Andrews on the strained relations between Hindus and Muhammadans says that it is very much to be regretted that things are going from bad to worse every day. The editor begins with saying that both parties are to blame, but holds the Hindus chiefly responsible as they began by starting the Indian National Congress, and initiated the movement in favour of Hindi. He thinks that the Congress is the root of all evil, that Sir Saiyid Ahmad thought it to be so,

because the Muhammadans in his opinion were not sufficiently educated to profit by it, and that he dissuaded the Hindus and the Muhammadans in consequence, from taking any share in its deliberations. The tone in which the Congress makes its demands is highly objectionable to the Muhammadans, who otherwise would have no objection to it, if they could get a due share of their rights and privileges. The attempt to spread the use of Hindi is another cause of difference between the two communities, because it seems to challenge the supremacy of Urdu as the language of India. A difference of religion is likewise a cause of disunion between the two communities. He deprecates the conduct of the Hindus in trying to secure the co-operation of the Muhammadans in the Congress. He concludes with the remark that unity of religion is essential to the formation of a nation, and that no progress is possible unless and until the various races inhabiting India become welded into one homogeneous whole.

ZIYA-UL-ISLAM,
December, 1906.

The degeneration of Muhammadans.

101. The *Ziya-ul-Islam* (Moradabad), for December, attributes the degeneration of the Muhammadans to insufficient education among Muhammadans and to the extravagant aims of their leaders and reformers. The editor points out that the one thing needed at present is union amongst the several sects, who should be able to merge all differences and to make common cause in promoting their national interests.

RIYAZ-UL-AKHBAR,
4th December, 1906.

Muhammadans in the Madras Presidency.

102. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 4th December, says that His Excellency the Governor of Madras cannot explain the disproportionately small number of Muhammadans as compared with Hindus and Eurasians holding high offices in the Madras Presidency, and expresses its dissent from the remarks of the *Pioneer* that the Hindus and Muhammadans are one nation.

AL-AZIZ,
November, 1906.

Export of Indian wheat to foreign countries.

103. The editor of *Al-Aziz* (Agra), for November, while referring to the large export of wheat from Karachi, which the *Pioneer* anticipates with satisfaction in the near future owing a rise in its price in foreign marts, prays Government to consider how this step will affect India.

BRAHMAN SARVASWA,
October, 1906.

The poverty of India.

104. The *Brahman Sarvaswa* (Etawah) for October, says that poverty is constantly on the increase in India, that a certain European is said to be making large purchases of *ghi* with the intention of selling it at a high rate during the Agra Durbar. The editor attributes the scarcity and high rate of *ghi* to the constant slaughter of a large number of cows and buffaloes to supply meat. He says from personal experience that large quantities of meat are sent out from Etawah and other large stations for use in foreign countries, and that the scarcity of fodder is a great temptation to the sale of cattle. These and other similar calamities including the drain of money from the country are the chief causes of the ever-increasing poverty of India. He exhorts the Indians to rise from their deep slumber, to make *Bande Mataram* their watchword and to devote themselves heart and soul to the regeneration of the country by promoting the *swadeshi* movement.

RAHBAR,
7th December, 1906.

The poverty of India.

105. The *Rahbar* (Moradabad), of the 7th December, says that free trade has contributed no less than plague and famine to the poverty of India. The editor considers that Englishmen advocate free trade in India through purely selfish motives though they consider that the country is not yet prepared to profit by representative government.

UNION GAZETTE,
7th December, 1906.

The poverty of India.

106. The *Union Gazette* (Bareilly), of the 7th December, attributes the poverty of India to a drain of money from the country, to the joint family system where one working hand has to support the entire family, to the abnormally large number of persons subsisting on public charity, and to the numerous contributions that Indians have to make over and above the fixed taxes levied from them periodically.

AL-AZIZ,
November, 1906.

The anniversary of Akbar.

107. *Al-Aziz* (Agra), for November, feels extremely gratified at the manner in which Hindus, Muhammadans, Parsis, and other communities celebrated the anniversary of Akbar in Bombay on the 15th October last, and remarks that unlike the anniversary of Sivaji, it is calculated to promote union throughout India.

RIYAZ-UL-AKHBAR,
28th November, 1906.

The life-president of the British Indian Association of the Talukdars of Oudh.

108. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th November, says that the choice of the talukdars should fall on some person of approved merit, whose donations to public movements prove the sincerity of his interests, and suggests the names of Raja Tasadduk Rasul Khan and Raja Ali Muhammad Khan, who will do credit as life-presidents of the British Indian Association of the barons of Oudh.

HINDOSTHAN,
5th December, 1906.

The Mulkowal inoculation disaster.

109. The English *Hindosthán* (Kalakankar), of the 5th December, says that the horrible story of the convict inoculations in the Philippines has had but one parallel, so far as our knowledge goes—namely, the Mulkowal disaster which put a stop to plague inoculation in the Punjab at the end of 1902. Presumably the experiments undertaken by the American health authorities were designed as a preliminary to a systematic policy of inoculation amongst the Philippines. If so, it will be safe to assume that the enterprise is at an end for the present. Ten deaths are reported in this case, against nineteen in the Punjab four years ago. It is a hideous business, and the lay public may well ask whether, if such experiments are to be permitted, it is not the duty of Government to reduce the risk by fixing a limit to the number of possible victims.

INDIAN PEOPLE,
6th December, 1906.

The Mulkowal disaster.

110. The *Indian People* (Allahabad), of the 6th December, while referring to the inoculation of a number of people with M. Haffkine's virus to protect them against the plague says that it was the culmination of the series of errors made by the Government in dealing with this pestilence. The segregation camps, the forcible examination of houses by soldiers, the detention of railway travellers, the introduction of an empiric system of inoculation—every one of these measures is stamped with political unwisdom of the most unpardonable nature, and they form a black page in the history of the present rule. Wisdom has after all dawned upon the Government, and beaten by the plague it has ceased to fight it. We are all awaiting the result of the labours of the committee of experts, but, whatever their conclusions and their recommendations, the Government must never again embark upon that reckless course of prevention and cure which ended in the tremendous tragedy of Malkowal.

INDIAN PEOPLE,
6th December, 1906.

Asiatics *versus* Europeans.

111. The *Indian People* (Allahabad), of the 6th December, says that there was a time when Asia could justly boast of its civilisation. Even in the zenith of its glory no Asiatic Government ever considered it wise or just to frame any laws to exclude foreigners either from trade in the country or from occupying high posts in the estate if they were found to be capable of holding them, or at least were in the good graces of the monarch of the time.

* * * * * * *

In the present age every white nation is trying to exclude by legislation or otherwise the dark races, no matter how civilised they may be.

* * * * * * *

Now what should be done to safeguard the existence of these liberal-minded dark races? The answer is, try a policy of retaliation.

If a nation is selfish enough to devise foul means to oust the dark races from their country, the latter should adopt a policy of a similar nature.

MUSAFIR,
30th November and 8th December, 1906.

Native *versus* Feringhi.

112. The *Musafir* (Agra) says, in its combined issue of the 30th November and 8th December, that the Indians in Calcutta, finding that Englishmen persisted in addressing Indians as *Natives* in spite of repeated protests, pointing out that the word had degenerated in its use and was looked upon as a term of contempt, have started a society to retaliate the use of the words *Babu* and *Native* by addressing Englishmen as *Mister* and *Feringhi*. The editor says that though Indians are only paying back Englishmen in their own coin, yet such a course is very objectionable as tending to widen the gulf between the rulers and the ruled.

The views of Agamya Guru about Englishmen in India and England.

ANAND,
11th December, 1906.

113. The *Anand* (Lucknow), in its issue of the 11th December, says that Agamya Paramhansa Guru, (the lath Swami) an Indian Yogi of repute now in England, when asked by Englishmen at home to express his views on Indian affairs, said that the treatment accorded by Englishmen to Indians in England is exemplary, but their countrymen seem to lose the balance of mind as soon as they land in India.

Sir James LaTouche.

INDIAN PEOPLE,
6th December, 1906.

114. The *Indian People* (Allahabad), of the 6th December, says that the right point of view from which to judge an administrator and his work is to examine not merely what he has done but what he has abstained from doing. A policy of masterly inactivity is often to be preferred to another of meddlesome activity. These are the tests that should be applied to an administration, and judged by these it will be found that on the whole Sir James LaTouche has deserved well of the province and the people.

House-rent in Allahabad.

INDIAN PEOPLE,
6th December, 1906.

115. The *Indian People* (Allahabad), of the 6th December, while referring to the proposed transfer of the High Court to Lucknow says, that with that danger they feel their position to be secure and they have celebrated their victory by raising rents all round, that there is no other large city in India, where house-rent is so monstrously and disproportionately high as in Allahabad, and that even here the houses that fetched Rs. 50 before the outbreak of the plague four years back cannot be now had for Rs. 75, and some house owners seize on the pretext of a change of tenants to raise rents without any justification.

The partition meetings in Eastern Bengal.

RAHBAR,
7th December, 1906,

116. The *Rahbar* (Moradabad), of the 7th December, says that Sir Henry Cotton having invited Mr. Morley's attention to the active part taken by certain Government servants in organizing pro-partition meetings, the Lieutenant-Governor of the New Province has been instructed to see that the standing orders on the subject are obeyed. The editor thinks that the advice is opportune and that Mr. Hare needed it badly.

The partition of Bengal.

MUSAFIR,
30th November and 8th December, 1906.

117. The *Musafir* (Agra), while referring in its combined issue of the 30th November and the 8th December, to the admission of Mr. Morley that the partition of Bengal was a mistake, and that any attempt at rectifying the error will lead to further complications, says that it is very much to be regretted that statesmen with Mr. Morley's culture and breadth of view can adhere to a mistaken policy instead of acting according to the dictates of conscience.

Result of the Barisal disturbances.

UNION GAZETTE,
7th December, 1906.

118. The *Union Gazette* (Bareilly), of the 7th December, deprecates the attitude of the Bengali Press in eulogizing the Lieutenant-Governor of Eastern Bengal for having taken serious notice of the conduct of Messrs. Kemp and Emerson in connection with the late disturbances at Barisal. The editor says that far from restoring peace the action of Government is calculated to upset authority, and concludes with the remark that any interference with things done on executive and administrative grounds is calculated to make the Bengalis more turbulent and impudent.

The Peninsular Tobacco Company.

ADVOCATE,
6th December, 1906.

119. The *Advocate* (Lucknow), of the 6th December, says that the European agent of the Peninsular Tobacco Company who is travelling all over India in a gigantic motor car advertising the company's manufactures, arrived a few days ago at Calcutta and was an object of much curiosity. In the few hours he was in Lucknow he did considerable business, selling, it is said, seven thousand rupees worth of cigarettes.

Tobacco-smoking.

HINDOSTHAN,
9th December, 1906

120. The Daily *Hindosthan* (Kalakankar) of the 9th December, eulogizes the conduct of the Maharaja of Baroda, who has made tobacco-smoking by boys within his state punishable under the law, as the practice is injurious both mentally and physically.

The Muhammadan Vigilance Committee.

CITIZEN,
10th December, 1906.

121. The *Citizen* (Allahabad), of the 10th December, says that although the organizers of the Muhammadan Vigilance Committee are trying to prove that the movement is in no way directed against the Hindus and that their object is to establish better relations

between the Hindus and the Muhammadans, it is feared, writes a correspondent, that mischief is already done. The Anglo-Indian correspondents have already wired to London quite a different version of the affair, and commented upon it as the counterballast to Hindu tyranny. Respectable Muhammadans are not active in their sympathy with the Vigilance Committee, and many of them frankly declined to join. Prominent among them is Maulvi Abdul Jubbar Khan Bahadur who was invited to preside over its deliberations. Good and obliging as he is, he is also a man of strong principle. He agreed to preside and came to Calcutta from his native village for that purpose. He however saw the draft resolutions to be proposed at the meeting and at once found out their anti-Hindu character, so he declined to have anything to do with the movement. This Vigilance Committee owes its origin to the fertile brains of two high officials of pronounced anti-Hindu feelings, one belonging to the India Government and the other to the Government of Bengal. The former wrote to the Aligarh leaders to give some political food to Muhammadan youths, for in his opinion mere Educational Conferences would no longer keep them satisfied. He however pointed out that political movements should not be directed against the Hindus apparently. He was in touch with the Bengal official who at first proposed that the two Muhammadan Associations of Calcutta should be amalgamated and formed into one strong Muhammadan organization, but as this did not find favour with the leaders of the two Associations, a new organization in the shape of the Vigilance Committee was the result.

TAFRIH,
14th December, 1906.

The Vigilance Committee at Calcutta.

122. The *Tafrih* (Lucknow), of the 14th December, says that an anti-vigilance Committee has been started at Calcutta with a view to counteract the Muhammadan Vigilance Committee. The Muhammadans who form the bulk of its members, have taken some Hindus also into the committee, and the resolutions already passed showed that the Vigilance committee is not a representative body. The anti-Vigilance Committee has been established with the object of promoting friendly feelings between Hindus and Muhammadans, and has undertaken to settle national differences amicably.

UNION GAZETTE,
7th December, 1906.

The Press in India.

123. The *Union Gazette* (Bareilly) of the 7th December, while referring to the prosecution of the *Punjabi*, says that such action on the part of Government tends to add to the importance of the offender and raises him to the dignified position of a national hero. The progress of education is always calculated to add to the importance of the Press, and it is on this account that the Press in Bengal is much more powerful than elsewhere, yet all the same it has failed to influence the Muhammadan community. It should not be looked upon by Government as a powerful weapon that should be viewed with any suspicion.

CITIZEN,
10th December, 1906.

The policy of the Punjab Government towards the Indian and the Anglo-Indian Press.

124. The *Citizen* (Allahabad), of the 10th December, contains the following editorial note on the policy of the Punjab Government towards the Indian and the Anglo-Indian Press :—

Our readers are aware with what bloodthirstiness the Punjab Government have been pursuing the *Punjabi* for the alleged offence of exciting hatred between two different communities. The Government acknowledge the self-same offence having been committed by another journal, an Anglo-Indian one, and not only allow it to escape scot-free, but indeed, stoop to offer an apology for it. This invidious distinction made by the Punjab Government in its treatment of two rival papers cannot surely raise it in the estimation of the public.

MUSAFIR,
30th November and 8th December, 1906.

Scientific experiments on black Natives in the Philippines.

125. The *Musafir* (Agra), expresses its extreme regret in its combined issue of the 30th November and the 8th December, at the misfortunes of natives in the Philippine Islands who are treated no better than the brute creation, and are made the subject of scientific experiments which are apt to result in their death as occurred recently, owing to an infusion of cholera poison in their bodies. The editor points out that science which should bring about beneficial results to humanity is proving a source of misery to black natives.

AWAZA-I-KHALQ,
8th December, 1906.

Health Officers.

126. The *Awaz-i-Khalq* (Benares) of the 8th December, says that health officers are placed at a great disadvantage by not being allowed to charge any fees from the patients whom they examine and receive under their treatment.

AWAZA-I-KHALQ,
8th November, 1906.

Mr. Tajammul Husain, Sub-Judge, and the District Judge of Benares.

127. The *Awaza-i-Khalq* (Benares), of the 8th November, while referring to the high-handedness of Mr. Tajammul Husain, the local Sub-Judge, in charging persons with contempt of court and in dealing with them in utter disregard of law, says that the Benares public have not been accustomed to this sort of treatment, and expresses a hope that he will mend his ways without necessitating a reference to higher authorities. The editor points out that difficulties of this sort and the complaints against the office of the Civil Judge are due to the fact that Mr. Patterson, the District Judge of Benares, refuses alike to see officials and local *raises*, and thus loses the opportunity of receiving much important information which no one cares to commit to writing.

OUDH AKHBAR,
10th December, 1906.

Use of explosives.

128. The *Oudh Akhbar* (Lucknow), of the 10th December, says that a *fatwa* has been obtained from Sunni and Shia maulvis with a view to discourage the use of rockets and other fireworks of a simlar nature, and it is proposed to move Government and to secure its aid in this behalf.

SANSAR MITRA,
11th December, 1906.

Examinations in Hindi.

129. The *Sansar Mitra* (Allahabad), of the 11th December, while recounting the various good things done by His Honour the present Lieutenant-Governor of the United Provinces, regrets to notice that sufficient attention has not been paid to Sir Antony MacDonell's orders regarding the examinations of officials in Hindi.

ADVOCATE,
13th December, 1906.

The need of District Associations.

130. The *Advocate* (Lucknow), of the 13th December, says that one of the subjects which will be discussed most in the next Congress will be its constitution and the question as to the lines on which political work has to be carried on in future in the country. Referring to the views expressed in the *Amrita Bazar Patrika* and by Sir Pherozshah Mehta, the editor says that the country should have a network of political associations, spread in every district and if possible in every tahsil to keep up ceaseless activity. The activity has to be two-sided : on the one hand the association has to keep the Government informed of the real feelings of the people on every public question, to lay in as respectful language as possible, but at the same time forcibly put forward, all the grievances of the people whether in the matter of criminal administration, or on measures affecting their material condition; on the other hand it has to educate the masses as to their own rights : in fact to prepare the public opinion, so as to avoid the charge of public opinion being manufactured which now and then is made against the Congress movement. He is glad to find that measures have already been taken in Bombay, the Punjab and the United Provinces, and points out that what is wanted in these associations is real vitality and life to make them powerful, that numbers are not essential, as the Government will not be so much influenced with the numbers as with the reasonableness of the associations.

V.—LEGISLATION.

NASIM-I-AGRA,
4th December, 1906.

Procedure of complaints in courts.

131. The *Nasim-i-Agra* of the 4th December, says that written complaints suffer very often from the ingenuity of petition-writers who mould them to suit their own tastes, instead of adhering to the account given by the complainant. The editor therefore suggests the desirability of encouraging oral complaints, so that Magistrates may have first-hand information, by personally examining the complainant then and there. He invites the bar to throw further light by an expression of their views on the subject.

VI.—RAILWAY.

BRAHMAN SARVASWA,
October, 1906.

Corruption of Railway police and booking clerks.

132. The *Brahman Sarvaswa* (Etawah,) for October says that the police and Railway employés are invariably working in concert to extort money from the travelling public, particularly on occasions of fairs and religious gatherings. The editor remarks that passengers meet with considerable difficulties in purchasing tickets and securing seats in trains on such occasions, and expresses a hope that the railway authorities will take proper steps to remedy these evils.

NAIYAR-I-AZAM,
5th December, 1906.

Existing difficulties of passengers on the Oudh and Rohilkhand Railway.

133. The *Naiyar-i-Azam* (Moradabad), of the 5th December, suggests that contracts for catering arrangements should be given to a number of men instead of being left entirely in the hands of one individual, with due regard to the fact that relatives of railway employés are rigidly excluded from them. Endeavours should also be made to disabuse the public mind of the existing idea that the money realized by the contractors goes to the railway. As regards the *coolies* the editor suggests that they should be directly under the railway authorities, and should not be charged any fees for being employed on the line.

RAHBAR,
7th December, 1906.

Difficulties of passengers on the Oudh and Rohilkhand Railway.

134. The *Rahbar* (Moradabad), of the 7th December, says that the *coolies* on the Oudh and Rohilkhand Railway pay a certain sum every day to the contractors, and are therefore bold in making exorbitant demands from passengers. The editor also points out the illegality of sub-leases given to confectioners, and suggests that the railway authorities will do well to declare the action of the contractors illegal, and to authorize sub-lessees to recover the sum they have paid to the contractors by having recourse to law.

NAIYAR-I-AZAM,
5th December, 1906.

Waiting rooms for Indian ladies on the Oudh and Rohilkhand line.

135. The *Naiyar-i-Azam* (Moradabad), of the 5th December, while pointing out the difficulties to which *pardanashin* ladies are put by the removal of female-waiting rooms to a considerable distance from the station platform, suggests a reversion to the old system of setting apart a room in the main block for native females.

ADVOCATE,
6th December, 1906.

Oudh and Rohilkhand Railway Guards.

136. A correspondent in the *Advocate* (Lucknow), of the 6th December, has contributed the following letter regarding the grievances of the guards on the Oudh and Rohilkhand Railway line :—"Our complaints and grievances are many and to detail them here would be like attempting an impossible task. I will therefore confine myself in this letter to a grievance or two. My first and foremost complaint is in respect of the methods employed on the Railway for the purposes of administering justice. Justice, I am told is blind, and I take this to mean that justice displays utter blindness when unjustly dealt to persons who come in search of her. She cares very little whether a prince or a pauper comes in search of her. She showers her blessings, mixed with mercy, equally on all, whether they be princes or paupers. Justice as administered to the inhabitants of this planet, proceeds from two channels : one divine and the other human. It is against this latter channel of justice we have cause to complain. The main channel of justice on this Railway is the Manager, who I believe, is an engineer of accomplished skill and tact, and if a reminder is necessary, I must say that the minor channels of justice with which the main is indispensably connected are at present blocked with dirt, and as this is generally felt to be the case, I earnestly urge the Manager to remove the dirt from the subsidiary channels, or the persons through whose instrumentality there has been an accumulation of dirt. If this course suggested to the Manager were carried into effect, I am sure he will find that he has unconsciously performed a miracle which had the power of silencing once for all the complaints and grievances of the Railway subordinates, and he will moreover find that the waters of justice flowing from the great reservoir, *i.e.*, himself, are purer and healthier and drunk by the subordinates more freely and happily.

The Manager has introduced a new scale of pay and allowances for the guards employed on this railway with the very best of intentions; but his duties and responsibilities do not terminate with the introduction of reforms in the Railway administration and new scales as the one referred to. He should not omit to steadfastly observe that his best intentions are not frustrated by some of the officials under him. Has the Manager inquired into the daily complaints and grievances of some of these poor guards and drivers? Is it so or not that the claims of some of these deserving and senior guards have been totally neglected and sacrificed for the purpose of showering favours on the favourite ones? I urge you to look into the doings of some of these Railway deities, and cannot urge you too vehemently and too frequently to find out for yourself that in the eyes of some of these Railway deities, the most holy and the most capable are those only who visit their shrines frequently, A man's noblest (?) mistake is to be behind his time. The noblest (?) mistake you have made is in fixing some of these 'behind their times,' young, and inexperienced men in places of power and position in so important a centre of Railway administration as Lucknow.

The next complaint is the one regarding the recommendations made for dismissals of some of the worthy and tried subordinates of this Railway on grounds trivial and flimsy in their character. Recommendations for dismissals of subordinates employed on this railway have become at the present day as common as the loaves of bread supplied by some of the dirty bakeries of Lucknow to some of the public men of this place.

The Manager, I trust, will not be offended at my speaking the truth in this letter. But truth is truth; and truth will one of these days break open the sepulchre and appear in some of the offices belonging to the Railway administration.

SHIVAJI."

Dining cars in passenger trains.

BHARAT JIWAN,
10th December,
1906.

137. The *Bhárat Jiwan* (Benares), of the 10th December, points out that the suggestions of the secretary of the *Kalesha Niwaran Sabha* of Benares, pointing out the desirability of attaching dining cars to passenger trains have not so far led to any practical results, and that he has sought the co-operation of the *Bharat Dharma Maha Mandal* in consequence.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Caste system in India.

KASHMIR
DARPAN,
October, 1906.

138. A correspondent in the *Kashmir Darpan* (Allahabad), for October, says that but for the very opportune teaching of Swami Daya Nand thousands of Hindus would have become proselytes to *Islam* and to Christianity. While admitting the advantages of Western education, and the necessity of Indians keeping themselves abreast of the progressive times, he points out that the time is yet far off when the Hindus will eat on the same table with Muhammadans or other communities living in India.

The Vedic Religion.

KASHMIR
DARPAN,
November, 1906.

139. A correspondent in the *Kashmir Darpan* (Allahabad), for November, says that the Vedas deal with a universal religion which applies to all ages and nations and that they can therefore claim to be a revelation from God. While pointing out the necessity of a common religion in order to unite the Indians into one nation, he urges female education in the interests of posterity and considers a wider diffusion of Sanskrit learning essential to the regeneration of India.

The *Panchama* (fifth) caste in India.

CENTRAL HINDU
COLLEGE
MAGAZINE,
December, 1906.

140. Discussing the obligations of the Hindus to the *Panchama* (fifth) caste, a correspondent in the *Central Hindu College Magazine* (Benares), for December, says that "we owe a distinct duty to these fallen peoples, and until we help to shatter the fetters that bind these poor wretches, socially and intellectually, in the different Provinces of India there is no chance of our blossoming out into a great and powerful nation, like the holy lotus flower of our sacred land from the primeval slime.

We have attuned our conscience to the touch of the Musalman; we have again attuned it to the touch of the Christian. Let us beware, while there is yet time, lest the poor despised pariahs learn the all too-fatal lesson, that their salvation lies only through wholesale conversions to the religion of their rulers."

Religious horrors in India.

ADVOCATE,
9th December,
1906.

141. The *Advocate* (Lucknow), of the 9th December, while quoting a letter addressed by Mr. Labhshankar Lakshmidas, the well-known Kathiawar humanitarian to the Right Honourable, the Earl of Minto, makes the following comments on the religious horrors in India. We do not know if the Government of India, which is afraid to prevent open thefts and broad-day dacoities in the management of trusts in the country for fear of offending religious susceptibilities of the people, will ever come forward to amend

the Anti-Cruelty Act of 1890, but much can be done by educating public opinion in the matter. A case of extreme cruelty like those referred to by the Right Revd. Henry Whitehead, D.D. in the *Nineteenth Century* for October, in the *Jame Jamshed* (Bombay), of the 18th October, and the Bombay *Samáchar* of the 26th October to which Lord Minto's attention has been invited by Mr. Lakshmidas, the great humanitarian of Kathiawar, to the District Magistrate of Lucknow by the police, in which certain Ahirs of Mahnagar were unmercifully causing, on the 19th October 1906 (the next day of the Dewali), the death of a pig. It was tied by the snout and tail, was butted and gored by cows and buffaloes on a public road, while the villagers were looking on. The Ahirs alleged that it was customary for them to do this every year at the time of Dewali. Surely cases of wanton cruelty like the above, which have not the sanction of riligion, ought to be put down in India.

CITIZEN,
10th December,
1906.

The Vaishya Mahasabha.

142. The *Citizen* (Allahabad), of the 10th December, says that in his reply to the deputation of members of the *Vaishya Mahasabha*, Sir James LaTouche did not fail to express his smypathy for endeavours that were being made by us for the development of Indian manufactures. All the same His Honour characterised the movement that gave impetus to such endeavours as 'the so-called *swadeshi* movement.' May we venture to respectfully invite His Honour's attention to Mr. Surendra Nath Banerji's recent remarks on the expression 'the so-called *swadeshi* movement' as used by certain high officials?

HINDOSTHAN,
12th December,
1906.

Uncharitable treatment of the poor in Calcutta.

143. The English *Hindosthán* (Kalakankar) of the 12th December, says that passers-by in Bow Bazar Street, Calcutta, the other day were compelled to witness a loathsome and extremely sad incident. An old Indian woman, actually foaming at the mouth, lay on the pavement dying. She was scantily and filthily clad, in an emaciated condition, and absolutely neglected and uncared for. A few Indian and East Indian loafers passed by unheeding, and although the woman lay within a few feet of a police thana and a few yards from a prominent charitable institution she was awarded as much practical sympathy as a dead animal usually receives!

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 17th December 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Morocco.

JASUS,
7th December,
1906.

1. The *Jásus* (Agra), of the 7th December, says that European powers are much annoyed at the defeat Russia has sustained at the hands of Japan, and attributes the present attitude of France towards Morocco to the grudge that the Christian Powers of the west owe to the black races generally. The editor quoted the proverb that man proposes God disposes, and remarked that though the European powers intended to divide China amongst themselves they were defeated in their aims, and that nothing can therefore be said with certainty as to what turn matters might take eventually in Morocco.

The Shah of Persia.

RAFIQ PUNCH,
14th December,
1906.

2. The *Rafiq Punch* (Moradabad), of the 14th December, records with regret the death of the Shah of Persia on the 8th of December last, and considers it very inopportune and unfortunate for the Persians in that it has occurred so soon after the institution of the representative form of Government in Persia.

British rule and the Muhammadans.

OUDH AKHBAR,
18th December,
1906.

3. The *Oudh Akhbár* (Lucknow), of the 18th December, says that there is no reason for supposing, as Mr. Charvel has said in his lecture on Islam in London, that there is reason to apprehend that the Muhammadans of India may invoke foreign aid in their support. Their respect for the Sultan of Turkey is due to the fact that he is the protector of Mecca and Medina, and the aid they are giving towards the completion of the Hedjaz railway is not due to any ulterior motives and, whatever the relations between the Sultan and the Emperor of Germany may be, there seems no reason to apprehend any danger, as the Sultan is a prudent monarch and will on no account do anything that would involve him in war.

The relations between the Japanese and the Indians.

OUDH AKHBAR,
21st December,
1906.

4. The *Oudh Akhbár* (Lucknow), of the 21st December, says that Count Oma who presided at the fourth anniversary meeting of the Hindustani Japanese Association held on the 14th of October last, said that the Japanese respect the Indians, and sympathize with their lot which at present is no doubt an unfortunate one. He expressed a hope that the day will soon come when the sun of prosperity which has been expected for a long time will shine graciously on the Indians. The president eulogized the British rule in India, and expressed the hope that India will eventually take its proper place in the scale of nations. The editor points out that the views of the president though briefly expressed, require to be read with the greatest care, and he is at a loss to understand what he means by his reference to the sun which he says will one day shed its brightening rays on the Indians.

(b).—Home.

The Muhammadans in the National Congress.

CAWNPORE GAZETTE,
15th December,
1906.

5. The *Cawnpore Gazette* of the 15th December, says that the Muhammadans who are interested in the Indian National Congress will muster strong at the ensuing session in Calcutta, and will hold a separate meeting of their own to devise means for the propagation of Congress views amongst Muhammadans. The editor says that the Congress is evidently not a racial institution belonging to the Hindus alone, and expresses a hope that the ensuing Congress will settle for good the question that the Congress represents the interests of Hindus and Muhammadans alike.

The Indian National Congress and the Muhammadans.

BHARAT JIWAN,
17th December,
1906.

6. The *Bhárat Jiwan* (Benares), in its issue of the 17th December, while referring to a letter by Mr. Saiyid Haidar Raza, B.A., of Delhi, in various English papers in India, informing the public that a meeting of all Muhammadans joining the Congress will be held at Calcutta during the Christmas week to consider what steps should be taken in order to enlist the sympathies of their entire community in its behalf, expresses satisfaction at this appreciation of the Congress, which shows the growing predilection of the Muhammadans in favour of the movement.

The Muhammadan deputation.

JASUS,
7th December 1903.

7. The *Jásus* (Agra), of the 7th December, says that the *Shias* have as much right to send up a deputation of their own, as the *Sunnis* have to discard the Indian National Congress. The editor says that it will not be at all strange if the *Shias* or other minor

sects disown the Muhammadan deputation that waited on the Viceroy on the 1st of October last, and send up their own deputation to protect their rights and privileges against the *Sunnis*.

AL BASHIR,
18th December,
1906.

The Muhammadan deputation.

8. *Al Bashir* (Etawah), of the 18th December, says that the article in the *Islah* (which is a *Shiah* Journal with a very wide circulation amongst the *Shiahs* and *Sunnis*) on the Muhammadan deputation has caused much dissatisfaction among *Shiah* Muhammadans particularly in Bombay and Lucknow, who are thinking of sending up a deputation of their own to the Viceroy to show that their interests are quite distinct from those of the deputation that waited on His Excellency on the 1st of October last, which was practically a *Sunni* deputation. The editor points out that the *Islah* has the support of the entire *Shiah* community, and of such of the *Sunnis* as are opposed to the views of Sir Saiyid Ahmad, and should not therefore be looked upon as an insignificant opponent.

OUDH AKHBAR,
19th December,
1906.

The *Shia* deputation.

9. The *Oudh Akhbár* (Lucknow), of the 19th December, regrets to learn from the *Rohilkhand Gazette* (Bareilly), that the *Shias* are thinking of sending a deputation of their own, as the deputation that waited on His Excellency the Viceroy on the 1st of October last is not calculated to represent their interests properly. The editor says that such a step cannot fail to lower the *Shiah* and *Sunni* communities alike in the eyes of the Viceroy, and to make the deputation of the 1st October a force he exhorts both sects to settle their differences privately instead of giving the public an opportunity to laugh at them.

MUKHBIR-I-ALAM,
16th December,
1906.

The Muhammadan Political Association.

10. The *Mukhbir-i-Álam* (Moradabad), of the 16th December, says that arrangements have been made with the Conference Standing Committee to finish the business connected with the Conference on the 29th instant, so as to enable the "All-India Muslim Confederacy" to transact its business on the 30th. The editor, while regretting that the suggestion to hold a meeting of the Confederacy has been made too late to admit of satisfactory arrangements being made, expresses a hope that Nawab Vikár-ul-Mulk's efforts in this direction will be crowned with success, and that young Muhammadans will take their due share in protecting their rights.

ADVOCATE,
16th December,
1906.

The Moslem All-India Confederacy.

11. The *Advocate* (Lucknow), of the 16th December, while discussing the views of the Hon'ble Nawab Salim-ullah Khan on the Moslem All-India Confederacy, says that the programme laid down by the Nawab of Dacca is a programme which is merely destructive and likely to cause estrangement of feeling between workers for the public cause. It writes as follows :—

> "We do hope that a sufficiently large number of men, free from prejudices due to local causes in Eastern Bengal, would be present at Dacca to see that an organization is not started in the country in the name of the Muhammadan community as a whole which without doing any good to the community is likely to set back the hands of progress. Divergence of opinion is to be welcomed but not a controversy for mere countroversy's sake.
>
> Whatever might be said to the contrary, and however desirous Maulvi Rafiuddin might be to persuade the English public to believe through the columns of the *London Times* that the educated Muhammadans throughout the country are actuated by the same anti-Hindu, anti-Congress and anti-progressive feeling as some gentlemen in Dacca are. In the Lucknow meeting there were a number of level-headed gentlemen who made it quite clear that the protection of Muhammadan interests did not necessarily mean injury or antagonism to the interests of their neighbours. And we have every confidence in these gentlemen that they will not allow themselves to play into the hands of the opponents of Indian progress"

ANAND,
18th December,
1906.

The proposed All-India Muhammadan Confederacy.

12. The *Anand* (Lucknow), of the 18th December says, that the All-India Muhammadan Confederacy which the Nawab of Dacca proposes to form with a view to counteract the Indian National Congress, will eventually meet the fate that has befallen its sister-institution, the Anti-congress movement.

ANAND,
18th December,
1906.

District political associations.

13. The *Anand* (Lucknow), of the 18th December, says that the formation of district political associations will facilitate the political training of the masses, and act as a check to the hostile criticism of the opponents of the Congress, who point out that it represents the opinion of the educated community only.

AWAZA-I-KHALQ,
16th December,
1906.

British rule in India and the feelings of Indians.

14. A correspondent in the *Awáza-i-Khalq* (Benares), of the 16th December, publishes some verses to the effect that Englishmen wish to bring the whole world under their sway, that the Secretary of State wishes to exclude well-wishers of India from the Councils, that British tradesmen wish to monopolize the trade in India, that British Residents try to spread discord in the families of the Chiefs in whose States they are posted, and that native *raises* do not care what becomes of their estates so long as they can get titles. The *Pioneer* wishes that the native press should be gagged, the native press in its turn wishes that the public should be allowed a share in the administration of the State, the Congress wishes to get freedom and self-government, Indian reformers wish that the Indians should no longer stand in need of European manufactures, and the Indian public wishes that the export of grain to foreign countries should be stopped.

INDIAN PEOPLE,
16th December,
1906.

The identity of the I.C.S.

15. The *Indian People* (Allahabad), of the 16th December, while referring to the statement of the *Empire* that the writer of the letter signed "I. C. S." has been found out and punished departmentally, makes the following remarks:—With regard to the statement of the *Empire* that the writer of the letter signed "I. C. S." has been found out and departmentally punished, the *Pioneer* says that it is unfounded and Lord Minto is incapable of such inquisitorial proceedings. Against this contradiction we have the assertion of the *Bengalee* that the writer of the letter is Mr. H. C. Burns, I.C.S., lately Director of Land Records and Agriculture in Eastern Bengal and Assam. This officer has gone on long furlough and is not coming back to his old appointment. It would be improper to call upon the *Pioneer* to admit or deny the identification of the writer of the letter in question, but the charge brought against Lord Minto, assuming that Mr. Burns is the writer and has been punished, is untenable. Discipline must be maintained and there are standing orders that no public servant shall give any information about his department or attack the Government he serves in the public press. A violation of these orders involves punishment and inquisitorial methods for the detection of the offender cannot be condemned. We ourselves think that the regulations about public servants contributing to the Press should be liberally interpreted, but such inflammatory writing as the *Pioneer* published goes beyond the bounds of criticism and the writer, if a responsible official, must abide by the consequences.

AL BASHIR,
18th December,
1906.

The *regimé* of Sir James Digges La-Touche.

16. *Al Bashir* (Etawah), of the 18th December, says that the various addresses that are being presented to the ruling Lieutenant-Governor by various associations and communities show that the present *regimé* has been liked universally, and that it contrasts remarkably with the tyrannical rule of Sir Antony MacDonnell, extending over six years during which his pro-congress and pro-Hindi proclivities and his anti-Urdu measures were a source of considerable danger to the Muhammadans. The editor points out that the trustees of the Muhammadan Anglo-Oriental College were compelled by force to hold themselves aloof from the defence of Urdu, and that the supporters of the *Nadwa* were so alarmed that some of them had to leave the province. He rejoices to notice that His Honour the present Lieutenant-Governor has given the public distinctly to understand that the Urdu is the vernacular of the United Provinces, and that he has made a knowledge of Urdu and Hindi alike compulsory in schools.

SULAIMANI AKHBAR,
18th December,
1906.

Self-Government in India.

17. The *Sulaimáni Akhbár* (Benares), of the 18th December, expresses its dissent from those who think that India has been won by the sword, and that much blood will have to be split before it regains its freedom. The editor points out that the Indians have made over their country to Englishmen willingly, that the latter will be equally willing to leave the administration of India in the hands of the Indians as soon as they become sufficiently qualified for the purpose. He concludes with remarking that the British Government is not autocratic like

that in Persia, nor can the Indians be so ungrateful as to think of rising against their rulers.

JASUS,
7th December,
1906.

Indian colonists.

18. The *Jásus* (Agra), of the 7th December, expresses its extreme regret at the attitude of Government in turning a deaf ear to the grievances of Indian colonists, who have to submit to indignities of all sorts in British colonies, where they should have received much better treatment as loyal subjects of the King-Emperor. The editor is grieved to find that their agitation against the oppression to which they have to submit is likely to be treated as seditious.

II.—AFGHANISTAN AND TRANS-FRONTIER.

JASUS,
7th December,
1906.

The visit of the Amir of Kabul to Hyderabad.

19. The *Jásus* (Agra), of the 7th December, while referring to the views of a correspondent regretting that the Nizam of Hyderabad has not invited the Amir of Kabul to be his guest, says that the Nizam may have been led to adopt this course by political considerations. The editor agrees with his correspondent in deploring the lack of interest on the part of the Nizam in the matter of sending students to complete their education in Japan and other foreign countries, but suggests that such action may be looked upon by the suzerain power with disapprobation, and concludes with the remark that there is no necessity to criticise the Nizam, when even the Sultan of Turkey is afraid of promoting friendly relations amongst the Muhammadans.

KANAUJ PUNCH,
8th December,
1906

The visit of the Amir of Kabul to Delhi and Agra.

20. The *Kanauj Punch*, of the 8th December, says that the forthcoming visit of the Amir has led to a general rise of prices of articles of every day use, which is causing considerable anxiety to the poor. The editor suggests that Government should import supplies from different districts instead of depending entirely on Delhi and Agra for the purpose.

NAIYAR-I-AZAM,
12th December,
1906.

The Amir of Kabul at Aligarh.

21. A correspondent in the *Naiyar-i-Ázam* (Moradabad), of the 12th December, says that the trustees of the Muhammadan Anglo-Oriental College, Aligarh, should spare no pains to make the arrangements worthy of the rank and position of their royal visitor and guest, the Amir of Kabul, who will visit the college on the 16th of January next. He suggests that an address in Persian should be presented to the Amir, and points out that Maulana Abdul Hamid who is at present in the service of His Highness the Nawab of Rampur is the best person to draft and read the address in Persian.

JASUS,
14th December,
1906.

The visit of the Amir of Kabul to India.

22. The *Jásus* (Agra), of the 14th December, says that the views expressed by the *London Times* show that the ensuing visit of the Amir of Kabul is not altogether free from political considerations. It is understood that the Government will ask the Amir to place the frontier occupied by the *Jirgas* under British control, and that it will then share the country so recovered with Russia, or keep it entirely in its hands. This will obviate the necessity of any further show of hospitality or friendship to the Amir, as the power of Russia has already been completely crippled by her recent defeat. The editor is afraid that any refusal on the part of the Amir to cede the frontier will lead to bloodshed in the near future, without giving the Amir any opportunity to replenish his internal resources, and concludes with the hope that the British Government will be contented with its present acquisitions.

RAHBAR,
14th December,
1906.

The forthcoming *darbar* at Agra.

23. The *Rahbar* (Moradabad), of the 14th December, says that the treatment accorded to Native Chiefs and Princes at the last Delhi *darbar* was far from encouraging, and that it is to be feared that a large number of Native Chiefs will put forth every plausible excuse they can, to avoid their presence at the forthcoming *darbar* at Agra, unless they find themselves compelled to attend.

SAHIFA,
19th December,
1906

Presents for the Amir of Kabul.

24. A correspondent in the *Sahifa* (Bijnor), of the 19th December, says that the Muhammadans in the various cities through which the Amir of Kabul passes in the course of his coming visit to India should make it a point to present him with articles of local interests and that they should not content themselves with merely

presenting addresses as His Highness is an oriental potentate, and may be expected to like oriental customs.

III.—Native States.

JASUS,
7th December, 1906

Jaipur.

25. The *Jásus* (Agra), of the 7th December, regrets to notice that the Principal of the Maharaja's College at Jaipur has imposed heavy fines on two of the students belonging to the college on a frivolous excuse, merely because he happened to suspect them of contributing to the *Jasus* an article giving an account of the sad state of affairs in the college. The editor concludes with the remark that the students in question have eventually been compelled to leave the Maharaja's College with a view to join some Government institution in the United Provinces.

JASUS,
7th December, 1906.

Jaipur.

26. The *Jásus* (Agra), of the 7th December, contains a letter addressed by the editor to His Highness the Maharaja of Jaipur, wherein the former expresses his regret at the inattention of the Maharaja to the numerous evils existing in the administration of the State, and brought to his notice in the previous issues of the *Jásus*, and threatens His Highness with inviting the attention of Government to the existing state of affairs in Jaipur unless steps are taken immediately to put matters right before the close of the year.

RAHBAR,
14th December,
1906.

Hyderabad Deccan.

27. The *Rahbar* (Moradabad), of the 14th December, regrets to notice that Mr. Walker, the Financial Minister of Hyderabad, is proposing the reduction and dismissal of a number of officials of low salaries, so that the money thus saved may be spent in giving increments to Europeans. The editor is very sorry to learn that the Aurangabad College has ceased to exist, and that proposals are under consideration to reduce the number of schools at Hyderabad. The editor is of opinion that the reductions in the Nizam's forces will lead to disaffection, and that the general tone of the Nizam's dominions will suffer by a reduction in the number and expenses of schools and colleges.

JASUS,
14th December, 1906.

Tonk.

28. A correspondent in the *Jásus* (Agra), of the 14th December, says that the circular issued in Tonk does not appear to be tempered with justice, as it does not exempt old vakils from obtaining a degree in law to enable them to practice in the courts there, and suggests the desirability of its being modified so far as vakils of long standing are concerned.

IV.—Administration.

(a).—*Judicial and Revenue.*

ADVOCATE,
11th December,
1906.

Incompetent Magistrates.

29. The *Advocate* (Lucknow), of the 16th December, contains the following general order and remarks on the incompetence of Magistrates in Faridpur:—The District Magistrate of Faridpur has issued the following general order:—

"Whenever a Magistrate decides that he is going to commit a case for trial before the Sessions Court, he must, before framing charge or writing the order of commitment, cause a brief of the case to be prepared and submitted to the Government Pleader (the same brief will be afterwards used in the prosecution of the case in the Sessions Court). The Government Pleader, after perusing the brief, will advise the Magistrate whether all the necessary evidence has been taken, and as to the charges that shall be framed. The Magistrate will then frame charges in the case and commit it."

We are not here so much concerned with the making of Magistrates subordinate to Government Pleaders as with the admission that the order makes. Mr. Marr practically admits that the Magistrates of his district are not legally trained so as to be able to frame the commitment charges properly. The Government Pleader may feel flattered at the compliment paid him, though the responsibility of the committal is also practically fastened upon him, but the humiliation of the committing Magistrates is complete.

SANSAR MITRA,
18th December, 1906.

Conviction of European Ticket Collectors at Allahabad.

30. The *Sansár Mitra* (Allahabad), of the 18th December, expresses its satisfaction at learning that two European ticket collectors have been sent up for trial by the Railway Police, Allahabad, for extorting money from a passenger, and that one of them has been sentenced to three months' rigorous imprisonment while the case of the other is still pending in court.

AL BASHIR,
18th December, 1906.

A separate High Court for Eastern Bengal.

31. *Al Bashir* (Etawah), of the 18th December, says that Eastern Bengal is the only province which has a separate Lieutenant-Governor of its own but is under the High Court of another province. The editor points out this is a source of considerable trouble and expense to the general public of Eastern Bengal, and suggests that it is highly desirable that the new province should have a separate High Court of its own.

OUDH AKHBAR,
18th December, 1906.

Muhammadan Judges in Indian High Courts.

32. The *Oudh Akhbár* (Lucknow), of the 18th December, while expressing its gratification at the appointment of Mr. Shahdin to a Judgeship in the Punjab Chief Court, says that he had been recommended not only from Dacca but also by the Aligarh party, and it is a matter for rejoicing that Government has appreciated Mr. Shahdin's merit and ability.

ANAND,
18th December, 1906.

Muhammadan Judges in the High Courts.

33. The *Anand* (Lucknow), of the 18th December, rejoices at the appointment of Khan Bahadur Saiyid Muhammad as Inspector General of Registration of Bengal and of Mian Shahab-ud-din, Khan Bahadur, as Judge in the Chief Court of the Punjab, and says that the appointments are calculated to tend to lessen the clamour of the Muhammadans and to improve the existing relations between them and the Hindus.

ALIGARH INSTITUTE GAZETTE,
19th December, 1906.

The appointment of Muhammadan Judges in Indian High Courts.

34. The *Aligarh Institute Gazette*, of the 19th December, expresses its gratification at the appointment of the Hon'ble Sharf-ud-din, Barrister-at-Law, to a vacancy in the Calcutta High Court. The editor recounts the appointments of Muhammadans to high offices in Madras, Bombay, Bengal proper, Eastern Bengal and the Punjab and regards them as the outcome of the Muhammadan deputation.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

SITARA-I-HIND,
4th December, 1906.

The Moradabad Municipality.

35. The *Sitára-i-Hind* (Moradabad), of the 4th December, received on the 20th December, says that the Municipal Secretary has been actuated by racial prejudices in closing the latrines in *Asalatpura*, which compels the Muhammadan females residing in that quarter to go to a public latrine at some distance from inhabitated sites, while the residents of *mohalla Tawela* who are Hindus, have been permitted to replace their mud latrines by *pucca* ones made of brick and lime. The editor invites the attention of the Chairman of the Municipal Board to the matter, and suggests that a close inquiry will disclose the real cause that has led to such unjust orders.

ROHILKHAND GAZETTE,
16th December, 1906.

The Moradabad Municipality.

36. The *Rohilkhand Gazette* (Bareilly), of the 16th December, regrets to find that no steps have been taken so far to convert the brick road in *mohalla Chah Nargan* into a properly metalled road in spite of repeated suggestions regarding the desirability of the change. The editor points out that the Chairman of the Municipal Board could form an idea of the inconvenience felt by the public by driving one day over the brick road.

AWAZA-I-KHALQ,
16th December, 1906.

The Ghazipur Municipality.

37. The *Awáza-i-Khalq* (Benares), of the 16th December, complains of the insanitary arrangements at Ghazipur, particularly in the western part of the city. The editor says that the carcases of animals are allowed to lie in the streets for days until people living

in the neighbourhood arrange to have them removed at their own cost, and expresses a hope that Pandit Rama Shankar, M.A., the present Chairman of the Municipal Board who himself is an Indian, will see that his fellow-countrymen have no more opportunities of making complaints of this sort.

SULAIMANI AKHBAR, 18th December, 1906.

Octroi duties on parcels in the Benares Municipality.

38. The *Sulaimani Akhbár* (Benares), of the 18th December, regrets to notice that the city office refuse to deliver any parcels without the production of a railway receipt by the addressee or some one of his servants, and that delay frequently happens in taking such delivery if the railway cannot furnish the required receipt at an early hour of the day, or if a holiday intervenes. The editor says that this practice leads to considerable inconvenience and to certain loss when the parcel contains fresh fruit. He concludes with inviting the attention of the Municipal Board to the matter, and hopes that steps will be taken to remove the difficulty.

NASIM I-AGRA, 19th December, 1906.

The Agra Municipality.

39. The *Nasím-i-Agra* of the 19th December, says that the practice of throwing the stinking water of cisterns and cesspools into the drains along public roads is calculated to contaminate the atmosphere and to spread pestilence, and should therefore be discontinued. The editor regrets to find that the local health officer has not been able to attend to the matter in spite of its having been brought to his notice repeatedly.

NASIM-I-AGRA, 15th December, 1906.

Liquor-shops within municipal limits.

40. The *Nasím-i-Agra* of the 19th December, points out that the constant noise and the foul language emanating from liquor-shops situated within municipal limits are a source of much public inconvenience; particularly to women who, while passing such shops, might frequently hear drunkards indulging in the filthiest language possible. The editor suggests that a market far removed from inhabited sites should be set apart for the sale of liquor, and that municipalities should take steps to remove the shops from densely populated quarters.

(*e*).—*Education.*

KANAUJ PUNCH, 8th December, 1906.

Free education.

41. The *Kanauj Punch* of the 8th December, disapproves of the dilatory action of Government in introducing free education in India, where poverty and want of work are a great drawback to the improvement of the resources of the country.

ARYA MITRA, 16th December, 1906.

Free education in India.

42. The *Árya Mitra* (Agra), of the 16th December, says that the example of His Highness the Maharaja of Baroda in introducing a better system of education was followed by the Maharaja of Myur Bhanj and Burdwan, and that the introduction of free education by the Maharajas of Kooch Behar, Myur Bhanj and Burdwan was not originally quite in consonance with the views of Government, though it has now invited the opinion of the several provincial Governments on the subject, lest its inattention to free education in British India should lead to public dissatisfaction.

HINDOSTHAN, 20th December, 1906.

Proposal for imparting free primary education.

43. The Hindi *Hindosthán* (Kalakankar), of the 20th December, rejoices to learn that the proposal for giving free primary education is under the consideration of Government, and expresses a hope that Lord Minto will be able to give effect to it during his viceroyalty.

JASUS, 14th December, 1906.

Western education in India.

44. The *Jásus* (Agra), of the 14th December, says that Government is making education very expensive, because it has realized that the difficulties with which it has to contend are due to high education.

HINDOSTHAN, 15th December, 1906.

Technical education.

45. The Hindi *Hindosthán* (Kalakankar), in its issue of the 15th December, feels highly gratified at learning that a weaving school has been recently opened at Calcutta with a view to train the children of the soil in the art of weaving, and points out that, if the Indians receive technical education in different arts and industries, and begin to manufacture articles of every day use, the regeneration of India may be counted upon as sure and certain, and concludes with exhorting Indian capitalists to start institutions of this nature all over the country.

NASIM-I-AGRA,
15th December,
1906.

The influence of western education on Indians.

46. The *Nasim-i-Agra* of the 15th December, says that western education produces a very harmful influence on Indians as no provision is made for their moral culture. The editor refers particularly to the deterioration of morals of students going to England to complete their education, and in graduates, and points out that the bulk of teachers have no sense of their responsibility regarding the moral culture of their students. He concludes with suggesting the desirability of Government interference in the matter, and considers the selection of a better class of teachers an imperative necessity.

INDIAN PEOPLE,
16th December,
1906.

The Muir Central College.

47. The *Indian People* (Allahabad), of the 16th December, while referring to a paragraph in one of its preceding issues regarding the tendency of the Principal of the Muir Central College to teach manners at the cost of other studies, says as follows :—We can conceive that our remarks about the Muir Central College should be resented, but we must deprecate any attempt to misinterpret them. Do our remarks bear the interpretation that we do not attach as much importance to the manners of our students, as for example, the Principal of the College himself? What we said was that the studies of the students of the higher classes were being sacrificed to lessons on manners, and an inquiry as to the progress made by the students will bear out the truth of our complaint. Then, again, in what code of manners is it laid down that students should wear a particular kind of head-dress, or a special kind of shoes when venturing into the presence of the Principal? We are afraid the present Principal has mistaken his vocation. He should have been the Military Secretary to the Viceroy, or at least a member of the Indian Civil Service, when he could have exercised his peculiar gifts freely and fully. We are further informed that the *voluntary* subscription of students to sports has been raised from Rs. 3 to Rs. 4, and objections by students have been met with a direction that they should produce letters from their guardians. In no province in India are students so amenable to discipline and easy to manage as in the United Provinces, but there is a growing dissatisfaction in the Muir Central College at the strange ways of the new Principal, and trouble appears to be brewing in this institution.

CITIZEN,
17th December,
1906.

Policy of Government in regard to mass education.

48. The *Citizen* (Allahabad), of the 17th December, says that probably in the present state of the country the Government of India do not find it feasible to make Primary Education compulsory, thus following the successful example set by the enlightened Gaikwar. But what the alien Government cannot do, it is possible for our leaders to accomplish. Of course the latter have no power to force Primary Education on the ignorant masses, nevertheless, they can do much to open their eyes to the many advantages arising from a knowledge of the Three R's. In the meantime, we repeat we owe His Excellency Lord Minto a debt immense of endless gratitude for the educational policy his Government is about to inaugurate.

AL BASHIR,
18th December,
1906.

Education in Eastern Bengal.

49. *Al Bashir* (Etawah), of the 18th December, says that Urdu should take the place of Bengali in the Eastern Bengal in University examinations, and suggests that the new Province should have a distinct University of its own.

OUDH AKHBAR,
19th December,
1906.

The hospital and boarding arrangements of the Muhammadan Anglo-Oriental College, Aligarh.

50. The *Oudh Akhbár* (Lucknow), of the 19th December, regrets to find that the students of the Muhammadan Anglo-Oriental College, who take every care to add to the good name and reputation of their Alma Mater, have been compelled to lay their grievances regarding the existing boarding and hospital arrangements before the public. Good and wholesome food and sound medical treatment are essential to the well-being of the students, and it is to be hoped that the Principal and the Honorary Secretary of the College will see that necessary steps are taken to bring about a better state of affairs.

(*f*).—*Agriculture and questions affecting the land.*

MUKHBIR-I-ALAM,
16th December,
1906.

Famine prices in India.

51. The *Mukhbir-i-Álam* (Moradabad), of the 16th December, attributes the high prices that are constantly prevailing in India to the failure of crops and to the large export of grain from the country. The editor points out that the failure of crops is due to the

insufficiency of manure, necessitated by the sale of surplus cattle owned by cultivators, owing to the fact that large areas of land which were allowed to be fallow for purposes of pasture have recently been brought under cultivation, which in its turn has resulted in a failure of fodder for cattle.

(g).—General.

SURMA-I-ROZGAR,
8th December, 1906.

Sir James LaTouche and the *swadeshi* movement.

52. The *Surma-i-Rozgár* (Agra), of the 8th December, says that Sir James Digges LaTouche while replying to the address of the Vaishya *Maha Sabha* said that the *swadeshi* movement if worked properly and if directed to promote indigenous arts and industries instead of boycotting foreign articles is sure to lead to very beneficial results, and pointed out in conclusion that if worked on different lines it is likely to do more harm than good to the country.

KANAUJ PUNCH,
8th December, 1906.

The *swadeshi* movement and the Partition of Bengal.

53. The *Kanauj Punch* of the 8th December, condemns the over zeal of the Hindus in the cause of the *swadeshi* movement regrets to see strained relations between Hindus and Muhammadans, and exhorts them to work in harmony, as the Government cannot but treat both communities alike. The editor remarks that the pertinacity of the Hindus in agitating over the Partition question is becoming unseemly, and concludes with reminding them of the incalculable good that has resulted from the British rule, and urging them to confine themselves to loyal and constitutional representations.

KANAUJ PUNCH,
8th December, 1906.

Swadeshi cloth.

54. The *Kanauj Punch*, of the 8th December, says that *swadeshi* cloth is far more durable than cloth of foreign manufacture, and that, though apparently coarse and more expensive to begin with, it becomes much finer when washed. The editor suggests therefore that country piece-goods should be encouraged in preference to those of foreign manufacture.

RIYAZ-I-FAIZ,
12th December, 1906.

The Partition of Bengal in America.

55. The *Riyáz-i-Faiz* (Pilibhit), of the 12th December, reproduces an article from the *Akhbár-i-Ám* (Lahore), pointing out that it was resolved at a large Anti-partition meeting held by Indian students at New York, that agitation over the Partition of Bengal should be kept up with unflagging zeal in spite of Mr. Morley's repeated replies to the effect that the partition was a settled question; and that the efforts of the Indians if persisted in were sure to be crowned with success. The meeting was allowed by a large number of American ladies and gentlemen who evinced great sympathy with the Indians on the Partition question. The proceedings commenced with the national song of *Bande Mataram* which has earned a world-wide fame and universal respect. It was said that the audience stood enraptured while it was sung, and joined in singing the chorus, and that American ladies and gentlemen encouraged the speakers with the words *Bande Mataram* whenever there was occasion for cheering. The editor points out that a young Muhammadan student was in the chair, and asks if the Nawab of Dacca will disclaim all connection with him owing to the active share he has taken in the Anti-partition meeting.

OUDH AKHBAR,
17th December, 1906.

Foreign sugar.

56. The *Oudh Akhbár* (Lucknow), of the 17th December, quotes passages from a book printed with the *Bhárat Jiwan* (Benares), showing that the quantity of bone-ash employed in the process of refinement is at times twice the quantity of sugar, as laid down in the Dictionary of Arts and Commerce. Dr. Hira Lal in his work on "Food and its adulteration" points out that foreign sugar is impure. The *Mufid-ul-Mazarain* for October 1903, says that it is prepared from a variety of ingredients, human urine being one of them. Dr. Finlay remarks that foreign sugar is like a cup of milk mixed with poison, that its use leads to a variety of diseases, it makes the body dry, is very heating in its effect, and weakens and impoverishes the blood. Mr. Taylor says in his sugar machinery that hot water and bovine blood are employed in refining foreign sugar. The article concludes with the remark that the facts noted above are borne out by the article on the refinement of sugar in the Encyclopædia Britannica.

OUDH AKHBAR,
18th December,
1906.

Foreign sugar.

57. The *Oudh Akhbár* (Lucknow), of the 18th December, says that foreign sugar is receiving strong opposition, that Punjab advertisements bearing the signatures of many influential men have been circulated widely, and the Punjab public has been exhorted to give up the use of foreign sugar and to use Cawnpore sugar instead, as it is free from any admixture of bone-ash and spirit. The trade in foreign sugar is evidently bound to suffer considerably in the Punjab as sugar worth fifty lakhs of rupees used to be imported in Amritsar alone, which is the centre of opposition at present.

SANSAR MITRA,
18th December,
1906.

Foreign sugar.

58. The *Sansár Mitra* (Allahabad), of the 18th December, has much pleasure in announcing that a confectioner in *Rani-ki-Mandi* (Allahabad), uses country sugar exclusively. The advertisement impresses the necessity of renouncing the use of foreign sugar on the ground that it is against the religious principles of the Indians.

SANSAR MITRA,
18th December,
1906.

Foreign sugar.

59. A correspondent in the *Sansár Mitra* (Allahabad), of the 18th December, feels highly gratified at learning that the residents of village Bamnipur in the Etawah district have been showing great enthusiasm in promoting the cause of the *swadeshi* movement, that certain leading members have been delivering lectures impressing the necessity of refraining from the use of foreign sugar, and concludes with the remark that Chaudhri Kunwar Singh has instructed the local confectioners to use country sugar exclusively in the preparation of sweetmeats.

TUHFA-I-HIND,
18th December,
1906.

Foreign sugar.

60. The *Tuhfa-i-Hind* (Bijnor), of the 18th December, quotes references from Chamber's Encyclopædia showing that foreign sugar is refined by means of bone-ash, the white of eggs and blood. The editor says that he himself noticed the red colour of blood in a lump of sugar shown to him by a few friends. Considering that the internal use of blood is unlawful both amongst Hindus and Muhammadans, that foreign sugar is very deleterious to health and considerably less sweet than country sugar, he exhorts the Indians in general, and the Bijnor public in particular, to refrain from the use of foreign sugar.

HINDOSTHAN,
18th December,
1906.

Export of Indian leather.

61. The Hindi *Hindosthán* (Kalakankar), of the 18th December, while pointing out that India has contributed one-third of the total supply of leather to the United States during the year, expresses a wish that it would have been much better if the leather had been dressed and properly cured before being exported from the country.

JASUS,
7th December,
1906.

The strained relations between Europeans and Indians.

62. The *Jásus* (Agra), of the 7th December, says that the conduct of Europeans towards Indians, is not only uncompromising but tends also to widen the breach between the two communities, in spite of the fact that every one seems to feel the necessity of establishing friendly relations between them. The editor regrets to find that the Government is trying to gag the Press by threatening it with prosecutions instead of taking measures to check the tyranny and oppression of Europeans.

RIYAZ-I-FAIZ,
12th December,
1906.

Europeans *versus* Indians.

63. The *Riyáz-i-Faiz* (Pilibhit), of the 12th December, says that Sir Henry Cotton deserves every credit for having the moral courage to express his appreciation of the character of the black nations of the East, as the present tendency of Europeans seems to be to take a very low view of everything that is oriental. The editor says that the East has held European countries under its sway for a considerable length of time, and thus proved its superiority over the West in the past. In conclusion he considers that the conduct of Mr. Rudyard Kipling in painting Indian habits and character as black as he can, is very objectionable considering that he depended on the Indians for his livelihood only a few years back while working as the sub-editor of the *Civil and Military Gazette* (Lahore).

RAHBAR,
14th December,
1906.

Strained relations between Europeans and Indians.

64. The *Rahbar* (Moradabad), of the 14th December, complains of the conduct of a European agent of Messrs. Kemp & Co., who after exhibiting some perfumes to a native dealer in scents at Allahabad, spoke of the *swadeshi* movement and of Babu Surendra Nath Banerji in a manner calculated to wound the feelings of Indians.

The editor invites the attention of Messrs. Kemp & Co. to the conduct of their agent, and suggests that dismissal alone would meet the requirements of the case.

RAHBAR,
14th December,
1906.

Strained relations between Europeans and Indians.

65. The *Rahbar* (Moradabad), of the 14th December, regrets to notice that a certain civilian in the New Province suggested that a garland of shoes should be placed round the neck of Babu Surendra Nath Banerji in case he visited his district, and that another called his dog *Bande Mataram*. The editor while condemning the conduct of these European officers considers it to be calculated to wound the feelings of Indians, and thinks that it cannot but tend to lower Europeans in their estimation. He concludes with the remark that the Lieutenant-Governors and Governors of various provinces and presidencies should keep their subordinates under proper control, and see that they do not indulge in extravagances of this sort.

NASIM-I-AGRA,
15th December,
1906.

Europeans and Indians.

66. The *Nasim-i-Agra* of the 15th December, while referring to the hatred evinced by Englishmen towards Indians in Vancouver, Canada, Australia, South Africa, Mauritius and Trinidad, says that without sympathy between the rulers and the ruled neither nation can be happy, and that Englishmen cannot fail to understand what the feelings of the Indians must be at finding that they are treated worse than brute creation by those who should feel most for them.

NASIM-I-AGRA,
15th December,
1906.

Europeans and Indians.

67. The *Nasim-i-Agra* of the 15th December, invites the attention of the railway authorities to the inconvenience that Europeans and Indians alike experience by travelling together in railway trains, and expresses a hope that necessary steps will be taken to afford no room for complaint to either class.

MUKHBIR-I-ALAM,
16th December,
1906.

Europeans and Indians.

68. The *Mukhbir-i-Álam* (Moradabad), of the 16th December, while expressing its approval of the suggestions made by the *Rahbar* with a view to foster friendly relations between Europeans and Indians, regrets to notice that pressure is being brought to bear upon the Press to suppress all news relating to the high-handedness of Europeans. The editor points out that the best thing that can be done is to take some steps calculated to put a stop to such tyranny.

MUKHBIR-I-ALAM,
16th December,
1906.

Europeans and Indians.

69. The *Mukhbir-i-Álam* (Moradabad), of the 16th December, says that one Mr. George Ewing of Darjeeling was sentenced to a fine of ten rupees on a charge of assaulting a native carpenter (*mistri*) in spite of his efforts to escape the indignity of being charged and called up as an accused person. The editor suggests that Mr. Ewing's case should teach a lesson to such of the Anglo-Indians as are in the habit of disgracing natives.

NASIM-I-AGRA,
19th December,
1906.

Europeans and Indians.

70. The *Nasim-i-Agra* of the 19th December, while referring to the conduct of the second magistrate of Wambari towards the proprietor of the *Nasir*, says that experience confirms the public belief that it is useless to expect that justice will ever be done to Indians in cases where the party complained against is a European. The editor remarks that he cannot remember one single instance where the wrongs of a native have been redressed and an offending European has been brought to book. He learns from a correspondent in Mymensingh that the public there have decided to settle their grievances against their European assailants by appealing to force, instead of having recourse to law.

NIZAM-UL-MULK,
16th December,
1906.

The *Nasir* and the second Magistrate of Wambari.

71. The *Nizám-ul-Mulk* (Moradabad), of the 16th December, invites the attention of His Excellency the Governor of Madras to the conduct of the second Magistrate of Wambari, who is said to have sent for the proprietor of the *Nasir* on the pretext of looking into his accounts connected with the paper, and to have threatened him with sending him to jail and with suspending his paper because the paper was published in Urdu which the Magistrate could not understand. The fact seems to be that a number of articles that have appeared in the paper regarding the local municipality have given offence to the Magistrate, and have led him to adopt the attitude referred to towards the proprietor of *Nasir*.

KANAUJ PUNCH,
8th December, 1906.

Hindus and Muhammadans.

72. The *Kanauj Punch* of the 8th December, while applauding the zeal of the Arya Samajists, who subscribed no less than fifty-one thousand rupees on the occasion of the last anniversary of the Arya Samaj, Lahore, points out that their grand success in this direction was the result of co-operation, and exhorts the Muhammadans to take a lesson from the Hindus. The editor, however, is afraid that the disunion amongst the Muhammadans will ever prove to be a stumbling block in their way to progress.

RIYAZ-I-FAIZ,
12th December, 1906.

The re-union of Hindus and Muhammadans at Calcutta.

73. The *Riyáz-i-Faiz* (Pilibhit), of the 12th December, says that a Re-union Association was formed on the last *Id* day with a view to establish and foster friendly relations between Hindus and Muhammadans. The editor says that the credit in the matter is due to Messrs. A. Rasul and H. Ghaznavi, Barristers-at-Law, and to their friends who have done their best to make the movement a success. It was pointed out at the meeting that though professing different faiths the Hindus and Muhammadans belong to one nation, have one common ruler and one form of government, and that there is no reason why any ill-feeling should exist between them. The speakers urged that the Anglo-Indians likewise should co-operate with the Hindus and the Muhammadans in bringing about the regeneration of India and in promoting the cause of the *swadeshi* movement.

JASUS,
16th December, 1906.

Hindus and Muhammadans.

74. The *Jásus* (Agra), of the 16th December, regrets to notice that the Native Press, though admitting the necessity of friendly relations between the Hindus and Muhammadans, teems with matter calculated to widen the breach between the two communities, which cannot fail to injure both communities alike, and the Muhammadans in particular since they are so backward in education. The editor points out that the progress made by the Muhammadans is looked upon by the Christian world as fraught with danger, and remarks that they should therefore make common cause with the Hindus, who are prepared to meet them half way and to help them in their regeneration.

NAIYAR-I-AZAM,
15th December, 1906.

Strained relations between Hindus and Muhammadans.

75. A correspondent in the *Naiyar-i-Azam* (Moradabad), of the 15th December, says that cow-killing is the one cause of the strained relations between Hindus and Muhammadans, and that the Congress and other political associations are only minor causes that have come into existence as various social, religious and political associations have been formed. He suggests that it is highly desirable that the Muhammadans should not persist in making sacrifices of cows on religious grounds.

OUDH AKHBAR,
20th December, 1906.

Christians and Muhammadans.

76. The *Oudh Akhbár* (Lucknow), of the 20th December, says that the comparison drawn by the *Madras Times* between the warlike Muhammadans and the cowardly Bengalis is undesirable and cannot fail to widen the breach between the two pasties. The editor points out that the Bengalis are not a cowardly people as the *Madras Times* thinks. They have achieved great success and made a name for themselves. He concludes with the remark that it is one thing to advocate the cause of the Muhammadans and quite a different thing to magnify them and to hold up another important section of His Majesty's subjects to ridicule and set off their good qualities to greater advantage.

NAIYAR-I-AZAM,
12th December, 1906.

The resignation of Sir Bampfylde Fuller.

77. The *Naiyar-i-Ázam* (Moradabad), while referring in its issue of the 12th December to the papers recently published in India concerning the resignation of Sir Bampfylde Fuller, says that they furnish conclusive evidence of his truthfulness and honesty, and of the wrong done to him. The editor remarks that the chief cause of his resignation was the decision he had arrived at against the views of the Syndicate, which he found himself unable to alter notwithstanding the wishes of the Secretary of State for India that he should modify it. The editor concludes with the remark that the publication of these papers must have disappointed the Bengalis, at finding that the reason of his resignation was the same as announced from the very beginning and that the proceedings had not been wrapped in mystery as they suggested.

ARYA MITRA,
16th December, 1906.

Sir Bampfylde Fuller's resignation.

78. The *Árya Mitra* (Agra), in its issue of the 16th December, while referring to the reduction of a certain civilian of Assam owing to the publication of a letter attacking the conduct of Government and the people alike in connection with the resignation

of Sir Fuller, remarks that the action taken by Government in the matter is sure to conduce to peace in the country; and to deter others from expressing unsound views and indulging in opinions which are calculated to lead to public dissatisfaction.

JASUS, 14th December, 1906.

The Anglo-Indian Press and the Muhammadans.

79. The *Jásus* (Agra), of the 14th December, considers that the remarks of the *Times* recognising the superior merit of the students of the Muhammadan Anglo-Oriental College, Aligarh, and disparaging the rest of the Muhammadans indirectly are calculated to create feelings of jealousy amongst the Muhammadans. The editor concludes with exhorting the entire Muhammadan community to co-operate in promoting their common interests.

ROHILKHAND GAZETTE, 16th December, 1906.

The Hindu Press.

80. The *Rohilkhand Gazette* (Bareilly), of the 16th December, regrets to find that the Hindu Press is far ahead of the Muhammadan Press in India, and says that the former is divided into two sections, the one consisting of such papers as try to appear friendly while they are really hostile, and are injuring the Muhammadans, and the second section consists of such as wage open war against the Muhammadans. The editor thinks that the friendly comments of the Hindu editors are only due to Expendiency.

HINDOSTHAN, 18th December, 1906.

Journalism in India.

81. The Hindi *Hindosthán* (Kalakankar), of the 18th December, regrets to notice that journalism which is regarded as the fourth power in England is so backward in India, and is for the most part in utterly incompetent hands. The editor suggests that the money collected to meet the expenses of the English editors may advantageously be spent in opening an institution for teaching journalism.

CHHATRA HITAISHI, December, 1906.

The present situation of India.

82. The *Chhatra Hitaishi* (Aligarh), for December, ascribes the degeneration of India to their lack of interest in education, and exhorts the Indians to take education into their own hands, and to work earnestly with Akbar and the Japanese as their models.

JASUS, 7th December, 1906.

Supply of uniforms to jail warders in the United Provinces.

83. The *Jásus* (Agra), of the 7th December, invites the attention of the Inspector General of Jails in these Provinces to the orders regarding the supply of incomplete uniform to jail warders, and suggests the desirability of jerseys and great coats also being supplied to them.

KANAUJ PUNCH, 8th December, 1906.

The Maulvis in India.

84. The *Kanauj Punch*, of the 8th December, says that the *Maulvis* in India are a source of considerable mischief to the country, that they begin by leading a life of piety, then take to humouring the people amongst whom they move and end with preaching and creating schisms, thus securing a following which helps them to spend the rest of their life in ease and affluence.

KANAUJ PUNCH, 8th December, 1906.

The preponderance of Hindus in Government offices.

85. The *Kanauj Punch* of the 8th December, says that the preponderance of the Hindus in Government offices is due to the fact that they can work much harder than the Muhammadans who expect Government to give them preferential consideration in view of the position which they occupied in India "a little more than a hundred years ago and of which the traditions have naturally not faded from their minds" while the Hindus have been leading a life of thraldom for several centuries past and are naturally milder, more energetic and hard working.

KANAUJ PUNCH, 8th December, 1906.

The poverty of India.

86. The *Kanauj Punch* of the 8th December, says that the Indians themselves are to blame for the existing poverty of India, which has been brought about by an utter neglect of indigenous arts and manufactures. The editor points out that a failure to give impetus to indigenous products at the present time when there is a rush for *swadeshi* manufactures is sure to seal the doom of India and suggests therefore that Indians should not miss the opportunity that has now presented itself for the amelioration of their unhappy lot.

NAIYAR-I-AZAM, 12th December, 1906.

The Civil Surgeon of Dinajpore.

87. The *Naiyar-i-Ázam* (Moradabad), of the 12th December, while referring to the investigation carried on by the Magistrate of Dinajpore in respect of the suspected immoral connection of the Civil Surgeon with an inmate of the female hospital, remarks that

if the suspicion is proved to have been based on facts, the female hospitals will be looked upon as unsafe for chaste and respectable women. The editor concludes with a sincere hope that Government will take serious notice of conduct of this sort.

NAIYAR-I-AZAM,
12th December,
1906.

Native.

88. The *Naiyar-i-Ázam* (Moradabad), of the 12th December, says that the controversy in the Native and the Anglo-Indian Press on the word *Native* has elicited an article in the Fortnightly Review from Sir Roper Lethbridge, who points out that Indians of culture, some of whom are in no way inferior to the best students of English Literature in England, look upon the term as an insult, and suggests that the word should therefore cease to be used when a reference has to be made to Indians.

ZUL-QARNAIN,
14th December,
1906.

Life Insurance Companies.

89. The *Zul-Qarnain* (Budaun), of the 14th December, says that investments in life insurance are not suited to Indians, that they are in the first place contrary to the precepts of religion; secondly they are mostly owned by Europeans who may plead insolvency any time; thirdly the capital of these is invested neither in Government promissory notes nor in landed property; fourthly money paid up is liable to lapse on failure to pay any one instalment; sixthly it is always possible that the person insuring his life may inadvertently or through ignorance have given incorrect information on any one point to the company, which if discovered will entail the forfeiture of the sum due on the policy, and seventhly native women and children are put to considerable difficulties in realizing the money accruing to them when they have no male relations to help them.

RAHBAR,
14th December,
1906.

The road to promotion.

90. The *Rahbar* (Moradabad), of the 14th December, says that the experienced Anglo-Indian finds that merit is not essential to promotion if one can flatter and humour his official superiors from the Lieutenant-Governor downwards.

SANSAR MITRA,
18th December,
1906.

Introduction of the *panchayat* system in Patiala.

91. The *Sansár Mitra* (Allahabad), of the 18th December, expresses its high satisfaction at the good results achieved by the *Panchayat* system introduced in Patiala for the decision of petty cases, and suggests the advisability of Government taking steps to introduce it in these provinces as it is calculated to prove very beneficial to the poor.

OUDH AKHBAR,
19th December,
1906.

Cocaine and other intoxicants.

92. The *Oudh Akhbár* (Lucknow), of the 19th December, while eulogizing the action of Government in taking preventive measures against the free use and sale of cocaine, regrets to find that it has so far taken no steps to prevent or restrict the sale of liquor, opium and other intoxicants which are far more injurious than cocaine, in spite of the efforts made by Mr. Caine, and the promoters of the Temperance and the Total Abstinence Associations, and the sudden awakening of China to the deleterious effects of opium.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

JASUS,
7th December,
1906.

Insufficiency of inter-class accommodation the trains.

93. The *Jásus* (Agra), of the 7th December, says that the Railway Companies have done all in their power to conduce to the convenience of Europeans while travelling in trains and regrets that no regard is had for the convenience of Indians. The editor invites the attention of the railway authorities to the many inconveniences to which the Indian nobility are put, not to speak of the hardships of third class passengers, owing to the very limited accommodation for inter-class passengers and suggests the desirability of steps being taken to remedy the evil.

NAIYAR-I-AZAM,
12th December,
1906.

The catering arrangements on the Oudh and Rohilkhand Railway.

94. The *Naiyar-i-Ázam* (Moradabad), of the 12th December, says that it is very much to be regretted if the Traffic Superintendent of the Oudh and Rohilkhand Railway has actually recommended that the present contractors should be given a further trial for one

year and that the catering arrangements should be allowed to remain in their hands as heretofore. The editor expresses his inability to understand why there should be any predilection in their favour after the exposure of their unwarranted carelessness and neglect of public duty, and suggests that competition in the supply of provisions will be conducive to public convenience in a remarkable degree.

AWAZA-I-KHALQ,
16th December, 1906.

Coolies on the Oudh and Rohilkhand Railway.

95. The *Awáza-i-Khalq* (Benares), of the 16th December, invites the attention of the railway authorities and of the local Government to the exorbitant demands of the *coolies* on the Oudh and Rohilkhand Railway with which the travelling public have to comply though unwillingly. The editor says from personal experience that the conduct of the *coolies* is at times unbearable owing to the attitude they adopt when asked to carry things at a moderate rate.

NIZAM-UL-MULK,
16th December, 1906.

Coolies on the Oudh and Rohilkhand Railway.

96. The *Nizám-ul-Mulk* (Moradabad), of the 16th December, while complaining of the existing system of securing the services of *coolies* on the Oudh and Rohilkhand Railway, points out that they are a source of income to the contractors, and the latter cannot therefore exercise due influence over them. The editor concludes with the remark that there is no reason why the Oudh and Rohilkhand Railway line should adopt this unique procedure, instead of following the system observed on other lines.

ROHILKHAND GAZETTE,
16th December, 1906.

The Rohilkhand-Kumaun Railway.

97. The *Rohilkhand Gazette* (Bareilly) of the 16th December, feels highly gratified that the fencing wall in front of the mosque at the Budaun railway station has been ordered to be pulled down so as to avoid obstruction of the view of the mosque and the shops attached thereto. The editor expresses a wish that proper arrangements will soon be made for female waiting rooms which are urgently needed, and that a reduction will be made in the fares of the intermediate class on this line which at present is twice the third class fare.

ADVOCATE,
16th December, 1906.

Crime on the Uska-Tulshipur Railway.

98. A correspondent in the *Advocate* (Lucknow), of the 16th December, has contributed the following letter on Crime on the Uska-Tulshipur Railway :—"Will you be good enough to allow me to draw the attention of the police authorities of the Basti district to the fact that the opening of the Uska-Tulshipur Railway line has opened a field for the local and more specially the frontier thieves to carry on their horrible trade.

Bartni (district Basti) is a railway station adjacent to the Nepal frontier —the frontier boundary pillar being within sight from the station. It has got a goods-shed and not far from it lives the Engineer in charge of the line with his staff, the population aggregating about 200 souls.

Not to speak of thefts that have occurred from time to time within the railway limits, including two cases of house-breaking in the Engineer's camp (one occurring only the other day, on more than one occasion of late the thieves jumped into the running train, broke open the wagons and threw out grain bags alongside the line. To crown all an unprecedented, as I should call it, theft was committed in the Engineering Store Shed, the thieves carrying away a chouldari and some kegs of paint.

The most daring robbery was committed three months ago. The ballast train clerk whose duties required his living in the train was sleeping in a wagon standing in the station yard and at midnight the robbers entered into the wagons and stripped him of all he had at the point of spears and lathis. The police arrived in due course to enquire into the above cases but went back after wasting their time, stationery and forms. The Government Railway police have since stationed a constable, but not much can be expected from that solitary *lal paggri*.

The district police have also a village chaukidar or rather the skeleton of a chaukidar. So not much can be expected from him. He is too old to shout out the approach of thieves even if he happens to know anything of them. In fact he is never seen round the railway premises. He only comes when called for to report cases to the nearest thana (Dheburan) and the *thanadar* in his turn comes for enquiry, firm in his belief, that the thefts in the vicinity of the frontier cannot be brought to light.

Will the authorities take some steps to better the present state of affairs?

12th December 1906. A SYMPATHIZER.

CITIZEN,
17th December,
1906.

Complaints against the Eurasian and European ticket collectors at the East Indian Railway, Allahabad station.

99. The *Citizen* (Allahabad), of the 17th December, says that complaints against the Eurasian and European ticket collectors employed at Allahabad station by the East Indian Railway authorities in preference to Indian youths of position and respectability have, we are sorry to note, been growing rather too frequent. Only the other day, one was charged with criminal breach of trust and convicted; another, charged with similar offence, was of course discharged, but the ground for such discharge was that he could not be properly identified.

ROHILKHAND GAZETTE,
16th December,
1906.

The pilgrimage to Mecca.

100. The *Rohilkhand Gazette* (Bareilly), of the 16th December, invites the attention of Government and of the railway authorities to the desirability of concession tickets being issued to pilgrims going to Mecca, and points out that if pilgrims are charged single fares for the double journey there will be a considerable increase of traffic, and there can therefore be no danger of any loss to the railway lines concerned.

VII.—POST OFFICE.

JASUS,
7th December,
1906.

Marking of pictorial cards as bearing.

101. The *Jásus* (Agra), of the 7th December, invites the attention of the Inspector-General of Post Offices to the unnecessary loss sustained by the public using pictorial post cards which are marked bearing under the recent orders, and points out that the orders on the subject should have been enforced after due intimation had been given to the public. The editor suggests the desirability of suspending these orders until the present stock of such cards is run out, and the public become aware of the orders recently passed.

RAFIQ PUNCH,
14th December,
1906.

Holidays in Post offices.

102. The *Rafiq Punch* (Moradabad), of the 14th December, regrets to find that the Muhammadans employed in post offices were not granted even a half holiday on the occasion of the last *Id*, though it is the greatest festival with the Muhammadans; and a half holiday is granted on Christmas and New Year's day.

RAFIQ-PUNCH,
14th December,
1906.

The Post office at Lucknow.

103. The *Rafiq Punch* (Moradabad), of the 14th December, says that the arrangements made for a night delivery of post to the residents of a particular quarter in the civil lines is a source of great inconvenience to the peons and clerks who have to remain on duty over and above the usual hours, and leads to little practical good. The editor looks upon this as an act of great cruelty to the staff concerned which is sure to tell upon their health, and suggests an increase of staff to cope with this increase of work, pointing out at the same time that the privilege of receiving night delivery should be extended to the whole city instead of being restricted to a particular quarter as it is at present.

OUDH PUNCH,
20th December,
1906.

The office of the Postmaster General, Lucknow.

104. A correspondent in the *Oudh Punch* (Lucknow), of the 20th December, complains of the hardships to which the clerks in the office of the Postmaster General at Lucknow have to submit owing to the insufficiency of the existing staff to cope with the increase of work, and expresses his apprehension that their health is bound to suffer under the hard duties they have to perform, and by keeping late hours in the office.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

RAJPUT,
15th December,
1906.

The Rajputs in India.

105. The *Rájput* (Agra), of the 15th December, says that Indians are held in high esteem in Japan merely because they live in the country where Gautama Buddha was born. The editor remarks that it is a matter for regret that the Kshatriyas who belong to the same caste as Buddha did, should be so backward in every respect that the Rajas

and Maharajas, who have the opportunity of doing incalculable good to millions of their subjects, should indulge in drink and debauchery, and concludes with exhorting them to awaken to a sense of their duty, and with pointing out that education is essential to their own improvement and to the regeneration of the people under their sway.

The Kshatriya Students Association, Benares.

RAJPUT, 15th December, 1906.

106. A correspondent in the *Rajput* (Agra), of the 15th December, expresses his gratification at the formation of Kshatriya Students Association at Benares, which, while not dealing with religious and political questions, aims at creating mutual sympathy and co-operation between the different classes of Kshatriyas, and concludes with exhorting Kshatriya students generally to form similar associations in various cities and towns.

Concession tickets for the Industrial Exhibition, Calcutta.

ARYA MITRA, 16th December, 1906.

107. The *Árya Mitra* (Agra), of the 16th December, expresses a hope that the suggestion of the '*Tribune*' to the various Railway lines of India asking them to issue concession tickets for intermediate and third class passengers at a single fare for the double journey to visitors going to the Industrial Exhibition at Calcutta, as they do on the occasion of the *Arya Samaj* and *Islamiya Anjuman* Anniversary meetings, will be received favourably.

Mendicants in India.

TUHFA-I-HIND, 18th December, 1906.

108. The *Tuhfa-i-Hind* (Bijnor), of the 18th December, while referring to the prosecution and conviction of a large gang of mendicants in Calcutta, suggests that similar measures if taken in other parts of the country will not only deter this class of idlers from plaguing the public when asking for charity, but will also diminish their number considerably. The editor feels highly gratified at learning that Swami Darshananand is making strenuous efforts to turn mendicants into useful and self-supporting members of society.

IX.—MISCELLANEOUS.

Two Muhammadan organs in India.

RAFIQ PUNCH, 14th December, 1906.

109. The *Rafiq Punch* (Budaun), of the 14th December, feels highly gratified at hearing that the Muhammadans in the Upper Provinces have purchased the *Indian Daily Telegraph*, and that they are arranging to have another daily organ of their own in Bengal.

ALLAHABAD:
The 24th December 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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Nil.

I.—POLITICS.

(*a*).—*Foreign*.

MUFID-I-AM,
29th December,
1906.

The Madrasa-i-Islamia Saulatia in Mecca.

1. A correspondent in the *Mufid-i-Ám* (Agra), of the 29th December, invites the attention of Muhammadans to the miserable condition of the *Madrasa-i-Islamia Saulatia* in Mecca for want of sufficient funds at its disposal, and suggests the desirability of each individual paying one rupee to the school, the maintenance of which is calculated to be beneficial to the nation.

AL-ISLAM,
21st December,
1906.

The Shah of Persia.

2. *Al-Islam* (Aligarh) of the 21st December, feels gratified at learning that the Shah of Persia is still alive, though it is much to be regretted that he is in a precarious state of health (*vide* paragraph 2, Selections, No. 51).

(*b*).—*Home*.

RAHBAR,
21st December,
1906.

Mr. Tilak and the Congress.

3. The *Rahbar* (Moradabad), of the 21st December, while referring to the comments in the *Tribune* on the news published in the *Jam-i-Jamshed* regarding a party of 500 delegates being taken by Mr. Tilak to Calcutta with a view to join Babu Bipin Chandra Pal and defeat the party of moderates, says that, be this as it may, no one can doubt the sincerity and patriotism of Mr Tilak, who will not take a single step which is calculated to injure the interests of the country.

RAHBAR,
21st December,
1906.

The Indian National Congress.

4. The *Rahbar* (Moradabad), of the 21st December, says that the opposition amongst the political leaders in the Punjab is coming to an end, and it is to be hoped that the Congress, which could not be held this year in the Punjab in consequence of these differences, will hold its sittings next year in Lahore or in Dehli.

SANSAR MITRA,
25th December,
1906.

The Indian National Congress.

5. The *Sansar Mitra* (Allahabad), of the 25th December, after recounting the benefits conferred by Government in pursuance of the representations made by the Congress, invites the Muhammadans to join its fold, and if necessary to point out their difficulties and to discuss them with the leaders of the Congress before condemning the latter institution as disloyal.

INDIAN DAILY TELEGRAPH,
28th December,
1906.

The Indian National Congress.

6. The *Indian Daily Telegraph* (Lucknow), of the 28th December, says that the Congress speech of Mr. Naoroji is undoubtedly a most able one from the Congress point of view. In it he has shown very clearly the methods which are being adopted by the Hindus and Parsis to secure their immediate self-government. A stirring appeal has been made in England, where a very genuine response to the appeal has been made; but it is principally because the real situation is not understood at home. People and politicians alike—the first unknowingly, but the latter knowingly—consider the voice of the Hindu Congress the voice of the Indian nation and err in judgment accordingly. It is the point on which all turns, the question of the national character of the Congress. Despite the fact that Hindus have been endeavouring for years past to capture the Muhammadans for the Congress movement—they are endeavouring to do so now—there is far too much of an "Hindustan for the Hindus" flavour, however, about the Congress programme to please Muhammadans. Mr. Naoroji addressed himself very strongly to Muhammadans and his references to Sir Saiyid Ahmad Khan were both interesting and well-toned, but words alone fail to make an impression on Muhammadans. Ere they countenance any portion of the work of the Congress they need an assurance that the Extremists are to be disavowed. Disloyalty in any shape or form they will not favour, and Mr. Naoroji and every other Congress leader must moderate the tone of his speech if he would awaken any response in the hearts of Muhammadans. An appeal for unity is a splendid one: no Muhammadan can deliberately set himself against the idea of eventual self-government, for "hope springs eternal in the human breast," and an individual without that hope cannot be termed a rational, thinking being; he is an automaton, an unevolved entity awaiting that unfolding of intellectual capacity time and evolution will afford him eventually. But it has

to be borne in mind that there is always a tide in the affairs of men and one has to wait for that tide before one can launch one's craft to gain fortune's breeze. To give a gift which is not appreciated and instead is abused, is worse than to have given no gift at all : it does not help on, it throws back. There are many conscientious, thoughtful people who reflect after this fashion on the subject of India and autonomy. Again, the Hindu ideal of self-government may not be the Muhammadan ideal, and doubtless the Muhammadan would strongly object to his Hindu brother forcing such an ideal on him by virtue of superior numbers at the polling booths. He does object now to the bare idea of such a thing; and if autonomy is ever to be given a trial in this country, Hindus must give proof to Muhammadans that they are actuated by higher motives than those they show at present. It is to be feared that all this noise and bustle is to impress everyone with a sense of the tremendous importance of the Hindu community in India. One is willing to admit a fair share of importance—it is the undue influence or importance one is not willing to admit—and if any plea for a national unity is to be considered a genuine one, it must be one which is fair to and elevates all parties.

ROHILKHAND GAZETTE,
24th December, 1906.

The Moslem All-India Confederacy.

7. The *Rohilkhand Gazette* (Bareilly), of the 24th December, while expressing its gratification at the formation of the Moslem All-India Confederacy attributes its existence mainly to the exertions of the Nawab of Dacca and Nawab Salim-ullah Khan. The editor says that the recent elevation of certain leading Muhammadans to high offices is due to the efforts of the Muhammadans, who have of late begun to act on the Biblical teaching "Knock and it shall be opened unto thee."

OUDH AKHBAR,
26th December, 1906.

The Moslem All-India Confederacy.

8. The *Oudh Akhbar* (Lucknow), of the 26th December, says that the Moslem All-India Confederacy, though only a modified form of the Indian National Congress, is calculated to injure the interests of poor Muhammadans. It seeks for the Muhammadans alone the rights and privileges that the Indian National Congress seeks for Hindus and Muhammadans alike, and it will be seen eventually that it only reaffirms the resolutions passed hitherto by the Indian National Congress.

HINDUSTANI,
19th December, 1906.

Muhammadans and politics.

9. A correspondent in the *Hindustani* (Lucknow), of the 19th December, says that the Hon'ble Sir Saiyid Ahmad began by inculcating a theory of non-interference in politics, but started eventually the "Muhammadan Oriental Defence Association" in which he took a prominent part with certain others of his contemporaries who shared his views. The Muhammadans at present are divided into two sections politically, the first consists of men who wish to form a political association of Muhammadans, and the second of those who share the views of the entire Muhammadan community in India and wish that their voice should reach the ears of Government. He deprecates the policy of opposition to the Congress, and points out that not one of the resolutions passed so far by the Congress is opposed to the interests of Muhammadans, nor is it possible to point out one single resolution which, though beneficial to other communities is detrimental to the interests of the Muhammadans.

HINDUSTANI,
19th December, 1906.

The Muhammadan Political Association.

10. The *Hindustani* (Lucknow), of the 19th December, while discussing the merits of Nawab Salim-ullah's manifesto issued recently with a view to form a Moslem Political Association, condemns his hostile attitude to the Congress, and considers his proposal to support all Government measures as wholly superfluous. The editor expresses a hope that educated Muhammadans will endeavour to work this association on the lines suggested by Nawab Mushtaq Husain, and that the confederacy should, after scrutinizing the resolutions passed by the Congress, adopt such of them as are calculated to do good to all communities alike and invite the attention of the Congress to and ask for a further consideration and modification of such of them as are injurious to the interests of the Muhammadans.

AGRA AKHBAR,
28th December, 1906.

The Muhammadan political association.

11. The *Agra Akhbar*, of the 28th December, says that the fact that the need of a Muhammadan political association has been felt immediately after the Muhammadan deputation proves beyond all doubt that Sir Saiyid was in the wrong. The editor is at a loss to know who will work the association, and asks rather sarcastically if those who had to withdraw their support to the Urdu (Nawab Mohsin-ul-Mulk) will be able

to take the lead in managing the association. The editor suggests the desirability of the Muhammadans conferring with the leaders of the Congress, and of asking them to remove the existing defects before starting a separate association of their own.

ROHILKHAND GAZETTE,
24th December, 1906.

The President of the British Indian Association.

12. The *Rohilkhand Gazette* (Bareilly) of the 24th December, while extolling the Maharaja of Balrampur for his liberal donations to public institutions, expresses its disapproval of his election as President of the British Indian Association, on the ground that he lacks administrative ability and has a very poor knowledge of the policy and duties of a landed proprietor. The editor is of opinion that the Maharaja cannot perform the duties of the president creditably, as his duties as such necessitate his standing forth as the spokesman of the Talukdars of Oudh. He concludes with the remark that Raja Ali Muhammad Khan of Mahmudabad is much better fitted for the office both by his experience and education than the Maharaja of Balrampur.

SULAIMANI AKHBAR,
25th December, 1906.

The Boers and the Indians.

13. The *Sulaimani Akhbar* (Benares) of the 25th December, regrets to find that Government does not confer self-government on the Indians whose conduct throughout has been characterized by loyalty, though it has conferred the privilege on the Boers in spite of the fact that they have been a cause of considerable annoyance to Government only recently.

II.—AFGHANISTAN AND TRANS-FRONTIER.

EXPRESS,
20th December, 1906.

The Amir's orders permitting the servants of his State to perform pilgrimages to Mecca.

14. The *Express* (Lucknow), of the 20th December, says that the Amir has recently notified that all servants of the State are free to make a pilgrimage to Mecca, and that leave of absence will be freely granted to every one applying. The applications for leave are said to have been so numerous that orders on this subject are held in abeyance. For the time being the transaction of public business at Kabul would have been at a standstill if all applications had been granted.

CAWNPORE GAZETTE,
23rd December, 1906.

The pocket expenses of the Amir of Kabul.

15. The *Cawnpore Gazette*, of the 23rd December, says that the Amir has sent for a sum of twenty-one thousand rupees for his pocket expenses, as the Kabuli rupee is not current in India. The sum will be paid out of the money due to him and in deposit in the Indian Exchequer.

MUFID-I-AM,
24th December, 1906.

The Amir's visit.

16. The *Mufid-i-Am* (Agra), of the 24th December, expresses gratification at learning that the District Magistrate of Agra has declined to raise public subscriptions with a view to decorate the road from the city to Chhipi Tola, considering such a course unnecessary when Government is prepared to spend thousands of rupees on the reception of the Amir.

III.—NATIVE STATES.

RAHBAR,
21st December, 1906.

The reception of the Maharaja of Travancore at Madras.

17. The *Rahbar* (Moradabad), of the 21st December, while referring to the recent reception accorded to the Maharaja of Travancore at Madras, considers the conduct of the Under-Secretary who had been sent to receive the Maharaja as most objectionable, in that he stepped into the state carriage before the Maharaja and sat on the right of His Highness. The editor remarks that the Governors and the Governor-General have hitherto been in the habit of treating native chiefs as friends, and points out that the Resident, who was present, should have been sent to receive His Highness. He concludes with the hope that His Excellency the Governor of Madras will take steps to prevent the recurrence of a slight of this sort in future.

HINDOSTHAN,
23rd December, 1906.

Ladies' club at Gwalior.

18. The Hindi *Hindosthan* (Kalakankar), of the 23rd December, says that a ladies' club has been formed in Gwalior by the Maharani, with a view to promote friendly relations amongst respectable ladies, and to enable them to exchange their ideas with one another. European ladies are invited to the club, and all sorts of sports and

amusements are provided at the club. The editor suggests that similar clubs, if formed in other parts of the country, will considerably improve the status of Indian women.

Hyderabad.

NIZAM-UL-MULK,
24th December,
1906.

19. The *Nizam-ul-Mulk* (Moradabad), of the 24th December, says that Englishmen are practically monopolizing every department in Hyderabad, because natives are jealous of one another, and far from co-operating, they are trying to injure their brother officers in the State; while Englishmen are working in harmony and help one another as best they can.

IV.—Administration.

(a).—*Judicial and Revenue.*

Muhammadan High Court Judges.

ZUL QARNAIN,
21st December,
1906.

20. The *Zul Qarnain* (Budaun), of the 21st December, feels much gratified to learn that the Hon'ble Mr. Shahdin and the Hon'ble Maulvi Sharf-ud-din have been elevated from the bar to the bench of the Punjab and the Calcutta High Courts respectively.

A Muhammadan Judge in the Calcutta High Court.

MUFID-I-AM,
24th December,
1906.

21. The *Mufid-i-Ám* (Agra), of the 24th December, feels highly gratified at the appointment of a Muhammadan Judge in the Calcutta High Court, and considers the elevation of Mr. Sharf-ud-din to the bench as a matter for congratulation to the entire community. The editor thanks Lord Minto for giving practical proofs of the sincerity of his promises to the All-India Muhammadan deputation by conferring high offices in various departments on Muhammadans. The editor concludes with expressing a hope that the administration of Lord Minto, who has already given proofs of his sincerity, nobleness of heart and good statesmanship by his impartial dealings towards all classes, will prove itself superior to that of his predecessors and that he will carry with him the good wishes of the people when he leaves India at the close of his term of office as Viceroy.

The *panchayet* system in India.

OUDH AKHBAR,
24th December,
1906.

22. The *Oudh Akhbar* (Lucknow), of the 24th December, says that litigation in British courts is very expensive and leads to much inconvenience to the parties concerned, and suggests that reversion to the old *panchayet* system is calculated to effect large savings in the shape of court fees and lawyers' fees, and to save litigants the worry caused by seeking redress in courts of law. The editor points out that a saving of sixty lakhs of rupees has been effected in Patiala during the last four years, and suggests the desirability of its being given a trial in other States, and in British India.

(b).—*Police.*

Gambling in India.

ARYA MITRA,
16th December,
1906.

23. The *Arya Mitra* (Agra), of the 16th December, attributes opium and race-gambling in Calcutta and elsewhere to the influence of European civilization, which is fraught with danger to the Indians. The editor regrets that the police are so unmindful of their duties and take no steps to check gambling.

Rash driving in Cawnpore.

CAWNPORE GAZETTE,
23rd December,
1906.

24. The *Cawnpore Gazette*, of the 23rd December, complains of rash and furious *ekka* driving at night even in the most crowded parts of the city, and invites the attention of the local police to the matter.

Police reform.

ROHILKHAND GAZETTE,
24th December,
1906.

25. The *Rohilkhand Gazette* (Bareilly), of the 24th December, while referring to the police reforms ordered recently, regrets that the punishments of black mark entries and forfeiture of leave amongst certain others are not appealable, though practical instances have come under notice, which prove conclusively that they are dangerous weapons in the hands of certain Superintendents, who at times do all that they can to harass their subordinates. The editor thinks that increase of pay should not have been given at all to the Superintendents of police, and that at all events they should not have received promotions before their subordinates. As regards the Deputy Superintendents, he is of opinion that proper selections have not been

made this year, and suggests, that the appointments should be conferred on men of sterling merit who combine experience with ability. He hopes that Government will reconsider the question of appointments to this grade. As regards the Inspectors, he thinks that they have practically received no promotion, and points out that the claims of a number of really deserving men have been overlooked. The salaries of Sub-Inspectors under the new scheme are enough to enable a man to live honestly, and the lot of the Head Constables cannot be said to be a bad one, though their salaries might have been raised in view of the fact that selections for the Sub-Inspector's grade are made from amongst them. He concludes with the remark that Government has made a serious blunder in putting off for so long the promotions of constables, who are perhaps the most important factor in the police force.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

SANSAR MITRA,
25th December,
1906.

The Mirzapur municipality.

26. The *Sansar Mitra* (Allahabad), of the 25th December, says that the recent orders of the Mirzapur municipal board directing that carts and *thelas* (hand-carts) plying within municipal limits if not mounted with iron tyres will be liable to a penalty of fifty rupees, has created quite a sensation, and cartmen have struck work to great public inconvenience.

(e).—*Education.*

RAHBAR,
21st December,
1906.

Female education.

27. The *Rahbar* (Moradabad), of the 21st December, complains of inattention to female education, and says that the little attention bestowed hitherto has not led to any practical good results. The editor suggests the desirability of female education being left exclusively in the hands of Indians, and points out that European officers can be successful only when some progress has been made in this direction.

ZUL QARNAIN,
21st December,
1906.

The Muhammadan Conference.

28. The *Zul Qarnain* (Budaun), of the 21st December, says that the Hon'ble Maulvi Sharf-ud-din, barrister-at-law, has been elected as the president of the forthcoming Muhammadan conference to be held at Dacca, and expresses a hope that the election will be highly gratifying to the entire Muhammadan community in India.

HINDOSTHAN,
22nd December,
1906.

Night school at Agra.

29. A correspondent in the Hindi *Hindosthán* (Kalakankar), of the 22nd December, feels much gratified at learning that a night school has been opened at Agra with a view to educate the poor who cannot spare any time during the day when they are working for a living. The school is attended by about two hundred labourers. He remarks that Babu Paresh Nath Banerji deserves the highest credit for the self-sacrifice he is making, and suggests that his noble example should be followed by people in other districts.

HINDOSTHAN,
26th December,
1906.

Technical education.

30. A correspondent in the Hindi *Hindosthan* (Kalakankar), of the 26th December, while referring to the views of the *United Provinces Times*, suggesting the necessity of technical education being encouraged in India in order to infuse the spirit of independent enterprise and moral courage amongst Indians, says that the Indians, after receiving technical education along with their training in schools under the present system of education, should take steps to earn their livelihood by starting factories. He concludes with the suggestion that technical and industrial schools should be opened in order to spread technical education, and that a national fund should be raised to enable students to complete their education in foreign countries.

SAHIFA,
26th December,
1906.

Madrasa Arabia Islamia, Deoband.

31. A correspondent in the *Sahifa* (Bijnor) of the 26th December, makes an appeal to the public in behalf of the *Madrasa Arabia Islamia*, Deoband, and asks for subscriptions and donations with a view to place the school on a better footing, as it has suffered considerably ever since it was established.

(*f*).—*Agriculture and questions affecting the land :*

Nil.

(*g*).—*General.*

INDIAN PEOPLE,
23rd December,
1906.

The administration of Sir James Digges LaTouche.

32. The leading article of the *Indian People* (Allahabad), of December the 23rd, is a review of the career of His Honour Sir J. J. D. LaTouche, the retiring Lieutenant-Governor.

The editor regards his administration as weak. He considers that he was too readily guided by the judgments and feelings of the members of his service, with whom he was naturally a popular Lieutenant-Governor. The five years of his incumbency may be regarded as a period of rest and peace for the provinces, which has not been marked by any legislation or measure of a far-reaching character.

The editor condemns the action of Sir James LaTouche in abolishing the competitive test for the Provincial Civil Service; and also the handing over the control of district board and schools to district officers. He characterizes his plague policy as weak. He commends his interest and efforts in the cause of education, particularly in the case of primary and secondary education, and regards his educational policy as the main thing for which Sir James LaTouche's regime will be remembered in these provinces.

His sympathy and kindness of heart made his personality generally beloved by his subordinates and by the many who have benefited at his hands.

BHARAT JIWAN,
17th December,
1906.

The *swadeshi* movement.

33. The *Bharat Jiwan* (Benares), of the 17th December, regrets to find that the Indians, though clamouring against taxation, are not taking sufficient interest in promoting indigenous manufactures, which alone can prevent the drain of Indian wealth into foreign countries. Comparing the British rule with that of Muhammadan kings, he says that the people under their former rulers used country manufactures and were happy in consequence, and had to be well versed in the use of arms with a view to protect themselves against the attacks of thieves and other marauders.

RAHBAR,
21st December,
1906.

The *swadeshi* movement.

34. The editor of the *Rahbar* while referring in its issue of the 21st December, to the attempt made to supplant foreign liquor by country wines, points out that liquor and tobacco should be discouraged altogether by the promoters of the *swadeshi* movement.

HINDOSTHAN,
27th December,
1906.

The *swadeshi* movement.

35. The Hindi *Hindosthan* (Kalakankar), of the 27th December, rejoices at the deep interest that the Indians are taking in holding exhibitions of indigenous arts and agricultural products, as they are calculated to promote Indian industries. The editor suggests that these exhibitions should not be regarded as mere fancy fairs, but that they should be turned to good account, and in a practical way promote the interests of the country.

KHATRI-HITKARI,
November, 1906.

Foreign sugar.

36. The *Khatri-Hitkari* (Benares), for November, notes with regret that the Khatris use impure foreign sugar in the performance of religious rites, and urges them to discontinue its use as it is not only less sweet, but it is also against the religious prejudices of Hindus.

BHARAT JIWAN,
17th December,
1906.

Foreign sugar.

37. The *Bharat Jiwan* (Benares), of the 17th December, expresses its dissent from the views expressed in the *Pioneer* of the 14th idem in connection with the boycott of foreign sugar in Amritsar, and points out that the *swadeshi* movement, though calculated to affect English trade considerably, is in no way subversive of British rule. The editor exhorts the Indian public to promote the movement as best they can, without being in the least influenced by the clamour of the Anglo-Indian Press which constantly aims at injuring Indian interests.

BARANASI,
18th December,
1906.

The Hindus and Muhammadans in Eastern Bengal.

38. The *Baranasi* (Benares), of the 18th December, says that the enmity created between the Hindus and Muhammadans in Eastern Bengal is being fomented by certain district authorities there, and suggests that it is highly desirable that His Honour the present Lieutenant-Governor should interfere in the matter and put a stop to the existing ill-feeling between the two communities.

SULAIMANI AKHBAR,
13th November,
1906.

Anglo-Indians.

39. The *Sulaimani Akhbar* (Benares), of the 13th November, received on the 28th December, while referring to certain remarks in the *Pioneer* pointing out that the prestige of European officers is considerably less than what it was fifty years back, says that the country then was in the hands of the East India Company, that it changed hands after the Mutiny, and is now governed directly by the Sovereign, and that the Queen Empress Victoria has promised equality of rights with Englishmen to her Indian subjects, who still enjoy the same rights and privileges under her successor. The editor says that inter-marriage between Europeans and Indians should make the relations between the two nations more friendly, instead of tending in any way to lower the prestige of Englishmen. He does not agree with the correspondent of the *Pioneer* in thinking that Englishmen have become ease-loving and pleasure-seeking, and points out that the offices are filled chiefly by Hindus because they have toiled hard to qualify themselves for the work who, unlike Muhammadans, are very hard-working and submissive to their superiors, though they cannot cringe and flatter—a thing that no hard-working man can be expected to do. The editor concludes with the remark that Englishmen can command the respect of the Indians only if they respect their feelings and do not lose their own self-respect.

ANAND,
25th December,
1906.

The Hindus and the Englishmen.

40. The *Anand* (Lucknow), of the 25th December, says that the British rule has been a boon to the Hindus in particular, as it has raised them from the degraded position of slavery to Muhammadans and placed them on a level with the dominant race. It is therefore impossible that they should ever prove ungrateful to their British rulers. Unlike the Muhammadans who can boast of counting a number of Muhammadan kings amongst the followers of the Prophet, the Hindus have all their hopes centered on India and on the British Government. The editor then points out that the Indian Muhammadans have a great predilection in favour of the Sultan, though the relations between him and England are far from friendly. He then refers to the Pan-Islamic movement which has been started by the Sultan with a view to create cordial relations amongst Muhammadans generally, and expresses his inability to understand why Government is showing undue favour to Muhammadans, in spite of their loyalty to, and friendship for, the Sultan, whom they regard as their *Caliph.*

RAFIQ PUNCH,
21st December,
1906.

Press conference.

41. The *Rafiq Punch* (Moradabad), of the 21st December, says that a Press conference has been formed at Moradabad. The editors of the papers published from Moradabad and the editor of the *Jásus* were present at the meeting

ROHILKHAND GAZETTE,
24th December,
1906.

The Vigilance committee.

42. The *Rohilkhand Gazette* (Bareilly), of the 24th December, says that the prejudicial treatment accorded by the Hindus has necessitated the formation of the Vigilance committee, which is intended not only to protect the interests of the Muhammadans, but also to checkmate the unpleasant treatment accorded by Hindus to the Muhammadans. The editor expresses a hope that the example set by the Calcutta Muhammadans will be followed in other important towns and cities, and similar committees will be formed all over the country.

ROHILKHAND GAZETTE,
24th December,
1906.

Pandit Jwala Prasad, District Magistrate of Etah.

43. The *Rohilkhand Gazette* (Bareilly), of the 24th December, while expressing its surprise at the apathy of the present Government to the complaints against Pandit Jwala Prasad, expresses a hope that due notice will be taken of his prejudicial attitude towards the Muhammadans by the new Lieutenant-Governor, who is said to mete out justice strictly instead of tempering it with mercy as has been the case with Sir James Digges LaTouche throughout his tenure of office.

OUDH AKHBAR,
24th December,
1906.

Mendicants in India.

44. The *Oudh Akhbar* (Lucknow), of the 24th December, says that charity in India is misdirected, that men with robust health profit by it, while poor helpless persons are allowed to starve, and that it is necessary to bring mendicants within the purview of legislation. The editor suggests the adoption of the system existing in China, where mendicants with strong constitutions are employed as labourers in Government institutions and helpless persons are sent away to poorhouses; and concludes with pointing out that some provision should invariably be made for ill-paid Government officials, whose low pensions are too small to free them from want.

TUHFA-I-HIND,
25th December,
1906.

Vaccination.

45. The *Tuhfa-i-Hind* (Bijnor), of the 25th December, considers the use of lymph taken from children as highly objectionable for purposes of vaccination owing to its tendency to communicate to the person vaccinated hereditary and contagious diseases from which the person whose lymph is used is suffering.

ANAND,
25th December,
1906.

Misfortunes of certain Punjabis in America.

46. The *Anand* (Lucknow), of the 25th December, while referring to the sad lot of certain Punjabis who, having failed to get some work in America, took to begging and were sent to jail in consequence, invites the attention of the Indians to their misfortune and implores them to do something to relieve them of their present difficulties.

ANAND,
25th December,
1906.

Babu Ganga Prasad Varma.

47. The *Anand* (Lucknow), of the 25th December, while eulogizing Babu Ganga Prasad Varma of Lucknow for the self-sacrifice he has made throughout his life to promote the political interests of the country, expresses a wish that his noble example may be followed in other towns and cities.

KANAUJ PUNCH,
14th December,
1906.

Hindi.

48. The *Kanauj Punch*, of the 14th December, says that Hindi is the language and Deva Nagri the general script of the country. The majority of the people in these Provinces, including children, can read and write Hindi very well, and its use in Government publications will therefore conduce to public convenience. The country is very grateful to Sir Antony MacDonnell for the deep interest he took in Hindi; but the editor regrets the cold treatment it has received at the hands of the present Government, with the result that the orders passed by Sir Antony on the subject are now utterly disregarded by the officials in Government offices and courts, and the large expenditure incurred in printing forms both in Hindi and Urdu has simply been thrown away. Urdu is known to very few persons amongst the masses, who at times get into serious trouble by misreading the *shiskasta* Urdu used in summonses and other processes issued from courts. It is also much to the detriment of the public that they remain quite ignorant of Government orders and circulars issued in Urdu. The editor concludes with expressing a hope that Sir James Digges LaTouche will, before resigning office, do something to promote the cause of Hindi, which will lead to public satisfaction, and that on assuming charge of his office Sir Hewett will take steps to introduce Hindi in Government offices and order the publication of a Hindi edition of the Government Gazette. He concludes with an appeal to the promoters of the Hindi, to the *Nagri Pracharni Sabha*, and to his contemporaries to take up the matter in earnest.

OUDH AKHBAR,
25th December,
1906.

Hindi and Urdu.

49. The *Oudh Akhbar* (Lucknow), of the 25th December, says that the verbs, the pronouns and the prepositions are Hindi, that the nouns alone are Persian or Arabic terms, and that the language known as Urdu is therefore essentially Hindi in its formation. The editor suggests that the Muhammadans have no reason to grumble at the attempt made to write Urdu in Nagri characters, and that they should not be afraid of the language being superseded by Hindi, as any attempt to introduce purely Sanskrit words will end in failure just the same as it would in the case of hard Persian and Arabic words. The language has existed for centuries and no sudden change will receive public approbation.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

CAWNPORE GAZETTE,
23rd December,
1906.

The North-Western Railway.

50. The *Cawnpore Gazette*, of the 23rd December, says that the officiating hands employed in the North-Western Railway are not given permanent appointments when occasion arises, that their applications for leave are rejected on frivolous grounds and that they are required to produce death certificates when applying for leave to attend the funeral of some relative. The editor considers their lot as extremely deplorable, and hopes that the Railway authorities will take early steps to redress their grievances.

INDIAN DAILY TELEGRAPH,
29th December, 1906.

A railway experience.

51. A correspondent in the *Indian Daily Telegraph*, of the 29th December, says as follows:—"I was travelling from Fyzabad by the train leaving that station in the morning at 11-20 on 25th instant. The guard of this train after leaving a couple of stations got so drunk that he was entirely speechless and the work was carried on by two more guards who were travelling with him in his van, but they were not so bad. I am sure this sort of behaviour is not allowed by the Railway Authorities as the public travellers are put to great danger.

On arrival at Lucknow station I enquired this guard's name, and was told that his name was Garden."

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

AL ISLAM,
28th December, 1906.

Cow-killing.

52. *Al Islam* (Aligarh), of the 28th December, says that the Muhammadans sacrifice cows because they are so cheap and that they do not have the remotest intention of injuring the religious feelings of the Hindus. The sacrifices as a rule are made inside enclosed places and cannot be seen by outsiders. Besides, thousands of cows are killed every day in regiments to which the Hindus do not raise the slightest objection. The editor then quotes references from the *Yajur Veda* and the *Manava Dharma Shastra*, which according to him, sanction the sacrifice of cows. He further points out that considering that the Hindus eat milk and butter, they should have no objection to others eating beef. He concludes with remarking that they use shoes made of cows' leather, and considers it ridiculous that they should not use beef and that they should so much object to the sacrifice of cows.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 31st December 1906.

C. E. W. SANDS,
Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

[illegible] A correspondent to the [illegible] Telegraph, dated 28th Decemb

[illegible] I was [illegible] from [illegible]

[illegible] the morning

[illegible] after leaving [illegible] of station

[illegible] work [illegible] by

[illegible]

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